

ISAIAH
ACCORDING TO THE
SEPTUAGINT

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THE BOOK OF ISAIAH

ACCORDING TO THE
SEPTUAGINT
(CODEX ALEXANDRINUS)

TRANSLATED AND EDITED BY
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I. INTRODUCTION AND TRANSLATION
WITH A PARALLEL VERSION
FROM THE HEBREW

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TO A PARENT
AND A PARENT'S MEMORY.

“FOR ALL LIVE UNTO HIM.”

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ΕΡ. ROM. ii. 10.

καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα Κυρίῳ ἐν χώρᾳ Αἰγύπτου.
ISAI. xix. 20.

PREFACE.

SUPPOSING that a fair classical scholar, accustomed to read the New Testament in Greek, bethought himself of turning to the Septuagint, it is probable that he would meet with some disappointment (assuming him to be no Hebraist). He would expect to be approaching a step nearer to the original than while confining himself to the English Version; but he might be sorely puzzled by what he found. Let him open at Isaiah's famous twenty-eighth chapter: why are the 'drunkards' of Ephraim transformed into 'hirelings'? the fat 'valley' into a 'hill'? whence comes 'rest to the land'? and, passing over verse 8, why has 'precept' become 'affliction,' while 'line' wears the guise of 'hope'?

Hereupon it would be discouraging to one who knows that annotated editions of the classics, and of books of the New Testament in Greek, are abundant, to find that, in the case of the Septuagint, they practically do not exist. He might try to read elsewhere in the Bible, especially in the Pentateuch and historical books, with better results; but divergences from the familiar sense, and sometimes unintelligible words or phrases, would still perplex him here and there. In 2 Kings v., for instance, his path would be comparatively easy at first; but verses 16—18 would appear more hazy, and *εἰς δεξομένην τῆς γῆς* (cf. Genesis xxxv. 16, xlviii. 7) would confront him in verse 19. And to the ordinary reader, the search for the explanation of these things would be often difficult and inconvenient.

The main objects of the present attempt, when it began to take shape, were two: first, to interest modern Hellenists—those who have Greek, but little or no Hebrew—in the Bible of the Hellenists, as largely used by the New Testament writers, the oldest Version of the Old Testament Scriptures; second, to set forth, in the portion chosen, the relation of that Version to the

original Hebrew. In the endeavour to do this, many instances have been noted, where the Hebrew, which the Greek translators evidently believed that they had before them, differs from the text which we now possess. From the character and extent of the differences, some idea can be formed, whether they were right in their belief, and consequently have preserved to us an older, and presumably superior text of the Hebrew: or were wrong, and constantly misread their Hebrew, besides at times misinterpreting it. For Isaiah, the result of the examination seems to me, on the whole, clear; though it was no part of my original aim to establish it, nor of my expectation to find it. It will not of course be necessarily true in the same measure, or even at all, for other parts of the Bible: and it may not be accepted without deductions. But briefly, the result seems to be, that the translators' mistakes in reading (however ample their excuse) are so numerous, ranging in their effect from minute points to the wreck of whole sentences, that their view cannot carry weight as to the real Hebrew text of their day. The Hebrew text, as we know it, is rather negatively fortified by the disclosure of their mistakes, than impugned on real authority derived from them. Yet our respect for the Alexandrian translators is likely to increase rather than lessen, as we learn to appreciate their difficulties, while noting their errors. They deserve all the honour due to pioneers, thanks to whose struggles other and weaker men walk safely, where they stumbled. Their praise is even in the Gospel.

The appeal which this book makes is distributed among various classes of readers, between which it must risk falling, equally disregarded by all. To the Old Testament student it offers, with great diffidence, a collection of some points for his notice, which else he would have had to bring together for himself, or to solve as he went; to the Greek scholar an attempt at guidance amid the peculiar difficulties of the Septuagint; and to the general reader an outline of the questions at issue, and parallel renderings, for comparison, from the Hebrew and the Greek, by means of which he may do something to examine them for himself.

A word is perhaps needed with regard to the notes. It was necessary to make them short, and the second volume is intended to provide fuller notes, especially on the Greek text and language. The convenience of the reader has been the main object in view. Alternative renderings have been given when their importance seemed to justify it, and various readings, especially those of Cod. B, on the right-hand pages. Some famous and difficult passages in the Hebrew have, on the other hand, been very briefly dismissed, and alternative renderings and views occasionally left unnoticed, simply because only full treatment of them could be satisfactory; and this, which was impossible here, must be sought in the standard commentaries on Isaiah.

I have found myself indebted, at every turn, to the authors of these standard works, and to books on the Septuagint in general. Though the subject-matter of the Book of Isaiah is mainly outside the scope of this work, much is necessarily owed to such editors as Delitzsch, Kay (in the *Speaker's Commentary*), Cheyne, Alexander, Albert Barnes, and Skinner (*Camb. Bible for Schools*); also to Professor Driver's 'Isaiah' in the *Men of the Bible* series, and Prof. W. E. Barnes' two concise little volumes in the *Churchman's Bible*. For other aspects of the subject, Field's *Hexapla*, and the new Oxford *Concordance to the Septuagint*, deserve the thanks of every student. But my greatest direct debts are, I think, to Prof. Swete's *Introduction to the Old Testament in Greek*, and even more, to the Cambridge manual LXX. itself, edited by him. This work seems almost to have started Septuagint study afresh, and upon a sounder basis than before. To my friend Mr F. C. Burkitt I am specially grateful for many hints and much valuable counsel, while I have also gained much from several of his works, most perhaps from his edition of Tyconius's *Book of Rules*. For my errors he is, of course, in no way responsible, though he may have saved me from many; and if I have often been compelled to differ in views from him and from others wiser than myself, my thanks are the more due. Of Dr Scholz's short but most useful work on the LXX. of Isaiah I speak elsewhere, but must not forget to record my obligations to it. I name these works with hesitation,

lest it should seem a needlessly long roll of valuable materials indifferently used ; yet ingratitude seems a less pardonable fault. Finally, I must not omit to thank Dr Henry Jackson, of Trinity College, Cambridge, the value of whose generously-given advice all his former pupils know so well.

The choice of the Book of Isaiah for this attempt will be best explained by bringing together two extracts from Prof. Swete's *Introduction to the O. T. in Greek*. On page 314, speaking of the "varying standards of excellence" in rendering, he says—and scholars are unusually unanimous on the point—"The Psalms and more especially the Book of Isaiah show obvious signs of incompetence": while on page 386, dealing with passages of the LXX. cited in the New Testament, he points out that "Among single books the Psalter supplies 40, and Isaiah 38 : i.e., nearly half of the passages expressly cited in the N. T. come from one or other of these two sources." The latter sentence seals the importance of the book, even in the version ; the former gives a reason why it might fail to attract the attention of students. Had others been likely to occupy the ground, I should not have ventured upon it ; and as it is, the work has grown under my hands beyond my first intentions, and beyond my equipment and abilities. My hope is, however, that it may be, for the time, moderately useful : and that it may at least rouse enough interest in the subject to induce some scholar to do the work again, and to do it better.

I part from this volume with sincere thanks to the readers and other workers at the Cambridge University Press, for the skill and care they have bestowed upon it.

R. R. O.

July, 1904.

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Ordinary brackets are used for parentheses in the sense, and in some cases, for words not in the original Hebrew or Greek, supplied to complete the sentence.

Square brackets [] are used on the right-hand pages to enclose words which Cod. A contains, but which are probably wrong or superfluous.

Angular brackets < > are used on the right-hand pages to enclose words inserted in the text of the translation, but omitted or apparently wrongly given by Cod. A.

ERRATA.

INTRODUCTION.

p. 29, line 22, *for ποιεῖ read ποιεῖ.*

p. 38, line 35, *add* to list of occurrences of δὲ in Jeremiah : ii. 11, 21, 25, 32, iii. 24, iv. 12, 22, 27, vii. 8, viii. 7, xi. 21, xii. 17, xxii. 5, 27, xxvi. (xlv. Heb.) 28, xxxi. (xlviii.) 30, xxxii. 17 (xxv. 31), xlvii. (xl.) 5.

TRANSLATIONS.

p. 154, chap. xxiv. 23, *after* in mount Zion *add* and in Jerusalem.

p. 183, chap. xxx. 30, note, *read* thundering.

p. 232, chap. xliii. 3, { *for* Ethiopia *read* Cush.

p. 246, chap. xlv. 14, }

INTRODUCTION.

A. EARLY HISTORY OF THE SEPTUAGINT.

[FOR a full account of the origin of the LXX. Version see Prof. Swete's *Introduction to the Old Testament in Greek*, Part 1., and Appendix: and Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, Chap. v.: also art. *Text and Versions* (Mr F. C. Burkitt) in the *Encyclopædia Biblica*; art. *Septuagint* (Dr E. Nestle) in Hastings' *Dict. of the Bible*. Much light is thrown upon the period concerned in Prof. Gwatkin's compressed and vivid essay, "Jew, Roman, and Greek in the Apostolic Age," in the *Cambridge Companion to the Bible*.]

According to tradition, first embodied in the "letter of Aristeas to Philocrates," the first Greek Version of the Old Testament was made in Alexandria in seventy-two days by seventy-two elders, six from each tribe, sent from Jerusalem for the purpose, in answer to a request from Ptolemy II. (Philadelphus). At a later time, Christian writers add to the story, and represent the elders as having worked singly or in pairs, and produced versions absolutely identical, and hence considered inspired. Since the sixteenth century, doubts have been uttered as to the character of the story, and the authenticity of the letter of Aristeas; which is now considered to have been written not, as it claims to be, in Philadelphus' reign, by one of his courtiers, but perhaps about fifty years later; and not to give an exact historical account of the matter, though it may preserve considerable remnants of the truth.

Doubtless, the Alexandrian Jews, having lost their understanding of Hebrew, and even of Aramaic, from long residence abroad, needed a version of their Scriptures in their own language,

that is, in 'Hellenistic' Greek; the *κοινή διάλεκτος* which had spread, in company with Greek influence, over the ancient world, to some degree from the Rhone to the Indus, and more thoroughly from S. Italy, Sicily, and Cyrene to the Black Sea, and the borders of Armenia. Of this Hellenistic Greek Egypt, under its Macedonian kings, was a stronghold; and Alexandria, their capital, was at once one of the greatest literary centres of the world, and the most important of Jewish settlements outside Palestine. The Jews there, it may be safely concluded, set about supplying the need they felt; and probably translated the Pentateuch first into Greek (Aristeas' letter asserts nothing as to the other books), not necessarily with any mandate from Philadelphus, though it may well be that he and his literary circle approved the work, at any rate when it was done. What learned help they received, if any, we do not know; but the language of the Version generally is considered (Swete, *Introd.* p. 20) to be Egyptian, not Palestinian; Jewish rather than court Greek, and popular rather than literary. The Law was followed by other books, in the course of the next century or so: as we learn from the prologue to Ecclesiasticus, dating perhaps about 130 B.C. (though some place it a century earlier); and it would seem that by then the Historical Books and Prophets were completed, by various hands; most of the remainder following within a generation from that time. This version became the Bible of the Greek-speaking Jews; then of the Christian Church; is quoted by the writers of the New Testament, and by the Fathers; was translated into Latin (the 'Old Latin' version) and thus used by Latin-speaking Christians in the West, until Jerome's new version, made directly from the Hebrew, prevailed over it with some difficulty. Meantime the Greek version, commonly known as the *Septuagint*, from its traditional origin, had been translated also into other languages, as Coptic in various dialects, Ethiopic (probably), Syriac (in part, it is thought), Armenian, and Gothic; it had itself undergone corruptions and revisions; while other Greek versions had been, and continued to be made, the earlier of which added to the corruptions of the LXX., by being mixed with it, and in some portions supplanting it.

[Other opinions have been put forward as to the date when the LXX., or particular portions of it, were translated. For instance, Grätz held that not even the Pentateuch must be placed earlier than the middle of the *second* century B.C. in the reign of Ptolemy VI. (Philometor): Professor Margoliouth, on the other

hand, noting points of resemblance between the Song of Solomon in Greek and Theocritus' *Idylls*, puts the translation of the Song earlier than 270 B.C. (*Lines of Defence of Biblical Revelation*, pp. 4—7). He places the translation of Isaiah, on similar grounds, before 260 B.C. But these views, however ingeniously supported, are unlikely to disturb the general opinion of scholars as given above. Mr H. St J. Thackeray (in *Journ. of Theol. Studies*, July 1903, vol. iv. no. 16) gives reasons, drawn from consideration of the language and style, for supposing Isaiah to have been translated *comparatively* early: before the rest of the Prophets, and with points of resemblance even to the Pentateuch. He does not, however, that I can see, suggest any absolute date.]

Of the daughter-versions of the Septuagint, the 'Old Latin' is of great importance, where extant, standing to the Greek (in the N. T. this is more thoroughly the case) much as the LXX. does to the original Hebrew. The Old Latin is however much closer to its original; as might be expected, both on grounds of time and of language. So close is it, indeed, as to afford important evidence as to the text of the LXX., though it introduces fresh corruptions¹. In Isaiah it has mainly to be gathered from the quotations of Cyprian, and Tyconius' *Book of Rules*; also Tertullian, a few quotations by Lucifer, and the 'Speculum,' formerly ascribed to Augustine. The Würzburg Fragment contains only chs. xxix. and xlv. all but entire, and parts of xxx. and xlv. Consequently the Old Latin evidence is only occasionally available for Isaiah. The other versions are either of less importance, or else need further examination for their character to be fully ascertained: except the 'Syro-hexaplar,' made by Paul of Tella, it is said, in 616 A.D., at Alexandria. This is a very literal version of the LXX. according to Origen's Hexapla (see below). The evidence of this is used in Field's invaluable work on the Hexapla:

¹ Thus in Isai. xxix. 3, Heb. has 'round about,' lit. 'like a ball' or 'circle': LXX. has *ὡς δαυεῖδ*, evidently reading כָּרוּר for כָּרוּר; the Würzburg Fragment has converted *sicut david* into *sicut avis*! *vis omnium for somnium*, ver. 8. In xlv. 1, LXX. has *ἔπεσε Βῆλ, συνερίβη Δαγών* (Ναβῶ, B); for which some texts of Cyp. *Test.* iii. 59 have *Cecidit vel dissolutus est draco*. In xlv. 1, *Κύρω* was read as *κυρίω*, the mistake perhaps assisted by confusion with Ps. cx. 1; and *Domino* appears in Cyprian (*Test.* i. 21), Tertullian (*Prax.* 28 [9]), Barnabas, xii. and Tyconius (p. 3). In lviii. 8 Tert. and Cypr.—but not Irenaeus (Lat.) Lucifer, or the 'Speculum'—have *vestimenta*, representing the clearly wrong *ἱμάτια* (for *λάματα*) of N^{ca} 91* 106* 147. See Swete, *Introd.* p. 469; Burkitt, *Tyconius*, lx. xlv. (notes). Cornill, *Ezekiel*, p. 28, points out that the Würzb. *Fragm.* has *juvenis for tu venis* (σὺ ἐρχῇ) in Ezek. xxxviii. 13, and *posteriora for pastoforia*, xl. 38.

the present writer's ignorance of Syriac and the Egyptian languages prevents him from speaking of the versions in general, except at second-hand.

Once made, the Septuagint was exposed to chances of corruption of various kinds, to an even greater extent than most ancient texts. Before the time when our earliest mss. were made, the version had ceased to be the only Greek one. The Greek-speaking Jews, at any rate outside Palestine, welcomed it, and used it as their Bible. But those who spoke Aramaic, and still more those who understood Hebrew, viewed it less favourably; it did not agree with the Hebrew, as read in early Christian days; and when the Christian Church accepted the LXX. the Jews were strongly inclined to discard it, and even those who spoke Greek demanded another version, which should better tally with the original as interpreted in their time. Accordingly one Aquila of Sinope, first a pagan, then a Christian convert, and after that a Jewish proselyte, made, somewhere about 130 A.D., a fresh version, from the Hebrew, of rigidly, even pedantically literal character. Only scraps of this (from the Hexapla) were known, until 1897, when some considerable fragments of the Books of Kings and the Psalms, more than forty verses in all, were brought to England by Dr Schechter, and identified by Mr Burkitt and Dr Taylor, who have since edited them. (Swete, *Introd.* pp. 34—40.) Where extant, Aquila's version is a valuable witness to the Hebrew text of his day. The Jews used his version regularly, down to the sixth century or later. Some Christian scholars also used and appreciated it; and from Origen's use of it in the Hexapla, fragments were absorbed into current texts of the LXX.

Theodotion, probably of Ephesus, perhaps a Jew who became a Christian, and said to have been an Ebionite, also made, about 180—190 A.D., a new translation; or perhaps rather a revision of the LXX., at least in part; for his version of Daniel—which ousted the LXX. proper so completely that with one exception all our mss. contain Theodotion in its place—is apparently quoted by writers before its assigned date, even in the N. T. itself! Thus it would seem that two versions of Daniel existed, one of which early obtained the preference, and that Theodotion inserted this, more or less revised, in his version. In style, so far as we can judge, he comes nearer to the LXX. than do the other translators.

Symmachus, the author of a fourth version, was more certainly an Ebionite, and wrote possibly before, more likely shortly after

Theodotion. He both wrote and translated better, but less literally, than his predecessors, whose versions he seems to have used. Theodotion (except in Daniel) and Symmachus are extant only in fragments, though in Theodotion's case the filling up of gaps in the LXX. of Jeremiah and Job gives us some considerable quantity of his work.

We hear of other versions, known as *Quinta*, *Sexta*, and *Septima* (beside the medieval 'Græcus Venetus,' still extant), of parts, at any rate, of the O. T. The existence of *Septima*, however, has been doubted by some. *Quinta* is thought by F. C. Burkitt—at least in 2 Kings, where fragments survive—to have been not a continuous text, but a collection of detached readings, variants relegated by Origen to the margin, when he substituted renderings of Aquila or Theodotion; and hence to be, in those places, the genuine LXX. text. (*Proceedings of the Society of Biblical Archaeology*, June, 1902.)

A crisis in the history of the Septuagint begins with Origen, whose career as a scholar extended over about half-a-century (202—253, born 186). Recognising the difference between the LXX. and the Hebrew text he wished to bring the Greek into conformity with the Hebrew, with which he supposed it to have agreed when first made, more closely; to preserve the LXX., but to emend it, which he proposed to do by the aid of the three other versions existing in his day. (Respecting the *Quinta*, see above.) Accordingly in his Hexapla he arranged, in parallel columns, (1) the Hebrew, (2) Heb. in Greek letters, (3) Aquila, as nearest the Heb., (4) Symmachus, (5) Septuagint, (6) Theodotion. In the course of his work he found (*a*) passages differing in Heb. and LXX., (*b*) additions in the LXX., (*c*) omissions therein, (*d*) differences of order. These last, as a rule, he fitted to the Hebrew arrangement; passages which differed he corrected from other mss. or from the other translators; omissions he supplied, generally from Aquila or Theodotion; additions he marked with critical signs, adapted from the great Homeric critic, Aristarchus; so also he marked, and sometimes duplicated, passages where the LXX. differed widely from the Hebrew. With the exception of the alterations actually introduced, all this was done in the spirit of true scholarship; but the alterations impaired the correct text of the LXX. as such, and there was a further danger that the critical marks might be misunderstood or lost; as in fact happened to a great extent. The Hexapla, being of vast size, was more than copyists could undertake; but Origen's work was likely to stimu-

late study. Early in the next century three editions of the LXX. seem to have been put forth.

I. Eusebius of Cæsarea, and his friend Pamphilus, thinking Origen's revised LXX. to be the original and perfect text of the version, reproduced and published, about 307 A.D. and after, the fifth (Septuagint) column of the Hexapla. At first the critical signs were copied: but separated from the Hebrew, their importance was forgotten; and the result was to circulate a version which in reality consisted of a mixture of the LXX. with Aquila and Theodotion (and to a less degree, perhaps, Symmachus). This was generally used in Palestine for some time to come. MSS. containing it, more or less pure, are generally called 'Hexaplaric': there are not very many: though traces of a Hexaplaric text exist in many other MSS., perhaps in most or even in all that now remain. The margin of Cod. Q contains many Hexaplar readings, generally marking their source.

II. Lucian of Samosata, working at Antioch, also revised the LXX., from about 300 A.D. onwards. He seems to have worked upon the LXX. as it was when Origen took it in hand, but to have welded together various texts, one akin to that represented by the Old Latin being prominent. Field and Lagarde identified Lucianic readings in various cursive MSS., but no uncial, except Cod. V. In Isaiah, many Hexaplaric readings appear in these 'Lucianic' MSS.: but this does not seem to be equally the case in all parts of the Bible. Lucian's version seems to have been used in Syria and the East generally (except Palestine); as well as in and about Constantinople.

III. Hesychius, of whom personally nothing certain is known, similarly revised the LXX. in Egypt, about 310 A.D. His edition is detected by certain scholars (principally Ceriani, Cornill, and Klostermann) by its agreement with the Coptic versions and the Alexandrian Fathers' quotations. Its characteristics seem to be, as we should expect to find where Alexandrian literary traditions prevailed, nothing very marked in the way of alteration, but small touches in the direction of neatness and grammatical accuracy. Several MSS. contain it, more or less mixed in general with other texts, e.g. the Lucianic. This arises presumably from our MSS., or their forerunners, having been written with more than one copy before the scribe, containing readings of different types; or from being corrected from other MSS. The Hesychian edition is probably as well preserved as any, but owing to its character and this mixture, perhaps the hardest to disentangle.

Several of our existing MSS., including, as a rule, the great uncials, cannot be definitely assigned, with our present knowledge, to any of these editions, though we shall presently see that in Isaiah some of the uncials have considerable affinity with that of Hesychius, to which several cursives appear to belong, more or less decidedly. But almost all degrees of mixture prevail. It must be remembered that all the editors used such existing texts as they could command; and that in the time of Hesychius and Lucian it was from four to nearly six centuries since the version was made. Our MSS., therefore, of which the earliest dates from about 350 A.D., take up the text after many vicissitudes, of treatment as well as of natural corruption.

[Notwithstanding this, we are still speaking of a time long previous to the earliest MSS. of the Hebrew Bible now extant. None of these can be safely dated as older than the ninth century A.D.¹ Several MSS. of the Septuagint, therefore—all the principal uncials—as well as Old Latin MSS. and fragments, range from three to five centuries earlier than the oldest Hebrew evidence; while the Old Latin Version itself branches off from the LXX. at about seven hundred, and the LXX. itself from the Hebrew, roughly, at a thousand years before the time of our Heb. MSS. Moreover, however accurately the Hebrew traditions as to vowels and punctuation may have been handed down—and opinions vary on this point—through the centuries, the vowel-points and accents, which are the outward signs of the sounds and the phrasing, are now known to date only from the sixth century or later; being thus subsequent to Jerome, and even to the Talmudists. The LXX. itself furnishes plenty of evidence (Swete, *Introd.* pp. 321, 322) that they were non-existent when it was made. Either it frequently followed a different tradition, or else was ignorant of any.]

¹ The recently-discovered Papyrus of the Ten Commandments cannot be said to form an exception to this statement. Accepting its date as the 1st century A.D. or thereabouts, its extent is too small for it to be classed as a 'MS. of the Hebrew Bible' in any case; and it is probably not even a fragment of such a MS., but a separate excerpt: the 'prayer-book,' so to speak, of a Jew of the time. On this fragment, and its textual affinities with the M. T. and the LXX., see the *Jewish Quarterly Review*, April, 1903 (F. C. Burkitt). Nor need its agreement with the LXX., and its intrinsic importance, conflict with what is said here: rather the reverse.

B. TEXT OF THE LXX. IN ISAIAH.

Thus the question of the text of the LXX., as presented in the documents we now possess, is a large one. The bulk of the Old Testament is considerable; and the matter is complicated, because, as we have seen, the case is one of a translation, made apparently by different hands and at somewhat different times, revised by various authorities in various places, and perpetuated, perhaps, mainly in these revisions, nor even in these unmixed with one another, and with other Greek translations. The witnesses, moreover, are not Greek mss. only, but those of translations, made in their turn from the Greek; especially the 'Syro-hexaplar' and the Old Latin, this latter extant in fragments, and in quotations from certain Fathers, principally the Africans Cyprian, Tyconius, and the 'Speculum.' The quotations of Greek Fathers must also be added, and those made in the New Testament from the Old are of primary importance, though there are difficulties in dealing with them.

[For the general subject see, as before, Prof. Swete's *Introduction*, esp. Part I. and Part III., chaps. II., III., VI.: Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, chap. v.: Mr F. C. Burkitt's *Tyconius* (specially important for Isaiah), also the same editor's *Fragments of Aquila*, and *The Old Latin and the Itala*: with remarks in Dr Hatch's *Essays in Biblical Greek*, and Mr W. O. E. Oesterley's *Studies in the Greek and Latin Versions of the Book of Amos*.]

It is now generally agreed that the value of our great uncial mss. varies much in different parts of the Bible; and, according to Lagarde, they all give in the Old Testament a more or less mixed text. Generally, the preeminence is assigned to Cod. B (as, by most leading authorities, in the N.T., but to a somewhat different extent); but that in some books of the O.T. it departs from its usual character, and falls below it, is neither a new suggestion, nor a case without parallel. It has long been noticed in the Book of Judges (Swete, *Introd.* p. 488; Lagarde, *Septuaginta Studien*, I.; cf. Brooke and McLean, preface to *The Book of Judges in Greek, according to Cod. Alex.*) that its text occupies there a different relative position, and some rate it there very low. In Ezekiel (Swete, p. 487) it was at one time suspected of giving a Hexaplaric text: and though this suggestion was withdrawn,

there may yet be some special characteristics attaching to its text in that prophet; doubts have also been raised as to its special excellence in some books of the Apocrypha. Cod. κ also gives separate special characteristics in Tobit. More than this, our MSS. generally, as has been seen, give Theodotion's version or revision in Daniel, and their text of Ecclesiastes has at least affinities with the style of Aquila. So the character of the text of the Gospels in A is held to differ from that of the rest of the N.T.; B is thought to have a 'Western element' in the Pauline Epistles; Δ of the Gospels to have a special type of text in Mark. MSS. which contain large portions of the Bible are thus differently estimated in different parts; and the texts of the LXX., from its extent and its history, would naturally be less homogeneous than those of the New Testament. One simple reason for these variations is that copies may have been made from MSS. of different types, though destined themselves to be put together. Entire Bibles must have always been rare, nor would they come into being until most of the separate books had existed for some time.

In the Book of Isaiah, to which we must as far as possible confine our attention, it is thus quite allowable to suggest that B falls below its usual standard, relative or absolute. It may be here, firstly, a worse representative of the LXX. than usual; secondly, inferior to other extant MSS. The matter is important, because, with the exception of Grabe's edition, and the comparatively few derived from it, B furnishes the basis of all the more commonly used editions of the LXX.: the Sixtine, and the various reproductions of that text (including Holmes and Parsons' great variorum edition, Bagster's familiar Polyglot, the Oxford editions of 1848 and 1875, and Tischendorf), founded generally upon it, and the Camb. manual edition, as well as the larger forthcoming one, reproducing the text of the MS. with all possible faithfulness.

If then in Isaiah B does not deserve its usual place of honour, the text of that book will be relatively inferior in all our most familiar editions; and that book being, for its size, the most quoted in the N.T., and by common consent one of the worst translated parts of the LXX.; most difficult in itself, and of importance and value past human estimate: the question of securing the best available text of it is clearly a specially pressing one.

Mr F. C. Burkitt, in the introduction to his edition of the *Rules of Tyconius*, says (p. cxvii.), "The O.L. and the Hexaplar text (omitting of course the passages under asterisk) often agree as to omission with the text of B.....yet the same authorities.....convict B here and there of interpolation, especially in Isaiah."

After discussing the readings in Isai. xxix. 13, xlix. 18 (p. cx.) he says, "I believe B to have a worse text in Isaiah than in the rest of the Prophets; the readings above are comparable to the Western element in the Pauline Epistles (Hort, *Introd.* § 204)." It must be remembered that, as a rule, freedom from interpolation is one of the marks of excellence claimed for B.

B, in Isaiah, is often comparatively isolated. The text of A frequently agrees with that of \aleph and Q as in the Prophets generally (Swete, *Introd.* p. 490), but, I think, to a somewhat greater extent. These allies are often reinforced by O and T where extant; sometimes also by Z, which is rather more independent. (For other MSS., mainly cursives, see below.) Now the text of A has considerable support from quotations (Swete, *Introd.* pp. 403, 413) in the New Testament, in the Epistle of Barnabas, in Irenæus (Latin translation), and (in Isaiah) in Clement of Alexandria; less markedly, in Clement of Rome and Justin Martyr.

The Old Latin would be more important for our purpose even than it is, but that only fragments are extant for Isaiah, and these with numerous variations, and mainly in Patristic quotations. While Mr Burkitt says of it, in his edition of the *Fragments of Aquila*, p. 19: "The Old Latin version is of all extant authorities the one which contains the true LXX. text with the least extraneous admixture"; he also speaks (*The Old Latin and the Itala*, pp. 5, 6) of "the perplexing variety of the Latin texts of the Gospels, the Psalms, and Isaiah."

In the same editor's *Rules of Tyconius* are several typical and convenient quotations, which he has moreover carefully compared with other Old Latin evidence available for the same fragments. It will be as well to examine a few of these (quoting by his pages throughout).

Tyconius, p. 9, has from Isai. xliii. 27—xliv. 1,

Patres tui primo et principes eorum facinus admiserunt in me, et inquinaverunt principes tui sancta mea, et dedi perire Iacob, et Israhel in maledictionem. Nunc audi me, puer meus Iacob, &c.

Here *primo* agrees with $\pi\rho\omega\tau\omicron\nu$ Q* against $\pi\rho\omega\tau\omicron\iota$ \aleph AB,

eorum agrees with $\alpha\upsilon\tau\omega\nu$ \aleph AQ against $\nu\mu\omega\nu$ B,

tui agrees with $\sigma\omicron\upsilon$ Q omitted by \aleph AB,

(A has $\overline{\text{I}\lambda\eta\mu}$ for $\overline{\text{I}\eta\lambda}$ = Israhel),

puer meus Iacob agrees in order with $\pi\alpha\iota\varsigma \mu\omicron\nu \text{I}\alpha\kappa\omega\beta$ \aleph AQ, against I. ο π. μου B.

Tyc. here agrees to some extent with \aleph AQ, and especially with Q. He also has *tui* after *patres*, in agreement with the Hebrew, against $\nu\mu\omega\nu$ \aleph BQ, $\eta\mu\omega\nu$ A.

But again, p. 9, Isai. xlv. 21, 22, Tyconius inverts or confuses the first clauses: *Finxi te puerum meum, meus es tu Israhel, Noli oblivisci mei. ecce enim delevi velut nubem facinora tua et sicut nimbium peccata tua.*

The LXX AB has (Μνησθητι ταυτα Ιακωβ και Ισραηλ οτι παις) μου ει συ· επλασα σε παιδα μου, και συ, Ισραηλ, μη επιλανθανου μου· ιδου γαρ απηλευσα ως νεφελην τας ανομιας σου, και ως γνοφον τας αμαρτιας σου.

οτι] ο \aleph^* (οτι \aleph^{ca} cb) | om συ 2° Q | om ως 2° Q.

The balance of agreement is here with \aleph AB against Q.

Tyconius, p. 43, Isai. xix. 2, has *exurgent* against the singular of \aleph^* , while the later verbs *expugnabit...et exurget*, where the quotation is broken, agree rather with \aleph A and \aleph 's correctors than with BQ.

Tyconius, p. 50, Isai. xiii. 2, has *nolite timere*: μη φοβεισθε \aleph AQ, om. B; (*exhortamini*) *manus, τη χειρι* \aleph BQ, *τη ψυχη* A.

Tyconius, p. 51, Isai. xiii. 12, *ex Sufir*, εκ Σ. \aleph AQ, εν Σ. B.

Tyconius, p. 70, Isai. xiv. 13, *in animo*: εν τη διανοια AQ, om. εν B (εν τη καρδια \aleph).

Tyconius, p. 70, Isai. xiv. 17, *civitates autem destruxit*: και τας πολεις (+ αυτου B) καθειλεν \aleph Q, om. A.

Tyconius, p. 70, Isai. xiv. 21 (*patris*) *tui*: σου \aleph AQ*Γ, αυτων BQ^{ms} (Aq. Sym. Theod.).

Tyconius, p. 75, Isai. x. 13, agrees with \aleph AQ in omitting prepositions before *τη ισχυι* and *τη σοφια*, but has no agreement with the peculiar readings of A in this passage.

Thus far Tyconius is seen to agree oftener with \aleph AQ, though occasionally, as Mr Burkitt points out (pp. cviii., cxvii.), with B. He does not, however, agree as a rule with peculiar readings of A, nor always with \aleph or Q; for instance, p. 9, Isai. xliii. 6, 7 he has *a summo terrae*, ακρον \aleph , ακρων ABQ; then agrees with AQ in omitting *illum* after *finxi* (επλασα αυτον \aleph B); *surdas aures* is with κωφα of Q against κωφοι \aleph AB. If in Isaiah his text seems to come almost nearer to \aleph Q than to A, this is probably because all three MSS. have individual readings, often probable or obvious errors, and A more than the two others; while their common element is generally very close to the text represented by the Old Latin. To take an example or two outside Isaiah:

Tyconius, p. 77, Ezek. xxviii. 10, has *peribis*, απολη AB, αποθανη Q (\aleph is wanting), in ver. 14 *posui*, AB εθηκα, Q και εδωκα. (The rendering of this verb is, however, not conclusive: cf. Isai. xlix. 7, Tyc. 38, and also Isai. l. 6, where \aleph ABQ all read εδωκα or

δεδωκα, Cyp. *Test.* ii. 13 *posui*.) In ver. 15 *tuae* after *iniquitates* agrees with A against BQ.

Tyconius, p. 53, Jer. xxv. 15 (xxxii. 1 LXX.) *de manu mea*; εκ χειρος μου omitted by B. *Ad quas ego mitto te*, προς α εγω αποσπελλω BAB, εξαποσπελλω (om. εγω) Q.

In ver. 16 Tyc. agrees with BAB, AQA insert και πινονται (ποτιουνται Q*); in ver. 17 Q inserts παντα before εθνη, and in ver. 18 και εις αφανισμον. The rest of this long quotation agrees mainly with BABQ, but not with singular readings of the separate MSS.

Thus the Old Latin, as represented by Tyconius, who seems to have a pure form of it, corresponds more nearly to the BABQ than to the B text, though neither B, A, nor Q is individually in full agreement with it.

In some cases, of course, the O.L. departs altogether from the LXX. as we know it: e.g., Tyconius, p. 48, Isai. x. 18 has *ardent montes et per praeipia fugient*, where BABQ are practically agreed in reading αποσβεσθησεται τα ορη και οι βουνοι και οι δρυμοι και καταφαγεται απο ψυχης εως σαρκων και εσται ο φευγων κ.τ.λ. Before and after these words they are in close agreement.

Before leaving the question of the Old Latin, we may recall certain maxims that have been laid down as to the best method of dealing with the text of the LXX.: perhaps most definitely expressed by Lagarde, but probably approved by scholars generally. (See Swete, *Introd.* pp. 484-5, and 492-5.) It is said, that as all our MSS. contain 'mixed' texts, any attempt at reconstruction must be 'eclectic,' gathering its readings from various MSS., and not based mainly or exclusively upon one: that a paraphrase or free rendering is generally to be preferred to a literally exact one, and a rendering that differs from the Massoretic text to one that agrees closely with it. With the first of these rules it seems to me impossible, in the present state of our resources, to disagree; but the two latter, I would suggest, should be accepted with eyes open to the need of occasional exceptions. Literal rendering, even in Isaiah, seems to be the rule, and recognisable paraphrase very limited in occurrence and extent¹.

Where, moreover, the LXX. differs from the Hebrew, it is often

¹ Mr Thackeray, in his valuable paper in the *J. Th. Stud.*, before referred to, calls the Isaiah translator "careless about producing a literal rendering," and says that "he tries to hide his ignorance by paraphrase or abbreviation." This is, however, in comparison with the Jeremiah translators, and not according to modern standards of translation.

the result of the translator's misreading or mistake; and if the original hand, at any rate, of one MS. agrees with the Hebrew, while another differs from it, the value and authority of the reading which agrees depends on (what we may not be able to ascertain) the time when it came into existence; for it may be original, in default of any proof that it is due to correction, from comparison with the Hebrew or otherwise. The divergent text, on the other hand, may be due to various vicissitudes, and departure, sudden or gradual, from the original. Here the Old Latin strengthens the argument: for "there are readings found in the Old Latin representing Greek readings which have disappeared from every known Greek MS., but which, by comparison with the Hebrew, are shown to preserve the genuine text of the LXX." (Burkitt, *Tyconius*, p. cxvii., cf. p. cx. foll.) Yet had the Old Latin been deficient in these passages, and these readings occurred in some, but not all our Greek MSS., strict adherence to the last of the three rules must have resulted in the rejection of "the genuine text of the LXX." The same argument which is used, and which all would use, to establish the accuracy and correctness of a version, can hardly be always and entirely convincing against the correctness of a reading in a version.

It may be remarked that the \aleph AQ text often differs from the B text in the order of words in their clauses: for instance, in Isai. iii. 1, B has "from Jerusalem and from Judah," \aleph AQ (and Cypr. *Test.* i. 22) "from Judah and from Jerusalem." Similar instances occur in v. 3, xiii. 5, 9, 16, xiv. 31, xxiii. 15, xxiv. 20, &c. Compare also Hosea ii. 18, ix. 10, xiii. 15; Micah v. 5. The converse is comparatively rare; see, however, x. 7, ἐξολοθρεῦσαι ἔθνη AQ, and xviii. 4. B, in fact, preserves (as does the LXX. version generally) the Heb. order of words with great fidelity. This departure of the \aleph AQ text from the Hebrew order is not strong evidence for its originality; rather it points to a careful revision of the Greek: for one who corrected the Greek back to the Hebrew order of words would probably have been inclined towards further correction, from which, as a rule, B's text seems free; with Hexaplaric assimilations to the Heb. we are not now concerned; and in other respects B's agreement with the Heb. against \aleph AQ is not very marked. But it may fairly be urged, and that with some support from analogy (Hort, *Introd. to N. T. in Greek*, § 183), that a revision which busied itself with such minutiae would devote care to the maintenance of a text substantially faithful in important points.

The cursive MSS. can be but briefly considered; much yet remains to be done in regard to these, or at least results are not yet accessible. Great help is to be expected from the larger Cambridge edition. Meantime, for parts of the Bible, several cursives have been provisionally classed, according as there is reason to think that they represent, more or less nearly, the Eusebian (Hexaplaric), Hesychian, or Lucianic editions.

The results are mainly due to Field, Lagarde, Ceriani, Cornill, and Klostermann, in works for the most part already referred to. See Swete, *Introd.* Part I. chap. III., and Part III. chap. VI., with bibliography; and Kenyon, *Our Bible and the Ancient MSS.* as before. In Oesterley's *Studies in the Book of Amos*, several MSS. which also contain Isaiah are discussed.

The principal MSS. containing Isaiah are thus classed:

- (a) Hexaplaric: Q (margin) 22, 86 (margin).
- (b) Hesychian: Q (text) 26, 49, 87, 91, 97, 106, 198, (228), 306.
- (c) Lucianic: 22, 36, 48, 51, 90, 93, 144, 233, 308; 62 and 147 form a separate group with Lucianic affinities.

There are some chances, however, that this classification may yet require to be modified; and opinions, as at present held, differ to some extent. (See Kenyon, *op. cit.* chap. v. § 2, p. 70.) Thus Ceriani considers that A and O, as well as Q, and 26, 106, 198, 306 among the cursives, give the Hesychian edition in the Prophets; and Cornill that this group, though akin to the text of Hesychius, are more independent, A especially; and that 49, 68, 87, 91, 97 (= 238), 228 represent it more closely, as a "Kirch-text"; in Ezekiel he finds 90 also Hesychian rather than Lucianic. There is, however, so much affinity between most of these MSS. that the distinction becomes a fine one. Oesterley, in his analysis of Amos, finds 68, 87, 91 distinctly Hesychian; 26, 106, 198 rather more independent; 228 variable between Hesychius and Lucian. But even within the limits of the Prophets the character of the MSS. seems often to change; thus Dr Sinkler, in his *Psalm of Habakkuk*, points out the special characteristics there of 23, 86, 62, and 147, which are maintained for that chapter only.

It will be best therefore to examine the MSS. concerned a little further, as they appear in Isaiah. So many combinations occur, owing to mixture of texts, that it is hardly possible to characterize the MSS. without some appearance of inconsistency; in fact, they are themselves inconsistent. Both Cornill and Ceriani appear to

me to have seen the matter on the whole truly; the groups they associate have both Hesychian affinities, and it may be surmised that they both represent Alexandrian texts in the main; but which is more truly Hesychian it is extremely hard to determine. Cornill's view seems to give a slightly simpler view of the case, and differs after all but little from Ceriani's. As A and Q are on the one hand close to Hesychius, and on the other have a text to a great extent common with \aleph , it follows that \aleph also cannot be separated from Hesychius; for the common element of \aleph AQ is far too large for the Hesychian character of A and Q to be confined to the residue; and the \aleph AQ text has some decidedly suitable appearances, notably in the order of words, as pointed out above, in which 26, 49, 106 and others often support them (as in xiii. 5, 9).

In Isaiah, some independence seems to be shown by 93, 109, 239, 301, 305, 309; though 301, with 41, is sometimes found specially attached to Q; and Ceriani's group have also some independent character, especially 106, which is at the same time almost A's closest adherent. 109 and 305 are often with B; 36 and 144 occasionally desert their Lucianic allies for one or other of the groups thus formed. 86 (text, not margin) is constantly with Ceriani's group. While the Hexaplaric mss. are scantily represented in Isaiah, Hexaplaric additions are frequently found (often with numerous variations) in the Lucianic mss., of which 22 and 48 have some apparatus of critical marks. 62 and 147 maintain their usual association, just holding themselves apart from the Lucianic group, which is, with all deductions, the best-marked division of cursives in Isaiah. V sometimes joins this group, but seldom if ever alone. All the principal uncials have some individual readings: yet there are numerous cases where \aleph AQ are supported by practically the whole body of cursives, or the great majority of them. One more point, to which attention will have to be drawn later in another connexion. Hexaplaric additions are occasionally found in almost all the mss., even in the principal uncials: B is not free from them: \aleph AQ are on the whole more so, nor are theirs generally the same as those of B. In fact, an addition to the true text in B is not unlikely to turn out to be Hexaplaric; while in \aleph AQ, and AQ especially, it is more often due to scribes' well-known habits of completing the supposed sense by adding a word or two, or inserting a reminiscence from elsewhere, suggested by the words they have just written. In some cases it may be hard to say whether these intrusions are not due to the translator himself.

To give full proof of these statements would be to transcribe the apparatus of Holmes and Parsons: but it will be as well to bring together some passages as examples. They will be found at the end of this section. (See also Field's *Hexapla*, vol. II.)

From the obtainable data, it appears that the Hesychian edition approaches, in Isaiah, fairly close to \aleph AQ; but it is difficult to be more precise than this, owing to the elusive character of the Hesychian text; which Oesterley (*Amos*, p. 61) calls "colourless," adding, "there are no characteristics, except of a negative kind. In *Amos* the agreement of Hesychius with BA is almost unbroken."

The 'Lucianic' text has this value, that it contains ancient elements, as shown by agreement with the generally pure LXX. text represented by Old Latin; as Mr Burkitt says (*The O. L. and the Itala*, p. 9): "The Old Latin seems to me rather to represent one element, and that probably the most important, out of which the composite Lucianic text was constructed." (Cf. *Tyconius*, pp. cxvi., cxvii.; *Fragments of Aquila*, pp. 19 and 26.)

If, as seems to be the case, the Hesychian text varies chiefly in small points of language from the true LXX., we may compare it with the 'Alexandrian' text of Westcott and Hort in the N. T. (See Hort, *Introd.*, pp. 130—132, 171.) Dr Salmon has an interesting comment in his *Thoughts on the Criticism of the Text of the New Testament* (p. 52, note): "Hort (p. 171) makes the suggestive remark that documents which have most Alexandrian have also most neutral readings. It is a little surprising that he did not draw the obvious inference that this is because the documents which contain the neutral readings *are* Alexandrian." In the light of this remark, we may be prepared to admit the probability that an Alexandrian reviser of the O. T. would preserve a text substantially faithful to the version which was itself Alexandrian. This probability is strengthened, if the 'Neutral' and 'Alexandrian' texts of the N. T. are somewhat closely connected, because the Neutral Text seems to be in some respects pure, and has very ancient witnesses; strengthened also, because a nearly Hesychian text of the Prophets is supported also by authorities who favour 'Western' readings in the N. T., and—in Isaiah and some of the Minor Prophets at least—by the general adherence of most of the leading uncials, even if in Isaiah we must consider B to some extent an exception.

Hug, indeed, attempted to connect the 'Alexandrian' text of the N. T., as the term was understood in his day, with Hesychius

and his O. T. revision; but Hort (*Introd.*, p. 182) decides that this is chronologically impossible. "That Hesychius had no hand in any version which can have produced them"—the primary Alexandrian corrections, for he distinguishes more than one stage—"is proved by the occurrence of many of them in Origen's writings at a much earlier date." He may, however, have worked over the O. T. in the same spirit, and on like principles. The Alexandrian literary tradition lasted long, and while it survived, conservative treatment was likely to prevail in dealing with the version in its original home.

Lucian's edition of the O. T. has been similarly compared with the 'Syrian' text of the N. T., which is believed to be connected with Antioch or its neighbourhood (Hort, *Introd.*, p. 137; cf. Professor Sanday in the *Oxford Debate on Textual Criticism*, p. 29). But the amount of attestation is very different. And nothing appears, in the case of the Septuagint, answering to the widely spread 'Western' text of the N. T.; for the Hexaplaric text is of recognisably different character; and the Old Latin, which is in the N. T. distinctly Western, is in the Old Testament marked (Burkitt, *Tyconius*, p. cxvi.) by special freedom from Hexaplaric additions.

This lends special weight to the support which the Old Latin, in the quotations of Cyprian and Tyconius, gives to the \aleph AQ text¹. We know that there was somewhat of a barrier between Egypt and 'Africa,' the one belonging to the Greek, the other to the Latin portion of the Empire. But clearly, in spite of this, Africa did come to possess, by the days of Cyprian or sooner, a daughter-version of the pre-Hexaplar Septuagint; and the 'Western' affinities of the N. T. text of Clement of Alexandria give some ground for thinking that Biblical texts would be more alike at Alexandria and at, say, Carthage at an earlier than a later date². The writers of the N. T. give us earlier evidence, and their text seems to be, on the whole, in agreement with what thus seems to be an Alexandrian text of the Greek O. T. These witnesses, added to Barnabas and the rest mentioned above, give very wide and very ancient attestation to a text which cannot be very far different from \aleph AQ or from Hesychius.

¹ In Isai. xxix. the text of the Würzburg Fragment seems to be undoubtedly free from Hexaplar additions, but otherwise is almost as like B (sometimes \aleph B or \aleph) as AQ, while sometimes it disagrees with them all.

² Cf. F. C. Burkitt, art. 'Text and Versions' in *Encyclop. Biblica*, vol. iv. col. 4988: "The testimony of our Alexandrian and Egyptian witnesses becomes more and more Western the earlier they are."

Though the examination of certain passages (in Burkitt's *Tyconius*, for instance; see above) is unfavourable to B, and though its text is sometimes comparatively isolated, it must not be thought that it diverges as a rule very widely from \aleph AQ, or that it is so markedly inferior in Isaiah as to deserve disregard. On the contrary, it remains a valuable authority, and its independence may sometimes have preserved a right reading where all or most others have gone astray. The character of its additions to the text, however, is rather against it; for several of them seem clearly Hexaplaric, and its associates in them are not of the best; while, with some notable exceptions, the additions to \aleph , A, and Q are of the ordinary copyist's type, and fairly easy to recognise, especially as the three MSS. are not often in agreement with regard to them.

The question may perhaps be raised, whether \aleph AQ in Isaiah are to be in any measure judged by A's associates elsewhere in the O. T., and if so, which those associates are, and of what type. But we have already seen that we need not expect our MSS. to retain one character throughout the O. T. The Psalter stands apart, and the rest of the Poetical Books have not yet been thoroughly analysed: the Historical Books seem to present specially distinct features; the readings of AF, as also of A alone, have considerable support in the Pentateuch; notably from the N. T.; compare, e.g., the quotations from Deuteronomy in Matt. iv. with the readings in the LXX. In the Psalter A's associates are of later date, including a corrector of \aleph assigned to the seventh century, and R and T (the Verona and Zurich Psalters) of the sixth and seventh; and here the important witness Barnabas seems more inclined than in Isaiah to side with B (see the readings given by Swete, *Introd.* p. 413; also Hatch, *Essays in Bib. Greek*, iv. pp. 180, 181). This is chiefly important as adding to the evidence for the varying character of our MSS. in different books: it is not of weight as against the character of \aleph AQ in Isaiah. The conclusion is, in the present state of our knowledge, that while carefully considering all materials, and maintaining the necessity for the eclectic process, we may give the first place to \aleph AQ among our documents, as probably preserving a near approach, on the whole, to the true text. But the time has not come for endeavouring to construct a really eclectic text. The evidence, at present far from complete, is likely to be very much better sifted and rendered available before many years are past; and the danger of prematurely giving the currency of

print to a text which could at best be provisional is great. Meantime the text of A (whose individualities, though not altogether few, are easy to detach from the general character of the text) may be of service for purposes of comparison, possibly superior to that of B, and not unwelcome to readers of Isaiah in the Greek Version.

It still remains to inquire, whether, after doing what can be done with the documentary evidence, there is any room or need for conjectural emendation? Certainly the documents are abundant; and, though the Greek variants often among them fail to show anything easily traceable to the Hebrew, yet one or other may generally be thought to preserve something such as the translator might have produced. But a few passages remain in which little or nothing can be made of the Greek as it stands; and in some of these a slight change may be seen to work improvement. There is, at any rate, no occasion to reverence the Greek text of the O. T. otherwise than on its merits. The New Testament is on a different footing: though even there many high authorities have not altogether banned conjecture. But in the case of the LXX. (at any rate unless a quotation in the N. T. vouches for a passage) we are free to conjecture, though with all caution to see that the case really calls for it. In Isai. xxx. 33, the reading which is clearly derived from the Hebrew is preserved only in two cursives, and those not altogether the best; in xliii. 14 only in one. Had these perished, the correction, if discovered, would have been hardly less certain. Mr Burkitt (*Tyconius*, cxiii.—cxvii.) has pointed out cases where *all* Greek mss. are shown by the Old Latin to be, almost certainly, united in error; and in one place at least (xiii. 3) it may be possible to restore the original text, which one cursive hints at, but does not give unaltered. It must be remembered that we are dealing with a translation, and a faulty one; and some will think it a discouraging task, to attempt the recovery of a text which when found may be a misreading or a mistranslation of the original, and sometimes not sense at all. A correction of the Greek of ch. v. 17, which I have been allowed to suggest (in the *Journ. of Theol. Studies*, January 1903), seems to me certain, inasmuch as it is a natural mistake for the translator to have made in dealing with the Hebrew; but the Greek obtained by the alteration is scarcely coherent, or, in that respect, superior to the reading of the mss. My own conviction is that rash emendation is a great evil, which is made worse when the suggestions are hastily

embodied in printed texts; worst of all, when this is done without indication. That even the unskilled reader should have the means of knowing the origin of the words before him, so far as may be, is, I hold, his bare and absolute right. If then I have hazarded a few dubious and incomplete suggestions, it is because I hope that attention may be drawn to the passages in question, and that some one else may, whether starting from my provisional attempts or otherwise, direct better skill to better results.

The following lists of roughly classified readings may be worth attention in connexion with the statements made above. They do not claim to be exhaustive, though I hope that not many important or interesting readings will be found to have escaped notice altogether, either here or in the notes to the translation, and those to the Greek text which are to follow.

Some readings of principal uncials with a few cursives supporting them :

- i. 6 Omit οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία **NA**BQ 26 49 106 144 301 (48*) Hexaplaric insertion from Aquila
- i. 24 om. ὁ δεσπότης V 87
- i. 27 αἰχμαλωσία αὐτῆς καὶ] + η ἀποστροφή αὐτῆς **N** 301
- ii. 3 Δεῦτε ἀναβῶμεν (om. καὶ) **NA**Q 26 41 49 306
- iii. 8 διότι] διο Z 36 48
- iii. 17 ἀποκαλύψει **A**QΓ 49 106 144 (Theodotion)
- iv. 4 om. καὶ πνεύματι καύσεως A 106
- v. 19 om. Ἰσραὴλ A 106
- v. 24 om. ἁγίου A 106 305
- v. 26 συριεῖ αὐτοῖς **NA**Q* 24 36 41 48 62 90 106 304. om. πεινάσουσιν οὐδὲ A, om. οὐ πεινάσουσιν 106
- v. 29 βοήσεται **A**QΓ 24 41 106 144 239 (in 30 some more cursives, but not 239, support the like reading)
- vi. 4 ἐπλήσθη **NA**Q 24 41
- vi. 13 ἐκ τῆς θήκης B &c.] ἀπο τ. θ. **NA**Q 26 106: om. prepos. 301
- vii. 6 βασιλεύσομεν αὐτοῖς **A**Γ 24 41 106 305
- vii. 14 ἐν γαστρὶ ἔξει **NA**Q 26 41 (90^{ms}) 106 144 239 306
- vii. 15 ἢ προελέσθαι] om. ἢ A 93
- viii. 1 χάριτος καινοῦ A (κενοῦ 26) 90 109 144 239
- viii. 3 προσήλθεν **NA**Q 24 26 93 106 144
- viii. 10 om. ὑμῖν **N**QΓ 26 41
- viii. 11 Κύριος]+ο θεός A 26
- viii. 14 ἔσται σου **N***Q 147
- viii. 16 om. μὴ **A**V 26 106
- viii. 18 om. οἴκῳ **A**Q* 26 41 106 306
- ix. 2 καθήμενος ἐν σκότει A 24 49 106 109 301
- ix. 8 θάνατον **AB**Q &c.] λόγον **N*** 93 228 (not marg.) 239 304-8 309 marg. (Theod. Symm.: ῥῆμα **A**q.)
- ix. 19 συγκαυθήσεται A 144
- ix. 20 βραχιόνος]+του ἀδελφου A (ἀδελ small at end of line) 26 106
- x. 11 χειροποιήτοις αὐτοῖς A 93
- x. 24 Κύριος]+ο θεός **N*****A**Γ 36 49
- x. 33 συνταράξει **N** 26 41 109 | om. καὶ πεσοῦνται ὑψηλοὶ A 106
- xiii. 5 τὴν οἰκουμένην ὅλην **NA**QΓ 26 49 106 239 301 306

- xiii. 9 ἀνιάτος ἔρχεται **NAQ** 26 41
106 233 301
- xiii. 13 om. ὁργῆς **Q*** 26
- xiii. 21 ὀρχήσονται **NBQ** &c.] ορχη-
θησονται **A** 306: ορχισθησονται **106**
- xiv. 8 τοῦ Λιβάνου 1° **ABQ** &c.] του
δρυμον **N** 49: om. 106
- xiv. 13 ἐν τῇ καρδίᾳ **N** 49 87 91
- xiv. 18 ἄνθρωπος **NBQ** &c.] εκασ-
τος **A** 106 239 306
- xiv. 23 πηλοῦ βάθρον **A** 109 (πη-
λῶν βάθρον 305)
- xvi. 1 om. θυγατὶς **AQ*** 26 41 49
106 301 (preceding line ends
with *oros* in **A**)
- xvi. 4 συμμαχία σου] + συνετελεσθη
ταλαιπωρία **A** 49 106 Perhaps
due to Symmachus (Field)
- xvii. 8 τὰ δένδρα **B** &c.] + αυτων
Q 24 41 309 (**N^{c.b}**)
+ επι τα αρση αυτων **N***
τα αλση αυτων **A** 26 49 106
- xviii. 7 Κυρίου σαβαώθ] + επεκληθη
N 24 49 239 306 309
- xix. 3 fin. + και τους γνωστας **NA**
(22) 36 41 49 106
- xix. 8 ἄγκιστρα **B** 109 305
- xix. 22 πληγῇ] + μεγαλη **NAQ** 26 36
41 49 106 239
- xxi. 3 τὸ μὴ ἀκοῦσαι **NABQ(Γ?)**
26 106 301
τὸ μὴ βλέπειν **NAQΓ** 26 49
97 106 301
- xxi. 10 καὶ ὀδυνώμενοι (om. οἱ) **A** 41
106
- xxii. 6 ἐφ' ἵπποις **N^{c.b}AQ*** 24 41
106 301 (ἱππων 109 305)
- xxiii. 5 ἐν Αἰγύπτῳ **N^{c.a}A** 24 87 97
106 228
- xxiii. 8 οἱ ἄρχοντες **N** 91 198
- xxiii. 9 om. πᾶσαν **A** 198
- xxiii. 10 ἔρχονται **A** 26 41 51 301
- xxiv. 10 οἰκίας **Q** 26
- xxv. 5 Σιών] + σι ρυση αυτους **N***
24 87 91 97 228 308 (cf. ver. 4)
- xxv. 9 om. καὶ σώσει ἡμᾶς οὗτος
Κύριος, ὑπερέναμεν αὐτῷ **NAQ**
26 49 87 91 106 198 301 309
Irenæus (Lat.) (Hexaplaric in-

- section in **B** &c. from Theod. or
Symm.)
- xxv. 12 καταβήσονται **B** 22 48 62
90 93 109 144 147 306
- xxvi. 15 πᾶσιν τοῖς ἐνδόξοις **NAQΓ**
24 41 49 97 228 309
- xxvi. 21 τὸ στόμα αὐτῆς **A** 26
- xxvii. 3 ποτιῶ αὐτοὺς **A^{vid}** 26
- xxvii. 12 συνταράξει **ΝΓ** 301
- xxix. 5 ἀπὸ τοίχου **B** 22 48 51 233
. 308 (τυχον **V** 144)
- xxx. 16 ἀναβάται **N^aAO** 106 198
- xxx. 23 εἰς πλησμονὴν **ΟΓ** 62 233
(ἐν πλησμονῇ 93)
- xxx. 24 λελικμημένα **NAQΓ** 26 106
198 228 306 309 (-νοι 93)
- xxx. 33 μὴ καὶ σὺ **NAB*** 109
306
- xxx. 4 ὃν τρύπον] + εαν **N^{c.b}A** 26
41 86 198 306
+ σταν **ΟQ¹²** (σαν **Q***) 24 49
91 97 104 309
- xxxii. 10 πέπνυται] + ο σπορος και
NAQ 24 26 49 86 87 97 104 309
+ ο σπορος 41 91 106 228 306
- xxxiii. 4 ἐμπαίξονται **N^{c.b(vid)}** **A** 106
- xxxiii. 6 ἡκει σοφία **BV** 109
- xxxiii. 8 πέπνυται] + γαρ **A** 106
- xxxiii. 18 φόβον] + Κυρίου **A** 26
- xxxiv. 9 αὐτῆς ἡ γῆ (2°, order) **NAQ**
26 86
καιόμενη ὡς πίσσα (order)
NAQΓ 24 26 86 198 239 306
- xxxvii. 8 ἤκουσεν] + βασιλευς Ασ-
συριων **NAOQ** 24 49 86 106 198
(and om. Hexaplaric addition
following. Lucianic cursives
combine both readings)
- xxxvii. 17 om. κλῖνον, Κύριε, τὸ οὖς
σου... ἀνοιξον, Κύριε, τοὺς ὀφ-
θαλμούς σου **NAQ*** 26 41 49 86
106 198. Hexaplaric addition.
See parallel passage, 2 Kings
- xix. 16. Cf. Dan. ix. 18 (**LXX.**
and Theod.), Baruch ii. 17
- xxxvii. 27 ξηρὸς] χλωρος **A** 106
- xxxvii. 32 ἐξ Ἱερουσαλὴμ ἐξελεύ-
σονται **A** 91 97 228 309 (36)
- xli. 7 τότε μὲν ἐρεῖ **A** 41

- xli. 15 $\chi\omicron\upsilon\acute{\nu}$ **NBQ** &c.] $\chi\omicron\upsilon\acute{\nu}$ **AT**
 41 93 104 306
 xlii. 14 $\pi\lambda\omicron\iota\omicron\iota\varsigma$ **N*BQ** &c.] $\kappa\lambda\omicron\iota\omicron\iota\varsigma$
N^{c,a}A 26 106. Altered to suit cor-
 ruption $\delta\epsilon\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$ from $\delta\epsilon\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$, preserved in 305 alone
 xliii. 18 init. om. $M\eta$ **A** 106 109
 xliv. 15 fin. $\pi\rho\omicron\sigma\kappa\upsilon\nu\omicron\upsilon\sigma\iota\nu$ $\alpha\upsilon\tau\omicron\upsilon\varsigma$
NAB 49 109 305
 xlv. 20 $\gamma\acute{\nu}\omega\tau\epsilon$ **NA** 26 106 198 239
 306
 xlv. 8 om. $\kappa\alpha\iota$ $\beta\lambda\alpha\sigma\tau\eta\sigma\acute{\alpha}\tau\omega$ **NQ** 62
 90 144 147 308
 xlv. 20 $\gamma\lambda\acute{\upsilon}\mu\mu\alpha\tau\alpha$ **N** 62 147
 xlv. 23 $\kappa\alpha\iota$ $\omicron\iota$ $\lambda\omicron\gamma\omicron\iota$ **N*** 62 147
 xlv. 7 $\pi\omicron\rho\epsilon\upsilon\sigma\omicron\upsilon\tau\alpha\iota$ **N*** 49 91
 xlvii. 14 $\kappa\alpha\tau\alpha\kappa\alpha\eta\sigma\omicron\upsilon\tau\alpha\iota$ **AQ*** 41 49
 106
 xlviii. 1 om. $\epsilon\pi\iota$ **NAQ** 26 86 106
 239 306
 $\omicron\iota$ $\acute{\epsilon}\xi$ $\text{'}\text{I}\omicron\upsilon\delta\alpha$ **NAQ** 41 86 106
 233 306
 xlviii. 5 $\tau\acute{\alpha}$ $\pi\acute{\alpha}\lambda\alpha\iota$ (om. $\tau\acute{\alpha}$ **N***) **N^{c,b}**
AQ 26 49 106 109 233 305 306
 om. $\pi\omicron\tau\acute{\epsilon}$ **NAQ*** 26 49 86 106
 xlviii. 6 $\gamma\epsilon\nu\acute{\epsilon}\sigma\theta\alpha\iota$ **Q** 48 51
 xlix. 5 $\acute{\omicron}$ $\theta\epsilon\acute{\omicron}\varsigma$ $\acute{\epsilon}\sigma\tau\alpha\iota$ (om. $\mu\omicron\upsilon$) **B** 90
 109
 xlix. 6 om. $\epsilon\iota\varsigma$ $\delta\iota\alpha\theta\eta\kappa\eta\nu$ $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$ **AQ***
 26 49 86 106 109 305. Cf. ver.
 8, and xlii. 6
 xlix. 7 $\theta\epsilon\acute{\omicron}\varsigma$ $\text{'}\text{I}\sigma\rho\alpha\eta\lambda$ (om. $\acute{\omicron}$) **B** 26
 49 106 109 198
 xlix. 8 om. $\kappa\alpha\iota$ $\acute{\epsilon}\pi\lambda\alpha\sigma\acute{\alpha}$ $\sigma\epsilon$ **NAQ***
 26 49 86 106 198
 xlix. 13 $\epsilon\upsilon\phi\acute{\rho}\alpha\nu\theta\eta\tau\epsilon$ **N*Q** 41
 xlix. 15 $\gamma\upsilon\nu\eta$ 1° **NBQ**] $\mu\eta\tau\eta\rho$ **A** 26
 86 (not marg.) 109 305
 l. 4 $\gamma\acute{\nu}\omega\nu\alpha\iota$] $\epsilon\nu$ $\kappa\alpha\iota\rho\acute{\omega}$ **A** 26 86 106
 233 306
 li. 13 $\acute{\alpha}\rho\alpha\iota$ $\sigma\epsilon$] $\alpha\rho\epsilon\sigma\alpha\iota$ $\sigma\epsilon$ **A** $\alpha\rho\epsilon|\sigma\alpha\iota$
 Γ , $\alpha\rho\epsilon\sigma\alpha\iota$ 104 198 228
 lii. 1 om. $\sigma\upsilon$ **N'AQT** 23 26 106
 198
 lii. 2 $\acute{\epsilon}\kappa\delta\upsilon\sigma\alpha\iota$ **A** &c.] $\epsilon\kappa\lambda\upsilon\sigma\alpha\iota$ **B** 109
 305 ($\epsilon\nu\delta\upsilon\sigma\alpha\iota$ **Q** $\epsilon\kappa\lambda\upsilon\sigma\omicron\nu$ **Luc.MS.**)
 lii. 15 $\sigma\upsilon\nu\acute{\alpha}\xi\omicron\upsilon\sigma\iota\nu$ **A** 305
 liv. 15 om. $\kappa\alpha\iota$ $\pi\alpha\rho\omicron\iota\kappa\eta\sigma\omicron\upsilon\sigma\iota\nu$ $\sigma\omicron\iota$
NAQ 26 49 86 106 147 233
 lv. 6 $\acute{\epsilon}\gamma\gamma\acute{\iota}\zeta\epsilon\iota$ **A** 87 104 106 144
 lvi. 5 $\kappa\rho\epsilon\acute{\iota}\tau\tau\omega$ **B** &c.] $\kappa\rho\epsilon\iota\sigma\omega\nu$
NA 26 106 239 306 $\kappa\rho\epsilon\iota\sigma\omicron\nu$
Q 41 49 144 147 233 308
 lviii. 2 $\zeta\eta\tau\eta\sigma\omicron\upsilon\sigma\iota\nu$ **A** 41 87 97 106
 147 308 309
 lviii. 3 $\sigma\upsilon\kappa$ $\acute{\epsilon}\gamma\omega\varsigma$ **NBQ** &c.] $\omicron\upsilon$
 $\pi\rho\omicron\sigma\epsilon\sigma\chi\epsilon\varsigma$ **A** 106
 lviii. 10 $\acute{\alpha}\rho\tau\omicron\nu$] $\tau\omicron\upsilon$ **A** 26 49 106
 lix. 8 $\omicron\upsilon\delta\alpha\sigma\iota\nu$ 1° **NBQ*** &c.] $\epsilon\gamma\gamma\omega$ -
 $\sigma\alpha\nu$ **AQ^{ms}** 26 106 109 198 305
 lx. 2 $\sigma\kappa\acute{\omicron}\tau\omicron\varsigma$ $\kappa\alpha\iota$ $\gamma\acute{\nu}\omicron\phi\omicron\varsigma$ $\kappa\alpha\lambda\acute{\upsilon}\psi\epsilon\iota$
 $\gamma\eta\nu$ **N** 26 87 91 106 198 228 239
 309 ($\kappa\alpha\lambda\upsilon\pi\tau\epsilon\iota$ **A** 306)
 lx. 9 $\kappa\alpha\iota$ $\tau\acute{\omicron}$ $\acute{\omicron}\nu\omicron\mu\alpha$ **B** 109 305
 lx. 19 om. $\acute{\epsilon}\tau\iota$ **NAQ** 106 306
 $\phi\omega\tau\iota\acute{\epsilon}$ $\sigma\epsilon$ **N** 109 147 305
 lxi. 4 $\tau\acute{\omicron}$ $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu$ **N** 147 233 $\pi\rho\omicron$ -
 $\tau\acute{\epsilon}\rho\alpha\varsigma$ **AQ*** 86 106 198
 lxi. 6 $\kappa\alpha\iota$ $\lambda\epsilon\iota\tau\upsilon\rho\gamma\omicron\iota$ **A** 86
 lxi. 11 $\kappa\eta\pi\omicron\nu$ **AQ** 26 41 86
 lxii. 4 om. $\acute{\omicron}\tau\iota$ $\epsilon\upsilon\delta\acute{\omicron}\kappa\eta\sigma\epsilon\nu$... $\sigma\upsilon\nu\omicron\iota\kappa\iota\sigma$ -
 $\theta\eta\sigma\epsilon\tau\alpha\iota$ **NAQ*** 26 41 109 239 305
 306 (198 in part). Hexapl. ad-
 dition, Theod. Symm.
 lxiii. 5 $\sigma\upsilon\delta\epsilon\iota\varsigma$ $\beta\omicron\eta\theta\acute{\omicron}\varsigma$ **NAQ** 26 86
 106
 lxiii. 7 $\epsilon\nu$ $\pi\acute{\alpha}\sigma\iota\nu$ $\omicron\iota\varsigma$] + $\text{K}\acute{\upsilon}\rho\iota\omicron\varsigma$ **Q** 86
 90 106 198 (\omicron $\text{K}\acute{\upsilon}\rho\iota\omicron\varsigma$ **A** $\omicron\iota\varsigma$ **N***)
 lxiii. 8 $\tau\acute{\epsilon}\kappa\eta\nu\alpha$] + $\mu\omicron\nu$ **N** 41 49 198
 239 306 308
 + $\kappa\alpha\iota$ **A** 22 26 93 106
 + $\mu\omicron\nu$ $\kappa\alpha\iota$ 36 48 51 62 90
 144 147 233
 lxiii. 10 om. $\alpha\upsilon\tau\omicron\upsilon$ **A** 26 86 106
 306
 lxiv. 5 $\pi\omicron\iota\omicron\upsilon\delta\iota\nu$ **ABQ** &c.] $\upsilon\pi\omicron$ -
 $\mu\epsilon\nu\omicron\upsilon\sigma\iota\nu$ **N** 87 91 97 225 309
 lxv. 3 $\theta\upsilon\sigma\iota\acute{\alpha}\zeta\omicron\upsilon\sigma\iota\nu$ **NBQ**] $\theta\upsilon\mu\acute{\iota}\acute{\alpha}$ -
 $\zeta\omicron\upsilon\sigma\iota\nu$ **A** 106 309
 lxv. 5 $\acute{\epsilon}\gamma\gamma\acute{\iota}\sigma\eta\varsigma$ $\mu\omicron\nu$ **AQ*** 106 305
 lxv. 6 $\acute{\epsilon}\omega\varsigma$ $\acute{\alpha}\nu$ $\acute{\alpha}\pi\omicron\delta\acute{\omega}$ **A** + $\kappa\alpha\iota$ $\acute{\alpha}\nu\tau\alpha$ -
 $\pi\omicron\delta\acute{\omega}\omega$ **NQ** 86 87 91 97 106
 228 239 306 309. Hexaplaric
 addition, due to **Aq.** or **Symm.**
B reads $\acute{\epsilon}\omega\varsigma$ $\acute{\alpha}\nu$ $\acute{\alpha}\pi\omicron\delta\acute{\omega}\omega$
 lxvi. 4 $\acute{\epsilon}\kappa\delta\acute{\epsilon}\zeta\omicron\mu\alpha\iota$ **B** 109
 lxvi. 14 $\sigma\epsilon\beta\omicron\mu\acute{\epsilon}\nu\omicron\varsigma$ **NAQV** 49 87
 91 97 106 198 239 309

Readings supported by cursive mss. only, one or a few. Text within brackets is that of \aleph AQ unless otherwise marked. There seem not to be many valuable readings in Isaiah unsupported by some principal uncial.

- i. 2 ὑψωσα] εδοξασα 93
 i. 22 οἶνον ἐν ὕδατι 41 93
 v. 11 οὐαὶ οἱ πίνοντες τὸ πρῶτὸν τὰ σίκερα καὶ οἱ μεθύοντες τὸ ὄψε 301
 v. 19 om. ἀγίου 87 97
 v. 28 305 gives a paraphrase of ver. 28—30
 vii. 16 πονηρία] πονηριαν 93 305
 vii. 22 βούτυρον καὶ γάλα φάγεται 87 91 97 228 309
 vii. 25 βοός] βοων 301
 viii. 21 πάτρια] παταχρα 93
 ix. 2 λάμψει] ανετειλεν 301 (cf. Matt. iv. 16)
 x. 12 305 has long insertion καὶ σεισθήσεται &c. from xix. 2 &c.
 xii. 2 Κύριος Ἰὰ 48* (Aq. Th. Symm. Ia κυριος)
 xiii. 3 ἐγὼ συντάσσω καὶ ἐγὼ καλῶ αὐτούς· ἡγιασμένοι εἰσὶν 301
 xiii. 15 οἷτινες] οἱ 106 (σοοι A)
 xiv. 9 οἱ ἄρχαντες ABQ] om. 301 (τοὺς ἄρχ. Luc. MSS., αρχοντες N*)
 xiv. 30 πτωχοὶ δὲ ἄνδρες] πενητες δε ανδρες 106 (πεν. δε ανθρωποι Luc., πτωχοι δε ανθ. B)
- xviii. 7 τεθλιμμένον καὶ τεταπεινωμένον 49 239 306 (36 228) (καὶ τετιλμένον καὶ ταπεινοῦ N)
 xxi. 1 διέλθοι \aleph AB] διεξέλθοι 301 (θοι Q*)
 xxx. 14 ἀποσυριεῖς] ἀποσύρεις 104 106 198 309
 ἀποσυριεῖς 109 144 308 (prob. right)
 xxx. 33 ἀπαιτηθήσῃ] απατηθησῃ 48 308 (prob. right)
 xxxii. 4 προσέξει] προσαξει 109 (προσηξει B)
 xli. 10 om. ἡ ἀρχὴ αὐτοῦ 87 91 97 104 228 309 (om. τὸ ὄνομα αὐτοῦ V 62 147)
 xliii. 14 δεηθήσονται 305 (prob. right, see Field's note in S.P.C.K. edition)
 xliii. 20 ποτίσαι \aleph BQ] ποτισω 106 (ποσιω A)
 xlv. 8 om. ἀνατειλάτω 2° 90 144 308
 liii. 9 οὐδὲ δόλος 87 97
 lvi. 10 φρονῆσαι] φωνησαι 49 (om. B)

Examples of additions, Hexaplaric or otherwise :

It is to be remembered, that Hexaplaric additions are supplements to the LXX. text in accordance with the Hebrew ; the others may be due to errors, or freedom, of the writers of the mss. (or their predecessors) or of the translators. In other words Hexaplaric additions are not part of the true LXX. as it was ; the others may have belonged to it, but, if they did, ought not to have done so.

The former bring the LXX., in point of fulness, up to the Hebrew ; the latter go beyond it.

- i. 4. + ἀπηλλοτριωθησαν εἰς τα οπισω (cf. xlii. 17, Hosea ix. 10) 22(*) 36 48(*) 51 62 87 90 91 109 147 228 309 (V 93 nearly). Hexaplaric (Aquila): so Q^{mg}.
 i. 6. ἀπὸ + ιχνους 93 (Symm. Theod.).

κεφαλῆς + οὐκ ἐστὶν ἐν αὐτῷ οὐλοκληρία

Hexaplaric (Aquila): so Q^{ms}. Omitted only by \aleph ABQ*Γ 26 49 106 144 301 (48*). (A leaves a short space.)

- i. 24. + ο δυναστης του Ισραηλ 36 48 51 62 90 93 147.

These MSS. with 22 233^{vid} read τοῖς ἰσχυνοῦσι for οἱ ἰσχυροντες.

The addition is apparently a duplicate (from the Hexapla), cf. Heb.

- ii. 22. This verse, wanting in the true LXX., is supplied from Aquila by 22(*) 36 48(*) 51, and with variants in 93, 62 228 233 303 305 307 309, and 90 147.

Cf. lvi. 12, similarly supplied by V 22 48 51, 36 62 90 144, 93 308, 87 91 97 228, and 147 233 309.

- iv. 4. αἷμα + Ἱερουσαλημ \aleph^* 22 24 36 48 49 51 62 87 90 91 93 97 109 144 147 228 233 303 304 305 307 Hexaplaric (Aq. Th. Symm.) Q^{ms}.

- iv. 6. σκιὰν + ἡμερας 22 36 48 51 62 90 93 147 (228 sup. lin.) 233 305.

Apparently Hexaplaric (though not in Q^{ms}), by its attestation, and absence of reason for its omission in the other MSS.

- v. 8. ἀφ' ἑλὼνταιί τι + εως του μη υπαρχειν τοπον 22 36 48 51 (228 sup. lin.).

Hexaplaric: Theodotion, and Symm. nearly the same, Q^{ms}. Duplicate, the real LXX. having read $\eta\delta\kappa$ for $\delta\delta\kappa$ and probably $\gamma\eta$ (πλησίον) for $\gamma\psi$.

- v. 14. λοιμοὶ αὐτῆς + και ο αγαλλιωμενος εν αυτη V 36 41 48 87 91 97 109 305: with variants, as οἱ αγαλλιωμενοι, and in spelling, in 22 309, 62 147, 228 307, 51 90 233. 24 has και οι νομεις αυτης, 304 και οι λογισμοι αυτοις και ο αγαλλ. εν αυτη.

Duplicate from the Hexapla (Symm. Theod. Q^{ms}) with various corruptions: as λοιμοι is clearly a mistake in reading the Heb.: see note to translation.

- vi. 6. ἄνθρακα + πυρος A 24 36 49 90 106 (228 sup. lin.) 233. A copyist's addition.

- vi. 13 fin. + σπερμα αγιον το στηλωμα αυτης 22 36 48 62 87 91 97 104 109 147 228 233 301 304 306 307. Hexaplaric, from Theodotion, Q^{ms}.

- vii. 5 fin. ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν B.

+ λεγοντες \aleph , with περι σου before βουλην.

+ περι σου λεγοντες AQT 24 26 41 49 106 144 239 304—8 Syro-hex.

+ κατα σου λεγοντες 36 233 301.

+ Εφραιμ και ο υιος του Ρομελιου κατα σου λεγοντες 22 48(*)
51 90 93. 62 without του, and 147 has Εφ... Ρομελιου
erased.

+ Εφρ.....Ρομελιου περι σου λεγοντες V 309.

Εφραιμ...Ρομελιου is clearly Hexaplaric (Theod. Q^{mg}). The shorter addition may be Hesychian, and B therefore right in omitting it: but it is well attested: or the preposition may have been altered by Hesychius, and the text represented by B may have rejected too much.

In the next verse καὶ κακώσωμεν αὐτήν, added by 22 36 48(*) (51) 62 90 147 (228 sup. lin.), seems also to be Hexaplaric, though not in Q^{mg}.

ix. 6. ἄγγελος + θαυμαστος συμβουλος· ισχυρος εξουσιαστης αρχων
ειρηνης πατηρ του μελλοντος αιωνος A.

+ θαυμ. συμβ. θεος ισχ. κ.τ.λ. \aleph^{ca} V 22 36 48(*) 51 62 87 90
91 (93) 97 106 147 233 309.

109 has θεος ισχυρος before θαυμ. συμβουλος.

This is apparently in some sort Hexaplaric, but not of the usual kind. It duplicates the LXX. text, as in \aleph^*BQ , with further additions, derived, according to the evidence of Q^{mg}, from Aq. Symm. (or at least similar to their words) with the addition of θεός—in some MSS.—and τοῦ μέλλοντος, and the substitution of the word ἐξουσιαστής; the order being changed, and the whole sentence rather compiled than adopted entire from one or other of the usual sources. It may be that we have here a portion of an alternative text of the LXX., which Theodotion and Symmachus made use of; for Clement of Alexandria quotes this passage in a form near to that found in $\aleph^{ca}A$: but with δυνάστης πατήρ instead of ἐξουσιαστής or the δυνατὸς πατήρ of Aq. Theod. Symm.: with θεός before ισχυρός, and with αἰώνιος for αἰῶνος, omitting τοῦ μέλλοντος (*Paed.* i. 24). Clement appears to have used Theodotion's Daniel, or a text akin to it. Irenaeus, moreover, also quotes the present passage with *Admirabilis consiliarius Deus fortis* (*Adv. Haer.* iv. 33. 11).

x. 4. ἐπαγωγὴν (ἀπαγωγὴν)]

+ και υποκατω ανηρημενων πεσουνται $\aleph AV$ 22 26. 36 48 51 62
93^{vid} 97 106 144 147 228 233 239 304 305 307 309 (87 90
109) Syr.-hex. text without asterisk (και ends a line in A,
growing small).

This addition though found in $\aleph A$, and in Hesychian as well as Lucianic cursives, has all the appearance of the

Hexaplaric additions, and B's reading seems to be right, ἀπαγωγὴν being perhaps preferable here to ἐπαγωγήν, which may have come in from xiv. 17. If the additional words stood in the margin of some early copies, it may be that a scribe sought a place for them elsewhere, but mistook the clause καὶ τοῦ καταλείψετε τὴν δόξαν ὑμῶν for the superfluous words, and so inserted that in xxx. 18, where it appears in A O Q Γ and many cursives.

- xi. 9. ἡ συμπᾶσα] + γῆ 22 24 36 48 49 51 62 90 91 93 104 106 144 147 228 233 309.

Probably a mere explanation from the margin: συμπᾶσα is used alone, generally for תכל (inhabited) world, as in Nah. i. 5 (also for ארץ in Job ii. 2 where A adds γῆν): in Ezek. xxvii. 13 תובל Tubal has been read as תכל καὶ ἡ συμπᾶσα B. In Habakkuk ii. 14 B has γῆ alone, and A Q prefix συμπᾶσα, which suggests assimilation with the present passage.

- xxv. 9. ...καὶ σώσει ἡμᾶς οὗτος Κύριος, ὑπερέναμεν αὐτῷ....

These words are omitted by A O Q Γ 26 49 87 91 106 198 301 309: also by Irenaeus, in the Latin translation of *Adv. Haer.* iv. 9. 2, which has: *in quem speravimus, et exsultavimus in salute nostra.*

They seem to be an ordinary case of Hexaplaric addition (Theod. Symm. Q^{mg}), but widely attested, occurring even in B: see below (Swete, *Introd.*, p. 417: and Field, *Hexapla*, vol. II. ad loc.).

- xxvi. 4. ἡλπισαν] pr. ἐλπιδι B, and (e sil.) 22 36 48 51 62 90 93 144 147 308.

Again Hexaplaric (Theod. Q^{mg}).

- xxvii. 1. δράκοντα 3^b] + τον εν τη θαλασση A 22 36 48 51 144 228 233: 93 308, 109 305. These words have the asterisk in Q^{mg}, and apparently came from Symmachus into the Hexaplaric text.

These passages may perhaps suffice as typical examples: those seeking further may consult Burkitt's *Tyconius*, p. cvii. foll., where xiii. 3, xiv. 13, xxiv. 5, xxix. 13, xlix. 18 are discussed. See also the following passages in Holmes and Parsons: xxii. 25, xxiii. 17, xxv. 12, xxvii. 5, xxix. 1, 5, 7, 9, xxxvi. 7, 10, xxxvii. 8, 11, 14, 17, 27, 34, xxxviii. 15, 17, xli. 19, xliv. 8, xlix. 21, lxi. 7, lxiii. 18. Of a different kind seem to be xxx. 6, 18, xlv. 11, 22, xlviii. 16, lviii. 11.

In many of these passages B is with the Lucianic cursives, but seldom with them alone, in supporting the fuller text. This

agreement is naturally rarer in cases of omission; but see xiv. 3 (om. ἐν ^{scb}(vid) BV 22 48 51 62 90 93 109 144 147 309), xxx. 5, where οὔτε is omitted before εἰς βοήθειαν, and οὔτε εἰς ὠφελείαν after, by ^{scb}BV 36 48 51 62 90 93 109 144 147 305 308, while ^{scb}AQ 24 26 41 49 87 91 97 106 198 228 309 support the words, and read them also (except 24) in ver. 6, with the additional support of ^{scb}O 86 233. See also lvii. 9. (These additions seem *not* to be Hexaplaric.)

B is alone, or nearly so, in omitting μὴ φοβείσθε, xiii. 2 (cf. xxxv. 4, Q, xl. 9), and καὶ οὐ διὰ Κυρίου...ποιούντες (perhaps haplography, but Jerome also omits the words) in xxix. 15. See also Burkitt, *Tyconius*, p. cviii.

Attention may be drawn to a few passages, where the readings are of interest, though not falling under the above headings: most of them are discussed in the notes to the translation or text.

i. 17. χήρα B*Q* 144 147 (corrected later) Clem. Rom. viii. (one MS.)

χήραν ^{scb}AB^{ab}Γ &c. Iren.-Lat. Cypr. *Test.* i. 24, iii. 113, Lucifer. (The Latin construction almost demands the accusative.) The balance of evidence seems in favour of χήραν.

v. 26. συριεῖ αὐτοῖς ^{scb}AQ* 24 36 41 48 62 90 106 304.

συριεῖ αὐτοὺς B &c. Cypr. *Test.* i. 21, 22 has *et adtrahet illos* = συρεῖ αὐτούς, misreading the Greek, or rendering a corruption of B's text. (So the 'Speculum,' see Burkitt, *Tyconius* lxiv.)

σνρίζειν has the dative in vii. 18, and it corresponds with the Hebrew: moreover, in xxx. 14 ἀποσυριεῖς read by most MSS. should almost certainly be ἀποσυρεῖς as read by 109 144 308, and (except for the accent) by 104 106 198 309. The mistake of the Latin resembles that at xlv. 1.

v. 29. ὀρμῶσιν ^{scb}AQ and most cursives, ὀργιῶσιν B. Whether the latter be a late form of ὀργάω, or a future from ὀργίζω or ὀργιάζω, it does not occur elsewhere in the Greek Bible, and yields no very satisfactory sense by any fair means. It is perhaps simply a Greek corruption. Field (*Hexapla*, ad loc.) points out that the Syro-hexaplar has here a form of the word used in xxxv. 6 for 'to leap,' which agrees well enough with the intransitive sense of ὀρμάω. The paraphrase here given by 305 has τὴν ὀρμήν.

vii. 14. καλέσεις AB, καλέσει ^{scb} (alone), καλέσετε Q* 22 36 48 49

51 228, καλέσεται 62 93 147 301, καλέσουσιν (Γ) 26 90^{mg} 106 144 233.

This passage is remarkable for the number of variants rather than their importance.

The Heb. has a form of the 3rd pers. sing. fem., which is archaic and unusual, and easily mistaken for 2nd pers. sing. The reading of AB is therefore probably right. (Cf. Matt. i. 21, Luke i. 31.) In Cypr. *Test.* ii. 9 there are differences of reading also; *vocabitis*, *vocabis*, *vocabit*, and *vocabitur* occur, the first being the reading of most mss. and editions: Hartel reads *vocabis*.

vii. 15, 16. I suspect this to be one of the comparatively few places where the Greek text is corrupt. See notes to text and translation. προελεσθαι is, to my mind, a difficulty, and I suggest περιελεσθαι; cf. Josh. xxiv. 14, 23.

vii. 18. μνίαις, ὃ κυριεύει] So \aleph AQ 49 90 106 109 144 305—8. κυριεύσει B.

μνίας Γ 91 97 309. μνίαις αἱ κυριεύσουσι 22 24 41 48 51 91 93^{vid} 97 228 233 309 (κυριεύουσι 62 87 147). ὃ κυριεύουσιν 36. μνία ἡ κυριεύσει V.

The plural relative is probably an alteration to save the grammar: the tense is difficult to decide upon, but the future *may* have come from the last syllable of a plural verb, or *vice versa*. The ungrammatical text of \aleph AQ is probably right, arising from the collective use of the Heb. word (cf. κυνόμνια in Exod. viii.).

vii. 20. τῷ ξυρῷ τῷ μεγάλῳ καὶ μεμεθυσμένῳ \aleph A 24 36 41 49 144 (228) (233) 306 (106).

τῷ ξ. τ. μεγ. τῷ μεμεθυσμένῳ QV 26 51 87 90 93 97 109 (not marg.) 309, ἐν τῷ ξυρῷ τῷ μεμισθωμένῳ B.

The omission of ἐν, and the substitution of καὶ for τῷ, may be due to revision of the Greek. The important question is between the two past participles. The resemblance is even greater in Hebrew, where the difference is only that of the point upon the first letter of the word. But as μεμεθυσμένῳ is a misreading of the Hebrew, it is to be preferred as the LXX. text, for it could hardly be the result of later alteration; whereas μεμισθωμένῳ could be derived from Theod. or Symmachus; unless we suppose that Aquila's rendering prevailed over these, and turned out the correct rendering of the Hebrew, for there is little reason to prefer 'drunken' to 'hired.' Possibly, however, both readings may have existed side by side from the

beginning : and in this case *μεγάλω* may have been inserted as a second epithet when *μεμεθυσμένω* was finally adopted, from a sense that something was missing.

viii. 21. *καὶ τὰ πάτρια*] *καὶ τὰ παταχρα* 93.

See Field's *Hexapla*. Theodoret had seen MSS. with the reading *παταχρη*, which is explained as a Syriac word meaning *τὰ εἰδωλα*: compare Symmachus' rendering *πάτραρχα εἰδωλα*. It seems to me doubtful, however, whether the Greek is not satisfactory, viewed as a paraphrase; though both here and in xxxvii. 38 the analogy of the Syriac word may have been present to the translator's mind, as in words like *שׁר*, *συρίζω*, *שׁכר*, *σίκερα*, &c. Scholz gives several more instances, some of which I cannot think convincing: e.g. *חַיִּים*, *ἡχου*, xiii. 21, *נַצַּר*, *νεκρός*, xiv. 19. He even thinks *μέρος*, vii. 18 and xviii. 7, to contain an allusion to Meroë!

ix. 1, 2. It is hardly possible to resist the impression that the Greek text is here corrupt, though substantially supported by Tertullian and Cyprian (Tert. *adv. Marc.* iv. 7; Cypr. *Test.* i. 21). The passage will be discussed more fully in the notes: my conjecture is that the incomprehensible *τοῦτο πρῶτον πῖε, ταχὺ ποιεῖ*, conceals something like *τοῦτο πρῶτον ταχὺ ἔπειτα παχὺ ποιεῖ, ταχὺ* representing *לך* and *παχὺ כבד*.

x. 17. *εἰς πῦρ* *SBQ* &c.; *ὡς πῦρ* *A* 22 48 62 90 93 144 147 305.

This small divergence is of some interest. Tyconius, p. 48, has a corrupt text; *et ardebit lumen Israhel et erit ibi ignis*. This however supports a nominative case; and *ibi* is not far from *ut*; moreover, as Mr Burkitt has pointed out (*Tyc.* lxi., lxxxii., and *O.L. and Itala*, pp. 13, 14), *ibi* appears not to be used in 'African' Latin versions. The true reading appears therefore to be that of *A* 305 and these Lucianic cursives: it is a little further from the Hebrew.

xiv. 21. *πολέμων* is the reading of all MSS. except *V* 109 305 307 308, and the *margin* of *Syr.-hex.* "manifesto ad πόλεων spectat," Field. *πόλεων* is the rendering of *Aq. Theod.* and *Symm.* The Hebrew word is variously rendered, but the two translations generally favoured are: 'enemies' and 'cities.' Had *πόλεων* then been the original reading of the *LXX.*, it is unlikely that it would have been altered, especially against the agreement of the later versions; while *πολέμων* is, if not an early corruption of *πολεμίων*, just such a rendering as the *LXX.* might be expected to give of a dubious word

meaning something like 'enemies'; the word also has the sense of 'stirring up,' as to wrath: see Psal. lxxiii. 20, where the LXX. (and Vulg., as here) render 'in the city,' the opposite of the present divergence, if, as I think, πολέμων is right here.

- xiv. 31. τοῦ εἶναι] The Lucianic MSS. 22 36 (48) 51 62 90 93 147 have μέναι ἐν τοῖς συντεταγμένοις αὐτοῦ, a supplement of the usual character. But μέναι is read by the important cursives 106 301 (144 233) also; it seems to give a better sense than εἶναι; and it can be accounted for by a misreading of the Hebrew, בְּמוֹנֵי having suggested מְעַל as in x. 32.

- xvi. 3. μὴ ἀχθῆς B*^b Q^{mg} &c.
μη απ αρχης SAB^a Q*Γ 22^{corr} 24 26 49 106 109 233 301 305 309.
μη απαχθης 41 306. μη αχθεσθεις 62 147 (-θης? 93). μη απαχθεις 239.

Syr. hex. *text* = μὴ ἀχθεσθῆς: margin = μὴ παραχθῆς (Field).

A difficult place, but the reading of B* or possibly of 41 306 must be right. It means 'be not led' (away), the LXX. having taken Heb. בָּגַד 'betray' as a passive form of the same verb in the sense of 'lead into captivity' (Niphal בָּגַד or Hophal בָּגַד). But the word ἀχθῆς was taken by readers to be from ἀχθῶ, and to mean (intransitively) 'be troubled': so Montfaucon, according to Middeldorpf (*Syro-hex. of Isaiah* &c.); and hence the reading ἀχθεσθῆς with its corruptions, and the Syro-hexaplar text, and possibly the margin also. (That ἀχθῆς can have been taken from ἀγχω seems less likely.) The reading of SA &c. seems to be a worse corruption, which I cannot trace: unless it be a supplement to the phrase, which has been at some time mistaken for a verb and turned out ἀχθῆς; ἀρχή being used in the sense which must be given to it in x. 10 (B): or unless we can suppose that ἀπάρχης is a verb, intended to translate הָלַךְ, in the sense in which it occurs, Pind. *Nem.* iv. 76, ἐνθα Τεῦκρος ἀπάρχει, 'where T. rules afar off,' perhaps with the sense of *exile* attached.

- xix. 10. ἐργαζόμενοι S*BQ^{mg}. διαλογιζόμενοι AQ*. διαζόμενοι S^{cb} vid 26 49 106 301.

There can be no question that διαζόμενοι is right. Field printed it in his 1859 edition (see his note there) before the readings of S can have been known. (See also his note in the *Hexapla*, ad loc.) It is a regular, almost technical word to do with weaving; see Judges xvi. 13, 14, where A's text has

the verb. *ἐργαζόμενοι* is either repeated carelessly from the previous verse, or rather, I think, used again as an explanation of the harder word; and *διαλογιζόμενοι* a hasty attempt to emend the text, by a scribe who did not know the word *διάζομαι*, and thought the syllables had fallen out. That A's scribe wrote the word in Judges, while he or his predecessor did not know it here, is only another proof that different parts of the Greek Bible in the same MS. have different origin and character.

- xix. 18. *ἀσεδὲκ* MSS., except *ασεδεχ* 301 and *ασεδ ηλιου* \aleph^* , \aleph^{ca} leaving only *ασε*. (106 has *ηλιου* in marg.)

The question here is rather of the Hebrew reading and meaning. The variants there are *הרס* 'destruction' and *הרם* 'the sun': and the LXX. apparently read *צדק* 'righteousness.' Mr Burkitt has most ingeniously proposed to read *חסד* in the Hebrew (= 'mercy' or 'loving-kindness'), and *ασεδ* as in \aleph^* tallies with this, *ηλιου* being an obvious duplicate, perhaps from Symmachus, representing *הרם*.

- xxii. 22. Great varieties exist here, the question being one of clauses rather than words. Field and Ceriani are agreed in thinking that Q (with Γ 24 198 306 Syr-hex.) preserves the true LXX. text, and that the fuller readings are Hexaplaric: B having admitted a portion of the intruding sentence, which duplicates the LXX. reading, a paraphrase. The original hand of \aleph agrees with the Hebrew, that is, with the later Greek versions; and the correctors have been repeatedly at work.

- xxvi. 18. *καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν*. If here we place the stop after *πνεῦμα*, and read *σωτηρίας οὐκ ἐποιήσαμεν* (or *οὐ ποιήσομεν*), the sense according to the Heb. is restored with a very small change. I am not aware that this has been proposed before.

- xxviii. 7. *πεπλανημένοι* \aleph AQTV with B^b and almost all cursives: *πεπλημμελημένοι* B. Both verbs are used to render the Heb. root (see Ps. cxix. 67); but *πλανάω*, though with some confusion, is used in the rest of the verse. Moreover *πλημμελέω* in the passive means 'to be sinned against,' or 'to be wronged,' and the sense is hardly that here, but rather, apparently, 'to be made to go wrong': the passive does not occur elsewhere in the Greek Bible. Yet alteration would certainly be more likely to be away from *πεπλημμελημένοι* than towards it; and as it renders the Hebrew no less than

the alternative, it should not be altogether dismissed from consideration.

- xxix. 8. *πίνοντες* is so easy a corruption of *πεινῶντες* that the latter might have been restored by guess, but it is actually preserved by 22 41 48 49 51 93 104 144 as well as by the Old Latin. (Würzburg Fragment, *qui in somnis esuriunt et manducant.*)
- xxx. 14. See above on v. 26. Field, 1859, prints *ἄποσυρείς*.
- xxx. 22. *μιανείς* *κ*^{*}B &c. *ἐξαρείς* *κ*^{cb}AQ* 26 41 49 86 91 104 106 198 233 305 309. The evidence of Syr-hex. is divided. Field seems to prefer *μιανείς*; Middeldorpf *ἐξαρείς*, which is further from the Hebrew. The evidence seems to me slightly to favour the latter.
- xxx. 30. *δείξει* 23 36 51 86 90 109 144 308 (and Jerome 'ostendet') seems intrinsically better than *δείξαι*, though the latter is supported by ABQ &c. (*διξε κ*^{*}). It not only agrees with the Hebrew, but makes the Greek run far more easily. (Cf. xxxii. 6, where however the evidence and the turn of the Greek sentence is for the infinitive.) Field prints *δείξει*.
- xxx. 33. *ἀπατηθήση*, 48 308, must be right, as it translates the Heb. consonants, but wrongly, and the difference of *ι* from the ordinary text, which is incomprehensible, is so small. Either the translator was here much at a loss, or there may be some further corruption of the text.
- xxxiii. 11. *αἰσθηθήσεσθε* *κ*^ΒQ* (fort.) &c.
αἰσθήσεσθε Q^a 24 26 48 90 104 144^{vid} 233 306.
αἰσχυνθήσεσθε *κ*^{c.a} AV 62 87 93 97 106 147 228.
- The Hebrew is very different, and affords no trustworthy clue that I can see. The aid of the Old Latin is uncertain, as Cypr. (*Test.* ii. 26) has both verbs: *nunc intelligetis, nunc confundemini*. As the dropping of a syllable from *αἰσχυνθήσεσθε* might give rise to the other Greek variants, and the mss. containing it are rather unusual allies, it seems preferable, in the present state of our knowledge.
- xlii. 9. *ἀνατεῖλαι* AQ 26, *ἀναγγεῖλαι* *κ*^Β &c. The former is clearly preferable for sense, and may be the true text, unless it has been rightly corrected in a few ancient copies; with the context, *ἀναγγεῖλαι* would be an easy corruption. Cf. xlv. 8.

[It seems just possible that *ἀναγγεῖλαι* might be caused by oral confusion between *πμψ* and *γμψ*; but the latter is here rendered by *ἐδηλώθη*, and more usually by *ἀκουστὸν ποιῆσαι*.]

- xliii. 23. The addition οὐδὲ ἐδούλευσας [+ μοι ^{sc.a}] ἐν ταῖς θυσίαις σου is found in ^{sc.a} AΓ 26 (86 marg.) 90 106 198. Irenaeus (Lat. *Adv. Haer.* iv. 17) has *non servisti mihi in sacrificiis sed in peccatis tuis et iniquitatibus tuis ante me stetisti*: the latter part supporting προέστης μου as read by BQ* but in the place assigned to it by Q.

See Swete, *Introd.* p. 417. A* continues, οὐδὲ ἔγκοπον ἐποίησα ε ἐν λιβάνῳ; and it seems probable that the two clauses should run parallel, ἐδούλευσας...ἐποίησας.

- li. 19. δύο. The Sixtine edition read διό, an error which has continued to appear in many printed editions.
- liii. 9. We have here a variation of early date: οὐδὲ εὐρέθη δόλος ^{sc.a} AQ 26 36 41 49 51 86 90 91 93 104 106 144 147 198 228 233 239 306 308 309, οὐδὲ δόλος 87 97, οὐδὲ δόλον B. 22 has εὐρέθη inserted above the line, and δόλος is apparently corrected from δόλον.

The first reading is found in the quotation, 1 Pet. ii. 22; in Clement of Rome, *Ep. ad Cor.* i. 16; and in Tertull. *Adv. Judaeos, nec dolus in ore eius inventus est*. On the other hand, Cypr. *Test.* ii. 15 has *neque insidias ore suo*; Augustine, *de Civit. Dei* xviii. 29, has *dolum*; while one ms. of Cyprian has *neque insidias ore suo locutus est*, and Faustinus (*de Trinitate* iii. 4) has *neque dolum in ore locutus est*. (εὐρέθη is against the Hebrew, which, however, favours the nominative.)

Dr Hatch (see his *Essays in Biblical Greek*, iv. p. 202) considered δόλος to be probably the original reading from which arose the other two, εὐρέθη by way of explanation, δόλον assimilated to the preceding accusative. On the other hand the evidence for εὐρέθη is very old, even setting Tertullian aside, both on account of the difficulty of dealing with his quotations and the doubts as to the genuineness of the treatise *Adv. Judaeos* (see Burkitt, *Old Latin and Itala*, p. 29, note); and εὐρέθη once omitted, δόλον might easily come in for δόλος. The N. T. text might, however, have affected the text of the Septuagint; and the agreement of Cyprian with B, which is somewhat unusual, must be allowed considerable weight. The variant *locutus est* in some Latin authorities, though not in the least likely to be right, shows how easily a verb might slip in, but does not much strengthen the evidence for the accusative. It seems to me that confusion

might have arisen with Ps. xxxii. 3 and xxxiv. 13. The balance of the evidence, so early and so strongly divided, is, on the whole perhaps, slightly more favourable to εὐρέθη δόλος.

- liv. 17. σκεῦος σκευαστὸν B & C. σκεῦος φθαρτὸν \aleph^a AQ 22 26 36 48 49 51 62 86 90 93 106 144 147 198 233 308. σκευος τον \aleph^* seems to be distinctly in favour of B's reading, σκευας having slipped out after σκεῦος. The sense and the agreement with the Hebrew seem decisive for σκευαστὸν, and φθαρτὸν, despite a fair body of evidence on its side, appears due to carelessness; having come from φθεῖραι just before, and taken the place of the rightful word. A attempts to get sense by making πᾶν σκεῦος φθαρτὸν into a separate sentence, and adding δὲ to start the next clause.
- lix. 7. οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων \aleph^* A and the majority of cursives. ἀπὸ φόρων, though read by $\aleph^{c.b}$ B* Q*, and, by Holmes and Parsons' silence, presumably by 49 86 (text) and 198, can hardly be other than a Greek corruption.
- lxiii. 2, 3. ὡς ἀπὸ πατητοῦ ληνοῦ; πλήρης καταπεπατημένης all MSS., except that Q reads πατήματος, and \aleph V 26 41 91 97 239 306 πλήρους, 26 also reading καταπεπατημένου. These variants are, however, of importance, extending beyond the actual forms of the words. Cyprian, Epist. lxiii. 7, has *velut a calcatione torcularis pleni et perculcati*, which is supported on the whole by Tertullian, though in quite different Latin: *sicut de foro torcularis pleno conculcato* (*Adv. Marc.* iv. 60): Jerome also has *sicut calcantium torcular plenum conculcatum*. This evidence seems to prove that either πατήματος is the right text, or that it was intended to explain how πατητοῦ was to be taken; and also that either πλήρους is right, or πλήρης must be taken with καταπεπατημένης as agreeing with ληνοῦ, the stop after ληνοῦ being abolished. The evidence is hardly enough to reject the wording of the mass of MSS.: and πλήρης must therefore, I suppose, be taken as indeclinable. See note on Mark iv. 28, Hort, *Introd. to N. T. in Greek*, Appendix, p. 24. (B reads πλήρης for πλήρεις, li. 20, and Γ in i. 15.) Otherwise, indeed, πλήρης can only be construed as with εἰμι omitted. "I am full &c." (See Sabatier ad loc., where this rendering "id est, oppletus sum," is quoted from Nobilius, who adds "susplicari quidem licet adhuc subesse aliquod mendum.")

lxv. 2. οἱ οὐκ ἐπορεύθησαν ὁδῶ ἀληθινῇ \aleph^b A Q* (26) 36^{corr} 41 49
86 87 91 97 106 198 228 309, τοῖς πορευόμενοις ὁδῶ οὐ καλῇ
B &c. (οὐκ ἀληθῆ \aleph^*).

AQ* seem to be right here, and the reading of B (which *ε silentio* may be attributed to the Lucianic cursives also) is apparently an alteration, influenced by οὐκ ἀγαθῇ of Aq. Theod. Symm. \aleph^* betrays knowledge of both readings.

It is difficult altogether to resist two impressions derived from a study of the above and other variants in the LXX. of Isaiah : first, that a few duplicate readings may have existed side by side from the time of the original translation ; and second, that an occasional correction from the Hebrew may have crept in to almost any of our earlier MSS., whether by reported tradition or otherwise, without any general knowledge of the Hebrew being supposed. But in discussion of this or that passage a scrap of information might make its way from one to another ; and the writers of several of our MSS. seem to have been capable of some elementary editing. This suggestion (not that I suppose it to be new) is only thrown out without an attempt at proof, and merely because in some cases, were this so, it would be the easiest way of explaining the appearances of the text.

C. METHODS OF RENDERING.

The Greek of the LXX. differs much from the language as written by Thucydides, Plato, or the Athenian orators. The change from Attic to 'Hellenistic' Greek has been often dwelt upon, especially by commentators on the New Testament. As the language extended its geographical bounds, largely through the conquests of Alexander, it became less exclusive in choice of words, and less nice in subtleties of grammatical expression. The great city of Alexandria was specially open to Macedonian and cosmopolitan influences : on the other hand it was a home of literary study, with an unrivalled Library, and something approaching to an University. The Septuagint translation was made either in Alexandria, or in its neighbourhood and under its influence ; this may be positively stated of the Pentateuch, and will be at any rate very near the truth with regard to the remaining, and later-translated, books. We find in it much resemblance to the

New Testament; naturally, inasmuch as the New Testament writers were acquainted with it, quoted it, were much influenced by their study of it, and by conditions similar to those under which it was made; and also inherited, or learnt, the sacred traditions which it did so much to keep alive. But the Old Testament translators, coming first in point of time, were obliged to make a beginning; and found many difficulties in rendering a series of books, written in a Semitic language, and full of the special ideas of the Semitic race and the Hebrew religion. These difficulties they attempted to meet by preserving various Semitic idioms, and a dim reflection of Semitic arrangement and style; the special force and grace of the Hebrew language were however either beyond their abilities, or foreign to their taste; assonances, metrical rhythms, root-connexions between words, disappeared: parallelism they preserved when convenient, but probably found the vocabulary at their command, although extensive, not always adequate¹. The result is, that their Greek, beside its general 'late' and its special Alexandrian character, is strongly coloured by 'Hebraisms'; idioms, turns of phrase, and a certain pervading tone, marked by the absence of long periodic sentences, and of the grammatical devices which Greek employs in them; so that both the salient features and the background of the style have something about them remote from pure Greek. Again, the translators seem generally to have viewed it as their duty rather to represent each word and phrase of the original literally and directly, than to render the spirit of the Hebrew with the greatest possible amount of Greek force, grace, and idiom. Of this 'representation' theory, or practice, Aquila's version of the O. T. furnishes the strongest extant instance; but the LXX. also goes much further in this direction than would a modern translator; paraphrasing, it is true, at times, but only occasionally, and never for long together; rarely for more than a single clause at a time; and only, it would seem, when the literal method was beyond the translators' resources.

The general absence of the Optative is to be expected at a late stage of the language; but in fact, the sense of the subject-matter, and structure of the sentences, give little scope for its use; it does occur occasionally, as xxviii. 22, and is even

¹ This often leads to a rather bald repetition of some word, where the Heb. varies; e.g. *πενθήσει* and *πέπανται*, xxiv. 7, 8, and the use of *λογίζομαι*, xl. 15, 17. So in some passages the words *ὑψος*, *ὑψηλός*, *ὑψόω*, recur very frequently. (See ii. 11 foll.) Cf. also *κατακαίω*, xliii. 2.

plentiful in some parts of the O. T. (The reading of xlix. 15 is not absolutely certain, and xi. 9, xxi. 1, are special cases, on which see notes on those verses.) The original gives speeches directly, except xxxvii. 8, xlvi. 8; these are rendered with classical correctness of construction; lvii. 8, equally correct, has nothing to warrant it in the Hebrew; while xxxvi. 21 represents the direct speech of the Hebrew by the terse and neat indirect prohibition, *διὰ τὸ προστάζει τὸν βασιλέα μηδένα (μηδεν ἢ*) ἀποκριθῆναι.*

Οὐ μὴ with aor. subj. or fut. indic. is constantly used, where a plain negative future statement seems to be all that is intended. The easiest explanation is, that a language in old age and decay employs expressions of exaggerated strength more and more frequently, till the simpler ones are felt to be weak, or fall into disuse. (We may see this in various ordinary French words, which are boiled down, so to speak, from late Latin expressions: e.g. *celui*, from *ecce ille*, *même* from *metipsissimus*, *oui* almost certainly from *hoc illud*.) As in classical Greek, the future is less common than the subjunctive; and the latter is almost always the aorist, except such passages as *οὐ μὴ δύνηται*, xvi. 12; cf. Jer. xxxvi. (LXX. xliii.) 5; and *πεποιθότες ὦσιν*, xvii. 8. These correspond closely with the exceptions in Attic, see Goodwin, *Gr. Moods and Tenses*, § 89. The mss. often vary between aor. subj. and future; but the latter seems well established, for instance, in xvi. 10. This use of *οὐ μὴ* occurs in the LXX. in all the prophetic books except Obadiah, and in Theodotus's Daniel: in Baruch iii. 34, and Lamentations iv. 15. It is apparently less frequent in the Poetical books: Job iv. 6, Ps. xxvi. 4 are instances. It is fairly often found in Ecclesiasticus (ii. 8, &c.); see also Wisd. iii. 1, 1 Macc. ii. 63. I have not noticed it in Ecclesiastes, nor in the portions of Aquila edited by Mr Burkitt, though it occurs in fragments of him from the Hexapla, as Isai. xxvi. 14, xxxii. 10. In the Pentateuch it is comparatively rare, and when it occurs there and in the Historical Books, has more appearance of special force; as in Gen. xxiv. 33, xxxii. 26; Josh. vii. 12; 1 Sam. xii. 19, xvii. 39; 2 Kings vii. 19. The Prohibitions of the Ten Commandments and of the Law generally are simply in the fut. indic. (resembling the Heb. idiom) with *οὐ*; and so in Matt. xix. 18, while Mark (x. 19) and Luke (xviii. 20) have *μὴ* with subj. In the N. T. *οὐ μὴ* occurs with moderate frequency throughout most books; but, so far as I have observed, is not found in Acts, except in the quotations, xiii. 41, xxviii. 26.

Instances of attraction of the relative are xxxvii. 6, xxxix. 7, li. 18.

The vocabulary of the Alexandrian translators was copious and not exclusive; other dialects beside Attic contributed to it, and the Homeric studies of the Library revived many words that had fallen out of use. This will cause neither surprise nor difficulty. A few Semitic words occur in Isaiah, as *σίκερα*, v. 22, &c. and *γῶρας*, xiv. 1 (= גר). Words are transliterated at times, but this is less frequent in Isaiah than, e.g., in Kings; see 2 Kings v. 19, viii. 8, &c. *Σωρήκ*, Isai. v. 2, may be rightly a proper name.

More important are the 'Hebraisms': the peculiarities which are Semitic in their origin, which the Alexandrian translators adopted freely, while we feel sure that the Attic of earlier days, jealous of its purity and confident in its resources, would have avoided them. In the first place, the sentences are short and detached¹: the usual devices of the classical period are missing: participles are used but little, and then in short clauses, whether genitives absolute (xiii. 10, xxiii. 3, xxxviii. 12, lxv. 24; xvii. 13 and xxxvi. 1 are open to doubt) or not. Separate clauses are simply piled up, as in xiv. 1, 2: *καὶ* is the usual connecting particle, the corresponding Hebrew conjunction being very common, and very wide in its range. Thus in ch. ii. 2 foll., we have nine, and after one break, seven more clauses introduced by *καί*; eleven in ver. 7—10, almost unbroken; not less than twenty-eight instances of *καὶ* varied by one of *ὅτι*, one of *ὥς*, one short relative clause, and three with *γάρ*. So from Genesis i. 3 to ii. 3, every verse begins with *καὶ*, beside many intermediate divisions of clauses; there are a few short relative clauses, and *ὅτι* occurs in the phrase *ἶδεν ὅτι καλόν*; *ὥστε* also occurs twice; *καὶ* is found 117 times in the Camb. text. It is hardly necessary to say that very different results would be obtained from an equal quantity of a classical author.

I believe that *μὲν* occurs but twice in Isaiah, namely vi. 2, xli. 7. Even *δὲ* is not very common, and long passages are found without it. Scholz, p. 14, appears to think that *δὲ* occurs but once in Jeremiah: namely v. 23 (25 must be a misprint); but I have found it also in xiii. 17 [B, om. *SAQ*], xvii. 16, xx. 11 (B⁸, *καὶ AQ*), xxvi. (xlvi.) 27.

The cases in Hebrew are either but slightly developed, or have been worn down by time; consequently the Greek, with its

¹ Prof. Saintsbury, *Elizabethan Literature*, chap. vi. p. 216, points out how this character of the original tended to improve the Authorized Version, the tendency of English being then towards diffuseness.

abundance of terminations, and accurately developed syntax, had to deal with an unaccustomed state of things. In this modern English bears more resemblance to Hebrew: they are less precise than Greek or Latin, but to some extent more capable of vagueness without downright incoherence.

Hebrew marks the accusative by a prefix, 'eth,' אֶת , which is hardly distinguishable from a similar word meaning 'with'; hence Aquila uses $\sigma\upsilon\nu$ to represent the sign of the accusative, which is not however always present. The genitive is indicated by a sort of inverse process; there is no termination, but the word qualified by the genitive is prefixed to it in a (generally) shortened or lightened form; this is called the 'construct state.' Hebrew adjectives are few in number, and elementary in meaning; and this genitive is often used for lack of an adjective; pronouns, if needed, are attached to the genitive, not to the construct word—e.g. "hill of (my) holiness" for "(my) holy hill." Other cases and relations are expressed by prepositions, of which some of the commonest are inseparable prefixes: ב , b'—, 'with' or 'in'; often Greek $\epsilon\nu$, which may consequently have almost instrumental force [the MSS. often vary as to the insertion of this $\epsilon\nu$]; as xi. 4 $\epsilon\nu$ πνεύματι; also rendered by dative without preposition, as vi. 2, ταῖς δυνάμει; ii. 5 τῷ φωτί; the accusative also, with more or less periphrasis, as i. 2 αὐτοὶ δέ με ἡθέτησαν, i. 6 ἐπιθεῖναι... ἔλαιον; or acc. with εἰς, ii. 10, x. 26, and tolerably frequently. כ , k'—, 'as,' 'like,' 'according to,' is generally ὡς, i. 8 ὡς σκηνή; occasionally κατὰ, x. 26 κατὰ τὴν πληγὴν Μαδιάμ. Cf. Pindar, *Pyth.* ii. 125 κατὰ Φοίνισσαν ἐμπολάν. ל , l'—, is sometimes εἰς, i. 5 εἰς πόνον, i. 14; less frequently ἐν, xliii. 7; very often the dative of recipient, person interested, &c. as iii. 9, 11 τῇ ψυχῇ, τῷ ἀνόμῳ. מ , m'—, may be ἐκ, as i. 12 ἐκ τῶν χειρῶν, ἀπὸ, i. 15 ἀφ' ὑμῶν; and παρὰ with gen., xliii. 6 παρὰ τοῦ θεοῦ, xxi. 11. παρὰ also translates this preposition compounded with others, as 'eth' or 'im' (meaning 'with') xxi. 10, xxix. 6, viii. 18. ב = διὰ with gen. xxx. 31.

The separable prepositions will not cause any difficulty. The practice of the LXX. in translating them is not rigidly uniform. ἐπὶ is very common; among its uses it represents, with accus., ἐπὶ , xi. 2, with dat. ἐπὶ , xiv. 16, ἐπὶ , xiv. 8; it is also for ב , xxvii. 13, ἐπὶ τὸ ὄρος , and with gen. xxvi. 1, xxxiv. 17. Conversely ב , besides those given above, corresponds to διὰ with acc., xliii. 12, xxviii. 11, xxix. 19; ὑπὸ, xxiv. 18; and apparently the simple genitive case in vii. 20 βασιλείως Ἀσσυρίων. Amid this variety, it

seems hardly possible to lay down any principles of correspondence for these particles.

Pronouns, objective and possessive, are expressed in Hebrew by means of inseparable suffixes, added, in slightly varying forms, to verbs and nouns. The LXX. painstakingly represents many, but not all of these; so that unemphatic pronouns are more frequently expressed than in classical Greek. The personal pronouns, as subjects of verbs, are also expressed by suffixes in Hebrew and, in the 'imperfect' tense, by prefixes also. The prefixes and suffixes used for syntactical purposes in Hebrew are composed from a limited number of letters, known as the 'servile' letters; hence there is great likeness between the terminations, amounting to identity in many cases, especially in the absence of the vowel points, which were not in the early MSS. which the Alexandrians must have used. Thus ך may mark a plural, usually feminine, or a verbal termination, 2nd pers. sing. masc. or fem.; ך would be 1st person of verb, or fem. noun, sing. or plur. with 1st pers. sing. possessive suffix; ך may be feminine sing. of noun or verb, local preposition suffix, or a sign of a special mood of the verb; prefixed, it may be the article, an interrogative particle, or a sign of a causal verb, active or passive. Greek terminations have, to a less degree, the same kind of likeness; and it is generally thought that beside the illegibility of MSS., abbreviations may have been used, increasing the havoc among the terminations. It will not therefore surprise us to find many discrepancies, such as depend on terminations, between the LXX. and the present Hebrew text. Only a few of the number can be pointed out, in the notes or elsewhere.

Having so few case-indications, Hebrew is inclined to a certain looseness in grammar, with regard to cases, as well as to numbers. Agreement is not always strict; and a writer passes easily along to a fresh clause, taking up a noun without much regard to the case in which it logically and grammatically stood before. This, if imitated in Greek, causes anacoluthon, or a development of the *casus pendens*; see xv. 2, xl. 22, and xxviii. 1—4.

The relative in Hebrew is an indeclinable word, merely serving as a signal that the coming clause is relative; the pronoun, in its appropriate case, &c., has to be inserted in its place in that clause. The English 'whereas,' and still more the uneducated 'which,' resembles this undeclined relative in its effect on the sentence. The Greek of the LXX. reproduces this construction faithfully, except that the Greek relative is necessarily declined; viii. 20,

περὶ οὐ...περὶ αὐτοῦ: sometimes a copula intervenes, and saves the construction after a fashion, as in v. 28; sometimes again the construction (like other common Hebraisms) is found in the Greek, though not in the corresponding Hebrew; as in i. 21 ἐν ᾗ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ. (Notice 1 Kings xiii. 31, ἐν τῷ τάφῳ οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαπται ἐν αὐτῷ.)

The Hebrew tense system, and the practice of the LXX. in representing it, offer some difficulty to students accustomed only to classical Greek, and unacquainted with Hebrew. Even these may gain something by referring to such standard works as Driver's *Hebrew Tenses*, or Davidson's *Heb. Grammar* and especially his *Syntax*. What is written here is intended only to give help to those who have no previous knowledge of the subject.

Hebrew has what a classical scholar would be inclined to call two tenses only. These have been called by various names, but are probably best known as the Perfect (or Preterite) and the Imperfect (or Future).

The Perfect expresses

action complete,
decidedly past (narrative
tense),

decisive and immediate,
complete in the mind, as
certain to happen; so,
especially in prophecy.

complete and therefore
previous to another
action,

either past = (Eng. plu-
perfect) or future (= fut.
perfect, often masked in
modern English as a
present or perfect).

I have gone.

I went.

I tell you, I hear, &c.

I am undone!

(The place to which) he had come.

(When) he has done this.

The Imperfect expresses

action incomplete,
and so future,
frequentative,
inceptive,

He is coming; he has yet to come.
You shall see.

He used to go (or, repeatedly went).
They began to move.

The state of permanence or perpetuity of action (as opposed to repeated actions) is expressed by the participle: they were standing (*continued* standing); except that the perfect is sometimes used, where this continuance is in the nature of the meaning of the verb: as, to be old.

The time of the action, in itself, matters little: the above examples can mostly be taken either in the present or past, or even future, so far as the sense allows. Under some circumstances, a choice of tense may be open to a writer, though one is generally more specially forcible and fit.

[All reference to dependent clauses is omitted, as the Greek deals with them in a manner not likely to cause perplexity; and for a similar reason, the various *voices* or aspects of the Hebrew verb are not referred to. As these latter depend, in some cases, on vowel-points, the translators may often have read them differently from the Massoretic text.]

The Imperfect, in forms sometimes slightly modified, expresses resolve, exhortation, or wish; and is then known as the Jussive, Cohortative, or Voluntative. The Imperative is closely connected in form with the Imperfect; is differently pointed, and has no prefixes. A remarkable peculiarity of Hebrew must now be noticed. When the word for 'and'—an inseparable prefix, ו, u—, v'—, or w'—, generally called *vav* or *waw*—is used with a verb in narrative, without an intervening word, as is often the case, the verb preceding the subject; then the verb with ו, if coupled to, and continuing, a perfect, is generally in classical Hebrew *imperfect*; and *vice versa*. It used to be supposed that *vav* converted the one tense into the equivalent of the other, and hence it was called *vav conversive*; but it is now more usually held that it starts the second verb (and any subsequent ones similarly connected) at the point of action reached by the first: being equivalent in meaning almost to Greek *ὡς* with indic., Lat. *itaque*, English 'and thereupon,' 'and next,' 'and so.' It is therefore often called *vav consecutive*. The 'conversive' explanation, if less scientifically accurate, will perhaps be found easier to grasp, and sufficient for the immediate needs of those who are merely concerned with the tenses of the Septuagint¹.

The Hebrew tenses, it must be understood, mark the character of the action, as complete or incomplete, not its time, as past, present, or future: which has to be gathered from the context, and the play of the verbs one upon another. This notion is at first somewhat strange to many; but it is really an important force in Greek itself. For instance, the aorist and imperfect are, in Greek, both, it may be, past in time; but the character of the

¹ Owing to the frequency with which ו is used—sometimes even at the beginning of chapters or books—the imperfect with *vav conversive* is very common; is, in fact, the most usual narrative tense.

action differs entirely. The aorist, indeed, has often no time indication at all about it, except what is implied by the complete, decisive view of the action presented. The name 'aorist' in itself has some bearing on this point, and the simple form of the so-called 'second' aorist goes far to show that it represents the verb in its most normal and original aspect. The imperfect and present, on the other hand, have very specially developed meanings, and the various lengthenings and strengthenings of their stem express these in ways which are as yet but partly understood. Hence such complicated forms as διδάσκω, ἀφικνέομαι, λαμβάνω, αἰσθάνομαι, βαίνω, in contrast with the simpler ἔβην, ἔφυν, ἔλαχον, ἦλθον.

The important matter, however, at present, is to see how the LXX. translators dealt with these phenomena of an alien language. They seem to have selected the aorist as the best equivalent for the Heb. perfect, and the future for the Heb. imperfect; and used them, when the context did not absolutely forbid, to *represent* rather than to translate these forms. Being acquainted with the converseive *נאנ*, and understanding it, probably, according to the explanation which that term implies, they also used the aorist for the converted imperfect, and the future for the converted perfect. From what has been said above, it will be seen that the translators' instinct, in the matter of the aorist, was mainly a true one; the general character and the wide range of the tense make it the most suitable tense for the purpose to which they applied it. The future was less capable of extension in meaning; and while no single tense could have been selected that would have fulfilled the purpose better, it cannot be considered a complete equivalent for the Heb. imperfect.

These principles are carried out with considerable deviations. The context often gives light as to the tense required, and the translators, especially in historical passages, were not slow to avail themselves of this help. There are a good many lapses, moreover, due, it would seem, to carelessness or ignorance; but in estimating these, it must always be remembered that the LXX. worked from a text nearly a thousand years older than our oldest MS.; (that it may have differed much from our present Heb. text;) and that it was without vowel points, and very likely abbreviated, and may have been accompanied by a different and older tradition. Under these circumstances, it is not to be wondered at if, when the context gave no clue, as is the case in many prophetic or poetic passages, the translators were incapable of making their

way to the tense which modern scholarship¹ prefers. In these and many other cases, they apparently fell back upon the 'representation' method; and as in translating the Septuagint the Hebraisms in it must be understood as such, and duly regarded, it must be borne in mind that the use of the aorist and future is in numberless passages simply a Hebraism, which must be treated accordingly.

NOTE. The following list includes most, if not all, the conditional sentences in the LXX. of Isaiah, with some attempt at classification :

i. 9, 12, 15, 19;	xxviii. 15;	xlix. 15;
v. 9;	xxxvi. 8, 16;	liii. 10;
vii. 9;	xl. 15;	lvii. 8;
viii. 9, 14;	xlili. 2;	lviii. 4, 9, 13;
x. 8, 22;	xlvi. 21;	lxiv. 1;
xxi. 12;	xlvi. 18, 21;	lxvi. 13.

By far the commonest form is that referring to the future, with *ἐάν* and subj. in the protasis. Most of these are perfectly regular: i. 12 substitutes the present of *βούλομαι* for the future of some verb to which it is an equivalent; x. 8 with some other passages introduces its apodosis with *καί*, a Hebraism; though *δέ* in apodosis is familiar in Greek. The supposed cases of *καί* in apodosis in classical Greek (see Liddell and Scott, sub voc. B. 3) are probably to be explained otherwise. In vii. 9, xxviii. 15 *οὐ μὴ* with aor. subj. is substituted for the future, and is added to it in xlili. 2; in xxi. 12 we have an imperative in place of the apodosis; so after *εἰ* with pres. ind. and fut. ind. respectively in xxxvi. 12 and xlvi. 21. Compare Goodwin, *Gr. M. and T.* § 50 Rem. 1. (A classical instance of *οὐ μὴ* and subj. in apod. is Herod. vii. 53: *ἤν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων.*)

The fut. is also found in apodosis, with *εἰ* and optative standing in protasis, xlix. 15; this is because the protasis is stated with more doubt, and the apodosis with more certainty, than usual. It can be paralleled in Class. Greek, see Goodwin, § 54. 2 (a). But far more irregular is xl. 15, where *εἰ* and aor. indic. in protasis is followed by future in apodosis. This is the most exaggerated divergence possible. "If all the nations had been (as they have not been) reckoned...will the result of such reckoning

¹ A comparison of modern translations in English will reveal many differences of opinion as to the proper tense to use. Space forbids more than one instance: li. 3, "shall comfort" A.V., "hath comforted" R.V., "doth comfort" Cheyne; Alexander and Kay with R.V., Lowth, Gesenius and others with A.V.

certainly be...?" This is hardly reasonable, and it differs from the Hebrew; perhaps *ei* is interrogative. (Cf. ix. 5.)

In i. 9 and xlviii. 18 we have regular conditions (unfulfilled) referring to definite past time: in xxxvi. 8 and lxvi. 13 (text in Q varies) the tense is future ind. with *ei* in protasis: but the second of these is not conditional, but comparative, and the future represents Heb. imperf. The remaining instances, xxxvi. 16 and lviii. 4, present no difficulty. It should be remarked that in some of these passages there is no conditional clause in the Hebrew: namely, i. 12, v. 9, viii. 9, 14, x. 8, (xxviii. 15), xxxvi. 16, xl. 15, (xliii. 2), xlv. 21, xlviii. 21, lvii. 8, lviii. 4, lxiv. 1; this takes no note of passages where the Heb. is rather concessive than conditional.

The following list may be useful for comparison: it does not pretend to be exhaustive.

Relative clauses, vii. 23, x. 15 (*ὡς ἄν*), xiii. 15, xix. 17, xxxvi. 6, lv. 10 (*ὡς ἄν*), lvi. 4.

(The subj. in xxvi. 10 is due to *οὐ μὴ*, and *πᾶς ὅς* may be wrong.)

Temporal clauses, x. 12, xxiii. 5, xxvii. 9, xxviii. 19, 25 (a general statement), xxix. 23 (text uncertain), xxx. 15, 25, 26.

For clauses introduced by *ὅν τρόπον*, see note on vii. 2.

D. DIFFERENCES BETWEEN THE LXX. AND THE HEBREW.

Apart from any deliberate method of rendering, the differences between the Septuagint and the Hebrew (Massoretic) text are of various kinds, and in some parts of the Old Testament very considerable. There are differences in order: of verses, as in Numb. i. 24—37, vi. 23—27, Ezek. vii. 3—9, Malachi iv. 4—6; of chapters, as 1 Kings xx., xxi.; of whole groups of chapters, as Jerem. xxv.—li.: differences of division, as in the Psalms; and differences of omission or addition, of long or short passages. These divergences are subjects for discussion in connexion with the books where they occur; no single explanation is at present considered to account for them all, nor is there any completeness of agreement, as a rule, with regard to particular passages. In Isaiah, the question is confined to narrow limits. There is no difference of order or division, except that the last verse (23) of

chap. viii. in the Hebrew stands as chap. ix. 1 in the Greek, and similarly part of lxiii. 19 (Heb.) as lxiv. 1. In both these cases the English Bible agrees with the Greek.

The additions and omissions of the LXX. in Isaiah never extend beyond a single verse. The final verses of chap. ii. (22) and lvi. (12) are wanting in the Greek; also xxxviii. 15, xl. 7 (or parts of 7, 8, which begin alike, apparently a simple case of omission akin to haplography) and the greater part of xxxvi. 7. Other omissions, varying from a word to a sentence, occur throughout the book; for instance, xxii. 10, xxxviii. 10, 11, lvii. 18—20, and lxiii. 3, 6, 18, are much shortened. Most, if not all, of these omissions were supplied by Origen in the Septuagint column of his Hexapla from the other Greek versions, principally Theodotion; and consequently, though no part of the true LXX. text, are found in the Hexaplaric margins of such mss. as Q, 86: and frequently also in the text of certain cursives; principally in those which have been classed as representing Lucian's edition (of these, 22 and 48 have some critical marks); but also in other cursives, very irregularly, and occasionally also in one or other of the principal uncials: as in B, xxiii. 17, xxv. 9, xxix. 5, 13, xxxvii. 8, 14, 17, 34; in κ (with V, 301), in i. 27, and iv. 4, xxvii. 1, &c.; in A, which in Isaiah is mostly free from them, in x. 4, and lxiii. 18 probably, beside the important addition in ix. 6; Q also has the added words in lxiii. 18. It is known that these passages were not in the LXX. as Origen found it; nor were they in the original LXX., to the best of our knowledge. On the other hand, it is known that they were in the Hebrew as known to those translators from whose work Origen supplied the gaps that he found in the LXX. as compared with the Hebrew. Their non-occurrence in the LXX. does not prevent their being genuine parts of the Hebrew; and critics, when suspecting this or that passage in the Hebrew text, have not generally laid particular stress on the evidence of the LXX. (except, perhaps, as regards ii. 22). In this, at any rate, they are probably right.

The additions made by the LXX. to the text as in the Hebrew are both fewer in number and slighter in character. None of them extends beyond a clause or short sentence. Sometimes a word or two is added to complete the supposed sense, or define it: as viii. 6, βασιλέα ἐφ' ὑμῶν, xl. 2, ἱερεῖς, xliii. 10, καὶ ἐγὼ μάρτυς; or iii. 24, ἔξεις διὰ τὰ ἔργα σου. Sometimes a misreading of the Hebrew is developed further; as in vi. 8, πρὸς τὸν λαὸν τοῦτον, where יְהוָה, *to a people*, has apparently been read instead

of לָנוּ, *for us*; and confusion has ensued with the following verse. Again, words are introduced from a neighbouring verse, as in ii. 10, where the refrain is inserted as in verses 19 and 21: xi. 6, *βοσκηθήσονται* from the following verse. That these are copyists' mistakes, or kindred mistakes of the translator, appears from instances where similar additions are found in some MSS. only. (Thus \aleph AQ^{ms} and several cursives supply *εὐλογησοῦσιν σε* in xxv. 4 from the previous verse; \aleph AQ 26 49 86 106 &c. add *καὶ περὶ τῶν θυγατέρων μου* in xlv. 11; AQ and others repeat the mistake of xliii. 10 two verses later; cf. also xxx. 6, and xlvii. 1, where the origin of the mistake is less clear.) Words are also inserted from other chapters, when the memory of something similar prompted the writer; the end of xxix. 24 is supplemented from xxxii. 4, *ἀκούειν* preceding with some likeness of phrase, and A*, perhaps by reaction from xxix., omits *ταχὺν* in xxxii.; in xlv. 16 a misreading of the Heb. brings in a phrase, probably originally itself misread, from xli. 1. In xiii. 12 and 14, *καὶ ἔσονται οἱ καταλειμμένοι* looks like an intrusion from xxxvii. 31, or if not that, at least in 14 from 12. Occasionally there is even a reminiscence of other books; thus *πύργον*, ix. 10 fin. (even if מִגְדָּל was suggested by עָדַר שְׂרָמִים preceding), is probably from Gen. xi. 4, rather than Isai. v. 2, as the *ἐαυτοῖς* shows; and xlviii. 21, *καὶ πίνεται ὁ λαός μου*, from Exod. xvii. 6.

These intrusions, again, are commonly not supported by the whole body of MSS.: thus in xlv. 10 *μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτὸ* is omitted by \aleph^{ca} AQ, while \aleph^* B insert it from xxix. 16. In the previous verse there is a mistranslation, based on xxviii. 24 according to B (though B's text is there considered to be Hexaplaric, see Field *ad loc.*); and with *ὅλην τὴν ἡμέραν* added from the same source by \aleph^* B*. So in xxx. 18 \aleph AOQΓ &c., but not B, insert from x. 4; in i. 22 A repeats from ver. 7; in i. 25 \aleph AQ &c. insert apparently from xiii. 11, with alterations. At x. 12 the cursive 305 inserts a passage of thirty-one words, beginning with *καὶ σείσθῃσεται τὰ χειροποίητα, κ.τ.λ.* from xix. 1. In xlix. 6 \aleph B, and in xlix. 8 \aleph , seem to have completed the phrase from xlii. 6, where however B* itself omits *εἰς φῶς ἔθνῶν*. The amount of attestation probably varies, broadly speaking, with the antiquity of the insertion. As some of these passages are found in all Greek MSS., so they appear in the Old Latin; e.g. *Tyconius*, p. 38, supports \aleph B in xlix. 6, unless there is confusion in his text with the other passages, and has the usual text, as in the LXX., xiii. 12, 14. Whatever these additions are,

they are not Hexaplar, and may go back far towards the original text of the LXX. in some cases. The Old Latin, as Mr Burkitt has shown (*Tyconius*, pp. cvii.—cxviii.), gives decisive witness in the matter of Hexaplar additions.

The clause added in x. 9, οὗ ὁ πύργος ᾠκοδομήθη, is curious. It seems difficult to dissociate it entirely from πύργον in ix. 10, yet it hardly seems to be merely derived from it. It involves comparison of Gen. x. 10 with xi. 1, and almost suggests a note of Targumic character. (According to many modern scholars, this Calno is wrongly identified; but it seems unlikely that the ancient commentator knew of more than one place of the name, and wrote the clause to distinguish it.)

There are also other differences than these of omission from, or addition to, the Hebrew, between it and the LXX. These are numerous in Isaiah, and it is one main object of the parallel renderings which follow, to show them. It is right here to emphasize my acknowledgment of debt to the labours of Dr Scholz, as set forth in his very brief pamphlet, *Die Alexandrinische Uebersetzung des Buches Jesaias* (Würzburg, 1880?). There is no other work, that I know of, which deals with these points of difference in such detail, as his lists, pp. 31—48. With all deductions, they are of very great service; which it is the more proper to assert broadly, because it is hardly possible to avoid laying more apparent stress on the instances where I am compelled to differ from his results, than on those, very likely more numerous, where agreement is complete. Unfortunately, it is not probable that his work will ever be widely known in England. The drawbacks to the usefulness of his lists seem to me to be that they are not very accurately printed, and the classification is not free from overlapping; while the Vulgate is his usual standard for comparison with the LXX., and differences between the MSS. of the latter are ignored. His text I have not identified, but it appears to be at any rate very near the Sixtine: he reads, however, unless the printer is in fault, καὶ πίνοντες with Γ 147 in xxix. 8, and ἐπὶ γὰρ κεφαλῇς in xxxv. 10; while in xl. 17 he puts down *sic sunt* as representing extra matter in the Hebrew, whereas *sic* is due to the Vulgate, and εἰσὶν stands in the LXX. With the subjects of Dr Scholz' Essay preceding the lists, my work has but little to do; but if he really intends his list of "Zusätze zum Hebraischen Texte" to be regarded as superfluities to be rejected from the Hebrew, few scholars, I fancy, will be found to agree with him, and it will be evident throughout my work that I cannot. His

very first example, i. 4 *abalienati sunt retrorsum*, has at any rate the witness of Aquila in its favour; and some of his additions are so small, that no critic could be safe in rejecting them. I cannot but think that he assigns too great importance to the probability of errors of sound, as against those of sight, when accounting for the text which the Greek translation seems to represent. It will be best to quote his own words: "Die Exemplare, die der Abfassung der LXX.-Uebersetzung vorausgingen, waren durch Diktiren hergestellt. Dies folgt mit vollkommener Gewissheit aus den zahlreichen Fehlern, die durch Verhören ähnlich lautender Buchstaben und Wörter entstanden sind." I have, however, drawn attention in notes to many of his instances, even when unconvinced. His attempt to explain Ha-heres, xix. 18, by the cypher Atbash, as equivalent to the LXX. $\alpha\sigma\epsilon\delta\epsilon\kappa$ = צדק will probably be obsolete, in the opinion of most scholars, since Mr Burkitt's brilliant emendation of חסד for הרם (or חרם) to match the $\alpha\sigma\epsilon\delta$ of א* and א^{c.a}; by which I almost wish I could be thoroughly convinced. But, apart from this, I do not think the cypher in question will here, if strictly applied, produce the desired result. Nor can I think that the idea that *Meroë* underlies μέρος in vii. 18 and xviii. 7 will prevail.

But Dr Scholz' lists are exceedingly valuable, dealing as they do with many points of detail which I can only do my best to indicate in translation: such as differences of number, person, and case, insertion or omission of pronouns and particles, exchange of pronouns and nouns, and instances where the letters ם and ן are concerned. He gives instances enough to show that agreement on these points between Greek and Hebrew is not to be expected in the Book of Isaiah. On the last of these matters, Professor Driver wrote in the Preface to the first edition of his *Hebrew Tenses* (1874): "It is easy to show that so far as the Psalms are concerned, as between ם and ן the testimony of LXX. is of no weight whatever." In fact, I think we may go some steps further. In Isaiah I find it hard to see that the LXX. gives any proof at all (unless in a few isolated exceptions) of an older or superior Hebrew text; because the translators seem to have been so constantly mistaken in reading their Hebrew, or unable to translate it, as to deprive their witness of all authority. It may be thought to add weight when in agreement with other testimony; it may suggest a different text, which some critics may prefer; but nothing further. Seldom, if ever, is its reading intrinsically preferable to the M. T. As between ם and ן, or between the

presence or absence of either, the LXX. are constantly mistaken ; also between ψ and ψ' , γ and γ' , and other similar pairs of letters ; γ is read for γ' , xxviii. 10, 13, and for η , viii. 12 ($\sigma\kappa\lambda\eta\rho\acute{o}\nu$) ; τ apparently for γ' , viii. 20 ; δ for μ , iii. 10 (a duplicate?), with other deviations, which will be noticed elsewhere. The division of words is also mistaken, as in xvi. 1. The number of discrepancies in the use of the negative is striking. If these results are to some extent caused by paraphrase, it still destroys the witness against the M. T. Often we can see the translator losing his clue, and going gradually astray, as in iii. 10, viii. 15, 16, xxiv. 23 ; unable to construe (or read) his text, and apparently reduced to guessing or a stop-gap rendering. At such times he is wont to fall back on certain favourite words, and uses these almost at random. Mr Thackeray has pointed out (*Journal of Theological Studies*, July 1903, p. 583) his fondness for the phrase $\mu\acute{\iota}\kappa\rho\delta\varsigma\ \kappa\alpha\iota\ \mu\acute{\epsilon}\gamma\alpha\varsigma$, see ix. 14, xxii. 5, xxxiii. 4, 19. Bolder or weaker yet is his use of $\pi\alpha\rho\alpha\delta\acute{\iota}\delta\omega\mu\iota$, xxiii. 7, xxv. 5, 7, xxxiii. 1, 6, xxxviii. 13, xlvii. 3 ; of $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$, xxviii. 17, 19 (following on 10 and 13) ; of $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omega$, x. 32, xxxviii. 16, cf. $\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\varsigma$, xxviii. 29, xxx. 6 ; and $\pi\lambda\alpha\nu\acute{\alpha}\omega$, xxx. 20, lxiv. 5, cf. xxii. 5. Sometimes he seems to have dealt with his original—not, apparently, on principle—in a way resembling that advocated for students of composition in Dr Postgate's *Sermo Latinus* (p. 19) ; the root-ideas of the words are retained, but their grammatical functions are ignored ; verbs and nouns are interchanged ; all this being facilitated by the uncertainty as to γ and γ' , and terminations generally : see above, 'On Methods of Rendering.' This treatment borders on paraphrase, but seems to be unconscious.

The failures of the translator (or translators) in reading his original may have been largely justified by illegibility of mss., and very likely by abbreviations also ; the actual script may have been very difficult. But over and above all this, it seems as if his knowledge of Hebrew was imperfect ; and if this was so, he may have thought that he saw before him not merely something different from the reality, but something such as no skilled Hebrew writer would have written. The hypothetical Hebrew underlying his Greek need not therefore be always good or classical Hebrew, and this must be taken into account. If this view be correct, it takes away yet more from any claim of the LXX. to give decisive witness as to a Hebrew text older than what we have, or can trace from other sources. It is also to be noticed that the divergence between a Hebrew text such as the LXX. would represent at all

closely in Isaiah, and that to which Aquila's renderings testify, is disproportionately large for the intervening time, according to the history of the text as we know it at other times.

Not that the M. T. is proved to be correct, merely because the LXX. fails to upset it; but what might have seemed to offer the best chance of getting behind it proves, in this respect, a broken reed. Indeed, it might almost be called the only chance; for we find so high an authority as Professor Margoliouth saying (*Lines of Defence of the Biblical Revelation*, p. 64): "We know so little Hebrew that the simplest correction of a Biblical text is a hazardous undertaking¹." Yet it will scarcely be doubted that the Alexandrian translators knew considerably less. But though the LXX. can do little or nothing towards setting aside our Hebrew text, it can do something to support it; and that in two ways. First, as it is so prone to differ from it, its agreement, when it does agree, has weight; and second, its mistakes and misreadings, which can be demonstrated, are so numerous, that they furnish us with every stage of departure from the M. T., by gradation from the smallest points to what may be called completeness of difference. This seems to indicate that the standard from which they diverge was something, after all, very closely resembling the M. T. For specimens of every kind of mistake can be brought forward, and most simply explained as mistakes on their part, which are enough to carry conviction, that had the translators had our present Hebrew² before them, but written as texts were written in their day, their methods and their capabilities might have produced a result exactly such as the LXX. which we know. Nor do innumerable differences of detail prevent a substantial and general adherence. An analysis of the Book of Isaiah need not have a word altered to serve for the Greek version. If the claim of inspiration, seriously made of old for the LXX., cannot be maintained for it as a whole, the use made of certain passages in the New Testament is of itself enough to commend those passages, and by implication many more, to our study and our reverence.

I add references to some passages as examples to illustrate the character of the differences between the Hebrew and the Greek.

¹ From such a source, such a statement is hardly disputable: and in face of it, recent raids upon the Jerahmeelites seem little more real than David's.

² It is perhaps necessary to remind the reader that the *unpointed*, consonantal text is referred to, as preserved to us by the care and labour of the Massoretes.

It will be best to examine them in the Heb. and the Greek, or, failing them, in the parallel renderings which follow:

Verses omitted entirely in LXX. of Isaiah:

ii. 22, xxxviii. 15, xl. 7, lvi. 12.

Passages shortened by omission or in paraphrase:

ix. 6, x. 4 (BQ), 21, 23, xv. 1, 2, xxiii. 7, xxiv. 21, xxv. 5, 7, xxx. 6, xxxvi. 7, xlv. 13, li. 9, lvii. 18—20, lxi. 7, lxiii. 3, 6, 11, 18, lxiv. 3—5, lxvi. 3.

Additions (comparatively small) in

i. 14, ii. 10, iii. 18, 24, viii. 14, xi. 9, xiii. 14, xxii. 5, 22 (MSS. differ), xxiii. 15, xxix. 24, xxxv. 8, xli. 28, xlii. 10, xlv. 10, 11 (MSS.), xlvii. 11, xlviii. 21, xlix. 6 (MSS.), li. 2, lviii. 11 (MSS.), lxv. 4, lxvi. 23.

Passages that differ considerably:

iii. 12, iv. 2, vii. 15, 16, viii. 20—ix. 1, ix. 4—7, 10, x. 9, 26—31, xiv. 19, 20, 23, xv. 1, 2, 5, 7, 9, xvi. 1—4, 6—8, xvii. 11, xviii. 1—4, xxi. 10—15, xxiii. 1—3, 7—13, xxv. 2—7, xxvii. 3—5, 8—11, xxviii. 6—10, 27—29, xxix. 1—3, xxx. 28—33, xxxiii. (much of) 1—14, 19, 21, xxxvii. 24—27, xxxviii. 12—16, xl. 20, xli. 26—29, xliii. 21—25, xlv. 11—14, xlv. 8—10, 16, xlvii. 10, xlviii. 14, li. 14, 20, lvii. 2, 8, lix. 15, lxiv. 1—5, lxvi. 9, 20.

Paraphrases:

ii. 8, iii. 17—26, iv. 5, v. 17, 18, ix. 19, xiii. 13, xx. 4—6, xxii. 23—25, xxx. 2—7, 14, 15, 22—28, xxxii. 5—8, xlii. 13—14, xlv. 28—xlv. 2, xlv. 12—15, 21—25, xlv. 1—7, xlvii. 13—14, xlviii. 8—10, liii. 10—12.

Differences of syntax, with words of generally similar meaning:

iii. 13, viii. 1 (14), x. 29, xiii. 4, xiv. 6, 9, xviii. 3, xx. 5, xxi. 8, xxvi. 18, xxviii. 19, 20, xxix. 4, 10, 14, 15, xxx. 19, 20, xxxi. 6, xxxii. 13, 14, xxxiv. 12 (Heb. doubtful), xxxvi. 5, xxxviii. 19, xl. 23, 24, xli. 21, xliii. 28, xlix. 5, 7, 17, li. 5, liii. 10, liv. 16, lix. 5, 16, 20, lx. 21, lxiii. 12, 16, lxvi. 5, 9, 12.

Passages on the whole alike:

Most of chap. i, vi., vii., viii. 1—5, xi., xii., much of xiv. 1—19, xix. 19—xx. 3, parts of xxv. 8—xxvi. 7, xxxiv., xxxv., xxxvi. 8—xxxvii. 21, xxxvii. 31—xxxviii. 10, xxxix., xlii. 6—9, xliii. 1—7, 11—20, xlix. (except 5—7), lvi. 1—7, lxi. (exc. 7), lxii., lxv. 13—lxvi. 2 (exc. lxv. 16).

Negatives differ:

i. 6, v. 6 (Heb. idiom), viii. 14, 16 (not A), ix. 3*, xvi. 8, xvii. 3b, xxiii. 8, xxvi. 18 (Gk text?), xxvii. 4?, 8, xxviii. 1 (ἀνευ), (xxix. 16), xxx. (16) 19, xxxi. 4, 8*, xxxii. 19, (xliii. 19), (xliv. 20), xlv

(15), (21), xlv. 10, xlvii. 14, xlviii. 21, xlix. 5*, liv. 4, 6, 10, 15, 16, lviii. (5), (7), lxiii. 8, 9*.

Passages in brackets are paraphrastic, preserving the general sense. In those marked with *, the Heb. reading is doubtful.

The following (only a few examples of each kind) are mostly taken from Scholz :

Differences of number and person (and voice of verb) :

i. 4 ἐγκατέλιπετε (they have forsaken), i. 18 λευκανῶ (they shall be white), i. 22 ὑμῶν (Thy), i. 30 ἔσονται (ye shall be), ii. 6 ἀνῆκεν...αὐτοῦ (Thou hast forsaken thy people), ἐνεπλήσθη (they are filled), ii. 7 χώρα αὐτῶν (his land), v. 27—30, Gk plural, Heb. sing. throughout, xxvi. 16 ἐμνήσθην (they visited).

Pronouns added, omitted, or altered :

i. 3 Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκεν (Israel doth not know, my people doth not consider), ii. 8 ἡ γῆ (their land), iii. 7 τοῦ λαοῦ τούτου (of the people).

Particles frequently varied, as i. 8, 9, 15, 18, 19.

Pronouns for nouns, and *vice versa* ; or for phrases :

i. 31 οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ (they both), ii. 3 ἐν αὐτῇ (in his paths), iii. 6 ὑπὸ σέ (under thy hand), xiv. 22 αὐτῶν (from Babylon), 23 τὴν Βαβυλωνίαν (it), xix. 1 ἡ καρδία αὐτῶν (the heart of Egypt), xxiv. 3 ταῦτα (this word), xxix. 23 μου (of my hands), xxx. 2 ἐμέ (my mouth), lii. 9, lxv. 11.

‘ and ’ :

i. 3 καὶ ὁ λαὸς (inserts ’?), ii. 16 θέαν (om. ’?), x. 22 συντελῶν (om. ’), x. 24 κατοικοῦντες (inserts ’), x. 30 ἐπακούσεται (om. ’ and other change), xiv. 15 καταβήσῃ (om. ’), xiv. 30 ἀνελεί (om. ’), xxiv. 23 τεῖχος (insert ’), xli. 25 καὶ τὸν (and he shall come, om. ’).

v. 1, xi. 16 (his vineyard, his people, ’ for ’), xl. 9 ὑψώσατε, φοβείσθε (’ for ’).

In accordance with a convenient practice, I have used the term ‘Septuagint’ for the Alexandrian Version, and the abbreviation ‘LXX.’ either for that Version, or for the makers of it, without intending to imply anything as to the number of translators, or their identity in the several books of the O. T. The name ‘Isaiah’ I have applied to the author of all the sixty-six chapters.

'Critical' questions, as they are so unhappily termed, do not arise in connexion with the Septuagint, which knows nothing of any division of the Book, or of any diversity of authorship.

Biblical references are given according to the English Version; in Jeremiah I have added the Septuagint number in brackets, but seldom in other books.

I have not attempted to deal with the Greek forms of proper names, but have used the same forms of them (generally according to the A.V.) in both of the parallel renderings, except where the Greek seemed to indicate a different name altogether from the Hebrew. The Divine names I have written according to the A.V. (except JAH in xii. 2, xxvi. 4) in rendering the Hebrew. For *Κύριος* I have used 'the Lord' without distinction of type, whether the Greek has the article or not. This has been done for convenience of comparison, to the eye, and because, if the old-established practice is abandoned, there seems no modern substitute for it which seems likely to suit the views and feelings of all readers alike.

Notes on questions of history, chronology, geography, and the subject-matter of the Book, are in general not original, and merely intended to save the reader from the constant trouble of referring to other books. I have endeavoured to give fairly the views of the soundest modern authorities, and where they are divided, to make this plain. Where my own views are given, my wish has been to make it clear that they are my own, and at the same time to write with due modesty. The difficulty of doing this concisely all will understand, and they will, I hope, pardon shortcomings in this respect.

The version from the Hebrew, printed on the left hand, is for comparison with that from the Greek opposite to it. I have not attempted an independent translation, nor am I Hebraist enough to be capable of making one; but I have used freely the works of several modern translators and commentators, and my version is mainly drawn from them: except that, to make comparison easy, I have sometimes preferred a barely literal rendering, while at the same time I have tried never to depart from the Authorized Version except for good reason, and have never done so without regret. The translation from the Greek is my own work; I have compared it here and there with the translation from the Septuagint published by Messrs Bagster; but I do not think this has led to the alteration of more than two or three words. I have tried here also to be literal, and to follow the A.V. as the model of style

which all are bound to try to imitate, though it is not for ordinary men to succeed.

The wording of the parallel versions will not always be found exactly identical, where the sense is the same; as it seemed sometimes inadvisable to depart from the A.V. in rendering the Hebrew, or to conform the translation from the Greek to it. Thus, in i. 3, it has not been thought necessary to alter the familiar proverb for the sake of uniformity in rendering κύριος; while in i. 8 the phrase 'cucumber garden' has been used, as representing a single Greek word, though the euphony of the A.V. has not been endangered for the corresponding reason. It has been assumed that readers generally will know more Greek than Hebrew; and that they will distinguish real discrepancies of meaning from mere variations in the turn of a sentence.

The Greek text of Isaiah which will, I hope, shortly follow as a companion to this volume, is that of Codex Alexandrinus, from which the translation has been made. The reasons for this course I have already given. Important variants of Cod. B are noticed at the foot of the pages of the translation. The Greek text will be accompanied by (a) readings of the ms. itself which it may seem inadvisable to print in the text, (b) readings which seem preferable to those of Cod. A, (c) a small selection of variants of special interest, and a few conjectures. As the Cambridge manual edition gives the readings of the chief uncials with special care and completeness, and the larger Cambridge edition is expected, which will do the like by selected cursives and Versions, it seems unwise to burden a book at the present time with a bulky and imperfect digest of Holmes and Parsons' critical notes.

In spelling and punctuation I have taken the Cambridge edition as my guide, though it has occasionally been necessary to alter them, to agree with Cod. A, and in a few places for other reasons.

I have left the Aldine and Complutensian editions out of account, because they seem to add little or nothing to the real evidence concerning the text.

LIST OF MSS. CONTAINING ISAIAH IN GREEK.

[For lists of the mss. of the LXX. generally, see Prof. Swete's *Introduction to the O.T. in Greek*, Part I., chap. v. (and for printed editions, chap. vi.); Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, chap. v.: the Introductions to Field's *Hexapla*, and to Holmes and Parsons' *Vetus Testamentum Graecum*. Much information is also to be gained from Lagarde's *Genesis graece*: Cornill's *Ezechiel*: Ceriani, *De codice Marchaliano*: and Oesterley's *Studies in the Greek and Latin Versions of Amos*.

For the Old Latin, see Swete's *Introd.*, Part I., chap. iv., especially pp. 89—91, 93—97: and the Introduction to Burkitt's *Tyconius*.]

There survive about thirty uncial mss., dating from the fourth to the tenth centuries, and not less than three hundred cursives, of the ninth century and later, containing portions of the LXX. Several contain large portions: but only about half-a-dozen cursives and two uncials contain practically the whole O.T.; still fewer the N.T. as well.

Of the uncials only \aleph ABC are supposed ever to have contained both Testaments: C is now sadly mutilated, and \aleph (which alone of uncials contains the N.T. absolutely entire) is fragmentary for the O.T., except for Isaiah, Jeremiah, and nine Minor Prophets. A and B are nearly complete in the O.T., though each has something lacking in the N.T. Thus no uncial is perfect for both Testaments.

The principal mss. containing Isaiah are:

UNCIALS.

Codex Sinaiticus (\aleph , or S): fourth century, now at St Petersburg: brought from Sinai by Tischendorf in 1859, hence not known to Holmes and Parsons. Corrected by various hands, of which those (of the seventh century) principally concerned with the Prophets are indicated as $\aleph^{c.a}$ and $\aleph^{c.b}$.

Cod. Alexandrinus (A: III., Holmes and Parsons). Assigned to fifth century: in British Museum. The correctors are not yet certainly distinguished. Grabe's edition (1707—1720) was based on this ms., and was followed (beside two continental reprints) by

a Moscow edition (1821) for the use of the Greek (Orthodox) Church: also re-edited (1859) by Dr Field for the S.P.C.K., with some corrections, but without Grabe's critical marks. In the greater part of Genesis, where Cod. B is deficient, the Cambridge (manual) LXX. follows A.

Cod. Vaticanus (B: II., H. and P.). Fourth century: in Vatican Library at Rome: correctors, B^a and B^b, still uncertain in identification and date (Swete, *O. T. in Greek*, Vol. I., 2nd edition, p. xix.). These appear to be often agreed in Isaiah. On this ms. is based the Roman (Sixtine) edition of 1586-7, from which most subsequent printed texts are derived in more or less degree, until the Cambridge edition, 1887-94.

(Fragmenta Dublinensia (O: VIII., H. and P.) sixth century; palimpsest; in Trin. Coll. Library, Dublin: contain about eighty verses of Isaiah, chaps. xxx., xxxi., and xxxvi.—xxxviii.)

Cod. Marchalianus (Q: XII., H. and P.), sixth century. In Vatican Library. *Text* considered to be Hesychian in character: *margin* containing many Hexaplaric additions: critical signs both in margin and text, and the source of the additions—Aquila, Theodotion or Symmachus—often indicated.

(Fragmenta Tischendorfiana (Z: unknown to H. and P.) contain verses of chaps. iii., v., xxix., and xlv.—xlv. About eighth century.)

(Cod. Crypto-ferratensis (Γ: unknown to H. and P.). Palimpsest, eighth or ninth century. Difficult to read, and its evidence therefore still doubtful in many places.)

Cod. Venetus (V: 23, Holmes and Parsons, who supposed it to be a cursive). In St Mark's Library, Venice.

Prof. Swete (*Introd.*, p. 135), following Ceriani, considers that the fragments of Isaiah attributed to Cod. Ambrosianus (F: VII., H. and P.) belong to a later ms.

CURSIVES (denoted by numerals).

Nos. 22, (23), 24, 26, 36, 41, 48, 49, 51, 62, 70, 86, 87, 88, 90, 91, 93, 97, 104, 106, 109, 144, 147, 198, 228, 233, 239, 301, 303-309.

Of these, 23 is really an uncial (= V, see above). 22 and 93 are in the British Museum. 22, 36, 48, 51, 90, 93, 144, 233, 308 are generally classed as the 'Lucianic' group. The symbol λ is sometimes used for these in agreement, or the majority of them. Allied to them are 62 and 147. O, Q, 26, 49, 87, 91, 97, 106, 198 (228?), 306 are generally classed as Hesychian, more or less.

No note is taken in this work of MSS. whose readings are not given in the Cambridge manual LXX. or in Holmes and Parsons, from which sources the evidence is borrowed. The numbers 87 and 88 are somewhat confused, Field having numbered H. and P.'s 88 as 87. 109 appears to be the same MS. as 302, and 144 = 131. 107, according to Klostermann (*Analecta zur LXX.*) is a copy of 106.

24 does not go beyond chap. xxxviii. 22; 70 contains only chaps. xv., xvi.; 86 appears to begin only at chap. xxviii.; 198 at xix. 9, with a gap from xlv. 9 to xlix. 5; 228 is wanting from xi. 13 to xv. 4; 301 is wanting, iii. 16 to v. 10, and extends only to xxx. 5; 303 contains only i.—vi. 11; 304 i.—xxv.; 307 i.—xvi., and 308 xvii.—end.

The symbols used for the MSS. will be clear from what is said above. As usual, an asterisk indicates the original hand, ^m the margin; the correctors of the uncials are noted as in the Cambridge LXX. Any other abbreviations used are, I think, only those in general use.

PARALLEL TRANSLATIONS

ISAIAH

FROM HEBREW

I. 1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, (and) Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up sons, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: Israel doth not know, my people doth not consider.

4 Ah, sinful nation, a people laden with iniquity, a seed of evildoers, sons that deal corruptly; they have forsaken the LORD, they have scorned the Holy One of Israel, they are gone away backward.

5 Why will ye be still stricken, (that) ye revolt more and more? the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head (there is) no soundness in it; wound, and weal, and putrefying sore: they have not been pressed out, neither bound up, neither is it mollified with oil.

7 Your country is a desolation, your cities are burned with fire; your land, strangers devour it in your presence, and it is a desolation, like an overthrow of strangers.

8 And the daughter of Zion is left as a booth in a vineyard, as a tent in a garden of cucumbers, as a besieged city.

2. 'nourished and brought up,' cf. ch. xxiii. 4. Or, 'made great and set on high.' Cf. Ezek. xxxi. 4.

4 fin. Lit. 'they are estranged backward': 'abalienati sunt retrorsum,' Vulg. Cf. xlii. 17.

5. 'revolt more and more,' Heb. 'add revolt.' 'the whole,' or, 'every head...every heart,' as the Greek.

8. 'tent,' or, 'hut.' Cf. xxiv. 20.

ISAIAH

FROM GREEK

I. 1 The vision which Isaiah the son of Amoz saw, which he saw concerning Judah and Jerusalem, in the reign of Uzziah, Jotham, Ahaz, and Hezekiah, who reigned over Judah.

2 Hear, O heaven, and give ear, O earth; for the Lord hath spoken, I have begotten sons and upraised them, but they have set me at nought.

3 The ox knoweth his owner, and the ass his master's crib: but Israel knoweth me not, and the people understandeth me not.

4 Ah, sinful nation, a people full of sins, an evil seed, lawless sons: ye have forsaken the Lord, and angered the Holy One of Israel.

5 Why should ye be yet smitten, (for) transgressing further? every head (turns) to weariness, and every heart to grief.

6 From the feet to the head, neither wound, nor stripe, nor inflamed hurt: there is no means to apply a balm, or oil, or bandages.

7 Your land is desolate, your cities are burnt with fire; your country, strangers devour it before your face, and it has been desolated, ruined by stranger peoples.

8 The daughter of Zion shall be left like a booth in a vineyard, and like a watching-hut in a cucumber garden, like a city besieged.

1. Or, '*against* Judah and Jer.' Matt. v. 11, Acts vi. 13 &c.

5. 'transgressing further': lit. 'adding transgression.'

6. After 'head' several cursives supply (from Aquila's version) 'there is no soundness (completeness, cf. Acts iii. 16) in it.' In the true LXX. text, negatives seem to be cumulative, and the construction broken (*casus pendens*); sense being, 'neither to wound nor stripe can one apply...&c.'

9 Except the LORD of Hosts had left us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ye ear unto the law of our God, O people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am sated with the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to trample my courts?

13 Bring no more vain (meal-) offerings; incense is an abomination unto me; new moons and sabbaths, callings of assemblies; I cannot away with iniquity and the solemn meetings.

14 Your new moons and your appointed feasts my soul hateth: they are a cumbrance unto me: I am weary of bearing.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye multiply prayer, I will not hear; your hands are full of blood.

16 Wash you, make you clean; remove the evil of your doings from before mine eyes; cease to do evil,

17 Learn to do well; seek judgment, correct the oppressor, judge the fatherless, plead for the widow.

18 Come now, and let us confer together, saith the LORD; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be eaten (by) the sword; for the mouth of the LORD hath spoken it.

9. Or (but against accents)...‘a remnant, almost as Sodom should we have been’ &c.

13. Or, ‘incense of abomination is it to me.’ Or, ‘new moons and sabbaths,...I cannot—! it is iniquity, even the &c.’

16. Wash ye, 1611.

9 And unless the Lord of Hosts had left us a seed there, we should have become as Sodom, and we should have been made like as Gomorrah.

10 Hear the word of the Lord, ye rulers of Sodom ; attend ye to the law of God, O people of Gomorrah.

11 What is the abundance of your sacrifices to me ? saith the Lord : I am full of burnt offerings of rams, and the fat of lambs, and the blood of bulls and of goats I desire not,

12 Not even if ye come to appear before me. For who hath demanded this of your hands ? Tread my court

13 Ye shall not, any more ; if ye bring me fine flour, it is vain ; incense, it is an abomination to me ; your new moons, and the sabbaths, and a great day, I cannot bear : fasting and idleness,

14 And your new moons, and your feasts, my soul hateth ; ye are become to me a surfeit ! no longer will I let your sins be.

15 When ye stretch out your hands toward me, I will turn away mine eyes from you ; and if ye multiply your petition, I will not listen to you ; for your hands are full of blood.

16 Wash you, become clean ; take away your wickednesses from your souls before mine eyes ; cease from your wickednesses,

17 Learn to do well ; seek out judgment, deliver one wronged, judge for the orphan, justify the widow.

18 And come, and let us be convicted, saith the Lord ; and if your sins be as a scarlet thing, I will make them white as snow ; and if they be as crimson, I will make them white as wool.

19 And if ye be willing, and hearken unto me, ye shall eat the good things of the land :

20 But if ye be not willing, neither hearken unto me, a sword shall devour you ; for the mouth of the Lord hath spoken this.

9. 'should have become': A reads ἐγεννήθημεν, doubled ν being clerical error.

13. B omits 'me.'

15. B omits 'toward me.'

17. So most MSS. and O. L. 'do justice *for* the widow,' B*, Clem. Rom.

18. 'be convicted,' or, 'reason it out.'

21 How is the faithful city become an harlot ! she (that) was full of judgment, righteousness lodged in her ; but now murderers.

22 Thy silver is become dross, thy wine impaired with water :

23 Thy princes (are) rebellious, and companions of thieves : every one of them loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore thus saith the Lord, the LORD of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25 And I will bring back mine hand upon thee, and purge away as (with) lye thy dross, and take away all thine alloy :

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called Citadel of righteousness, faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And (there shall be) a shattering of the rebels and of the sinners together, and they that forsake the LORD shall come to an end.

29 For they shall be ashamed of the terebinths which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as a terebinth whose leaf withereth, and as a garden that hath no water.

31 And the strong shall become as tow, and his work as a spark, and they shall both burn together, and none shall quench them.

22. 'impaired,' or, 'enervated.'

23. 'loveth,' 'followeth,' participles in Heb.

25. 'as with lye,' or, 'thoroughly.'

21 How is the faithful city Zion become a harlot! (once) full of judgment, and in her righteousness did rest; but now murderers.

22 Your silver is base; thy hucksters mix the wine with water:

23 Thy rulers are disobedient; companions of thieves, that love gifts, that pursue a recompense; that judge not for orphans, and attend not to the cause of a widow.

24 Therefore thus saith the Ruler, the Lord of Hosts, Ah, the strong ones of Israel! for my wrath shall not cease upon mine adversaries, and I will exact judgment from mine enemies.

25 And I will turn mine hand upon thee, and burn thee into purity, and the disobedient will I destroy, and take away all transgressors from thee, and will humble all arrogant ones.

26 And I will set up thy judges as in former time, and thy counsellors as from the beginning; and after that thou shalt be called City of righteousness, faithful mother-city Zion.

27 For with judgment shall her captivity be saved, and with mercy.

28 And the transgressors and the sinners together shall be broken in pieces, and they that forsake the Lord shall be brought to an end.

29 For they shall be ashamed for their idols, which themselves desired, and shall be ashamed for their gardens, which they longed for.

30 For they shall be as a terebinth that hath cast off its leaves, and as a park with no water.

31 And their strength shall be as a stalk of flax, and their works as sparks of fire, and the transgressors and the sinners shall be burned up together, and there shall be none that shall quench them.

22. A wrongly inserts clause here, 'thy cities are burned with fire' from ver. 7.

23 fin. 'widows,' B.

24. 'Israel': 'Jerusalem,' A (Ιερλμ for Ιηλ).

25. 'thee' not expressed in B after 'burn.'

25 fin. B omits 'and will humble all arrogant ones' (cf. xiii. 11). **N*** omits 'and will humble.'

29. More accurately, 'utterly ashamed,' καταισχυνοθήσονται AQ, Theodot. (not **NB**): 'shall turn in shame from their idols,' B: 'were ashamed for the gardens,' **NBQ**.

31. 'flax'; more strictly, 'tow.' Omit 'of fire,' BQ.

II. 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the end of the days, the mountain of the LORD's house shall be established in the top of the mountains, and shall be lifted up above the hills ; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge between the nations, and shall decide for many peoples ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 For thou hast forsaken thy people, the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and strike hands with the children of aliens.

7 And their land is full of silver and gold, neither is there any end of their treasures ; and their land is full of horses, neither is there any end of their chariots :

8 And their land is full of false gods : they worship the work of their own hands, that which their own fingers have made :

9 And the mean man is bowed down, and the great man is brought low ; and forgive them not.

9. ' mean man...great man,' Heb. adam...ish (art. not expressed in Heb.).

II. 1 The word that came from the Lord to Isaiah the son of Amoz concerning Judah and concerning Jerusalem.

2 For in the last days shall the mountain of the Lord be clearly seen, and the house of God upon the top of the mountains, and it shall be uplifted above the hills, and all the nations shall come unto it.

3 And many nations shall go, and shall say, Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob; and he will proclaim to us his way, and we will walk in it. For out of Zion shall a law come forth, and the word of the Lord from Jerusalem.

4 And he shall judge between the nations, and shall convince much people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; and nation shall not any more take a sword against nation, and they shall not learn to war any more.

5 And now, O house of Jacob, come, let us walk by the light of the Lord.

6 For he hath given up his people, the house of Israel; because their country is filled with omens, as at the first, like the land of the Strangers, and many strange children are born to them.

7 For their country is filled with silver and gold, and there is no number to their treasures; and their land is filled with horses, and there is no number to their chariots:

8 And the land is filled with abominations, the works of their hands, and they worship things which their own fingers have made:

9 And a mean man boweth down, and a great man is humbled, and I will not let them be.

1. Omit 'from the Lord,' BQ.

3. 'Come, and let us,' SB.

4. 'shall not take a sword' (omit 'any more'), S*B.

6. 'at the first': another rendering of Heb. 'from the East': 'Strangers': ἀλλόφυλοι used in several books of O. T. to render 'Philistines.'

7. 'the land,' B, &c.

Lit. 'number (i.e. limit) of...'

9. Gr. ἀνθρωπος...ἀνὴρ.

10 Enter into the rock, and hide thee in the dust, from before the fear of the LORD, and from the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the LORD of Hosts hath a day upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every lofty tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all images of desire;

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the false gods—the whole shall pass away.

19 And they shall go into the caves of the rocks, and into the holes of the dust, from before the fear of the LORD, and from the glory of his majesty, when he ariseth to terrify the earth.

20 In that day a man shall cast his false gods of silver, and his false gods of gold, which they made for him to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the crevices of the crags, from before the fear of the LORD, and from the glory of his majesty, when he ariseth to terrify the earth.

22 Cease ye from man, in whose nostrils is a breath; for wherein is he to be accounted of?

10 And now, enter into the rocks, and hide yourselves in the earth, from before the fear of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

11 For the eyes of the Lord (are) lifted high, but man (is) humble : and the uplifting of men shall be humbled, and the Lord alone shall be uplifted in that day.

12 For there is a day of the Lord of Hosts against every worker of pride, and overweening one, and against every one that is high and lofty, and they shall be humbled :

13 And against every cedar of Lebanon, of them that are high and lofty, and against every oak-tree of Bashan,

14 And against every mountain, and against every high hill,

15 And against every high tower, and against every high wall,

16 And against every ship of the sea, and against every sight of the beauty of ships :

17 And every man shall be humbled, and the uplifting of men shall fall, and the Lord alone shall be uplifted in that day.

18 And all the works of men's hands shall they hide away,

19 Carrying them into the caves, and into the rents of the rocks, and into the holes of the earth, from before the fear of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

20 In that day shall a man cast out his abominations, the silver and the golden, which he made to worship, to the vain ones and to the bats ;

21 To go into the holes of the solid rock, and into the rents of the rocks, from before the face of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

* * * *

10. 'from before': lit. 'from the face of...' So the Heb. idiom.

17. 'uplifting': 'insolence,' B.

20. 'For in that day...' NB: 'which they made,' NBQ &c. ver. 22 not found in LXX., supplied in some MSS. (Lucianic &c.) from Aquila.

III. 1 For behold, the Lord, the LORD of Hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 Mighty man, and man of war, judge, and prophet, and diviner, and elder,

3 Captain of fifty, and him that is high of face, and counsellor, and cunning artificer, and skilled enchanter,

4 And I will give children to be their princes, and freakishness shall rule over them.

5 And the people shall oppress one another, each against another, and each against his neighbour; the child shall be insolent against the ancient, and the vile against the honourable.

6 When a man shall take hold of his brother (in) the house of his father: Thou hast clothing, thou shalt be our ruler, and let this ruin be under thy hand:

7 In that day shall he lift up (his voice) saying, I will not be a binder up: for in my house is neither bread nor clothing; ye shall not make me a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the LORD, to defy the eyes of his glory.

9 The show of their face doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have awarded evil unto themselves.

10 Say ye to the righteous, that it is well; for they shall eat the fruit of their doings.

11 Woe unto the wicked, it is ill! for the reward of his hands shall be given him.

1. 'staff' in Heb. is fem. form of 'stay.'

4. 'freakishness' (plur. in Heb.), difficult word: cf. lxvi. 4.

5. 'vile,' or, 'despised.'

9. 'awarded,' or, 'requited,' 'rendered.'

III. 1 Now behold, the ruler, the Lord of Hosts, will take away from Judah and from Jerusalem him that is strong and her that is strong, the strength of bread and the strength of water,

2 Giant, and strong man, and man of war, and judge, and prophet, and diviner, and elder,

3 And captain of fifty, and wonderful counsellor, and skilful artificer, and understanding listener,

4 And I will set up youths as their rulers, and mockers shall lord it over them.

5 And the people shall fall together, each against another, and each against his neighbour; the child shall stumble against the elder, the dishonoured against the honourable.

6 For a man shall take hold of his brother, or of his father's kinsman, saying, Thou hast a cloke, be thou our leader, and let my meat be subject to thee.

7 And he shall answer and say in that day, I will not be thy leader; for there is no bread in my house, neither a cloke; I will not be a leader of this people.

8 For Jerusalem is abandoned, and Judah is fallen down; and their tongues (are) with transgression, (they are) disobedient toward the Lord; wherefore now is their glory humbled.

9 And the shame of their face is risen up against them; and they have proclaimed their sin as of Sodom, and made it plain. Woe unto their soul! for they have counselled evil counsel against themselves,

10 Saying, Let us bind the just, for he is of ill service to us: therefore shall they eat the fruit of their works.

11 Woe to the transgressor! evil shall befall him according to the works of his hands.

1. 'from Judah and from Jer.' B has order as Heb.; \aleph A Q, and O. L. (Cyp. *Test.* i. 22) against it, as often.

6. 'meat': Gr. $\beta\rho\omega\mu\alpha$. Can $\pi\rho\omega\mu\alpha$ (cf. viii. 14) be the orig. text? if not, LXX. have misread the Heb.

6 fin. Lit. 'under thee.'

10. Cf. *Wisd.* ii. 12. 'bind': text in Gk MSS. (and Barnabas) = Heb. אָסַר (doublet of אָסַר , say?). Clem. Alex. and Tertullian have $\alpha\rho\omega\mu\epsilon\nu$ (auferamus), let us remove (Heb. אָסַר ?). Justin quotes twice with each reading.

12 My people, their oppressors are children, and women rule over them. My people, they which lead thee cause thee to err, and swallow up the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the peoples.

14 The LORD will enter into judgment with the elders of his people, and the princes thereof; and ye—ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye, that ye crush my people, and grind the face of the poor? saith the Lord GOD of Hosts.

16 And the LORD said, Because the daughters of Zion are haughty, and walk with throat stretched out and staring eyes; tripping along they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will lay bare their secret parts.

18 In that day the Lord will take away the bravery of the anklets, and headbands, and crescents,

19 The pendants, and the bracelets, and the veils,

20 The head-tires, and the stepping chains, and the sashes, and the scent-boxes, and the amulets,

21 The (seal) rings, and nose-jewels,

22 The festal robes, and the mantles, and the shawls, and the satchels,

12 My people, your exactors glean you, and the tax gatherers shall lord it over you : my people, they that call you happy cause you to err, and confound the path of your feet.

13 But now shall the Lord stand up for judgment, and shall set up his people for judgment.

14 The Lord himself shall come to judgment with the elders of the people, and the rulers thereof. But ye, why did ye burn my vineyard, and the spoil of the poor is in your houses ?

15 Why do ye wrong my people, and shame the face of the poor ?

16 Thus saith the Lord, Because the daughters of Zion are uplifted, and walk with uplifted neck, and with winkings of the eyes, and in the passage of their feet both sweeping their skirts and mincing with their feet the while,

17 (So) also shall God humble the principal daughters of Zion, and the Lord shall discover their form

18 In that day ; and the Lord will take away the glory of their apparel, and their adornments, and the braidings, and the fringes, and the crescents,

19 And the pendant, and the adornment of the face,

20 And the ordering of the adornment of their glory, and the bracelets, and the armlets, and the braiding (of hair), and the bangles, and the finger rings, and the earrings,

21 And the garments edged with purple, and shaded with purple,

22 And the hangings about the house, and the Laconian gauzes,

12. 'glean': same root letters as 'children.' 'tax gatherers,' probably a misreading of Heb. letters. 'call happy': same root letters in Heb. as 'lead': perhaps same word. Cf. ix. 16.

14. i.e. 'and why is the spoil...?'

17: 'principal,' lit. 'ruling.' 'discover,' rather 'uncover,' in NB.

18. Omit 'and their adornments, and' B.

20. A reads 'understanding' (omitting a letter inadvertently) for 'ordering.'
NB read 'finger rings and the bangles.'

22. 'hangings,' or 'tapestries.'

23 The glasses, and the linen shifts, and the turbans, and the scarfs.

24 And it shall be, instead of sweet spices there shall be rottenness ; and instead of a girdle a rope ; and instead of curled hair baldness ; and instead of a stomacher a girding of sackcloth ; branding instead of beauty.

25 Thy men shall fall by the sword, and thy might in the war.

26 And her gates shall lament and mourn ; and she shall be emptied ; on the ground shall she sit.

IV. 1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel ; only let thy name be called upon us ; take away our reproach.

2 In that day shall the sprout of the LORD be for ornament and for glory, and the fruit of the earth shall be for pride and for beauty to them that are escaped of Israel.

3 And it shall be, that he that is left in Zion, and remaineth in Jerusalem, shall be called holy, every one that is written down for living in Jerusalem.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged away the blood of Jerusalem from the midst of her by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every habitation of mount Zion, and upon her assemblies, a cloud by day, and smoke, and the shining of a flaming fire by night ; for upon all the glory is a canopy,

23 And the (garments) of fine linen, and of blue, and scarlet, and the fine linen embroidered with gold and with blue, and the reclining veils.

24 And there shall be, instead of a sweet smell, dust ; and instead of a girdle thou shalt gird thyself with a rope, and instead of the golden adornment of the head thou shalt have baldness because of thy works, and instead of the purple shaded robe thou shalt gird thyself about with sackcloth.

25 And thy son, the fairest, whom thou lovest, shall fall by the sword, and your strong men shall fall by the sword, and shall be humbled :

26 And the coffers of your ornaments shall mourn, and thou shalt be left alone, and shalt be trodden into the earth.

IV. 1 And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own clothing ; only let thy name be called upon us ; take away our reproach.

2 But in that day shall God shine in counsel with glory upon the earth, to uplift and to glorify that which is left of Israel.

3 And it shall be, that which is left behind in Zion, and left in Jerusalem, they shall be called holy, all they who were written unto life in Jerusalem.

4 For the Lord shall cleanse the filth of the sons and of the daughters of Zion, and shall purge the blood from the midst of them, by the spirit of judgment <and the spirit of burning>.

5 And he shall come, and it shall be, every place of the mount Zion, and all that is round about her ; a cloud shall shadow it by day, and like as when smoke and as a light of fire burneth by night ; it shall be sheltered by all the glory (of the Lord),

23 fin. uncertain. Perhaps rather 'shawls' than veils: *κατάκλιτα* should probably be *κατάκλειστα*, with $\aleph^{ca}\Gamma$, i.e. 'close-wrapping.' Vulgate as Heb. has no epithet.

24. A reads *ιδίας*, 'own' (making no sense), for *ἡδείας*, 'sweet.'

26. Or, 'levelled with the earth.' 'ornaments': or 'adornment,' as above.

3. 'written,' or, 'enrolled.' Cf. Dan. xii. 1; Rev. xxi. 27.

4 fin. A omits 'and the spirit of burning.'

5 fin. 'and it shall be,' B. Omit 'of the Lord' after 'glory,' $\aleph B Q$ &c.: perhaps an alteration in A, which omits some letters of the verb following.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

V. 1 Let me, I pray, sing for my beloved a song of my loved one for his vineyard. My beloved hath a vineyard, on a hill-top, the son of oil ;

2 And he digged it, and cleared it of stones, and planted it with the vine of Sorek, and built a tower in the midst of it, and also hewed out a wine-fat therein ; and he looked that it should bring forth grapes, and it brought forth wild-grapes.

3 And now, ye inhabitants of Jerusalem, and man of Judah, judge, I pray, betwixt me and my vineyard.

4 What is there yet to do to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild-grapes?

5 And now let me, I pray, tell you what I will do to my vineyard ; I will take away the hedge thereof, and it shall be consumed ; and break down the wall thereof, and it shall be trodden down ;

6 And I will make it a waste ; it shall not be pruned, nor hoed ; and there shall come up briers and thorns ; and I will command the clouds that they rain no rain upoh it.

7 For the vineyard of the LORD of Hosts is the house of Israel, and the man of Judah his pleasant plant ; and he looked for judgment, and behold oppression ; for righteousness, and behold a cry.

6. 'tabernacle,' or, 'booth,' as i. 8 ; 'pavilion,' Ps. xviii. 11.

1. 'hill-top,' lit. 'horn.'

2. 'vine of Sorek' perhaps=choice vine. Or, 'hoped,' 'waited' for it to bring forth. 'bring forth,' lit. 'make,' same word as 'do,' ver. 4.

5. Lit. 'for a consuming' (=burning, iv. 4)... 'for a treading.'

6 And it shall be for a shadow from heat, and as a covering and a hiding place from stress and from rain storm.

V. 1 Now will I sing for my beloved a song of my loved one for my vineyard. My beloved hath a vineyard on a hill-top, in a fertile place ;

2 And I set a hedge around it, and fenced it, and planted a vine of Sorek, and built a tower in the midst of it, and digged a wine-fat therein ; and I waited for it to bring forth a cluster of grapes, and it brought forth thorns.

3 And now, man of Judah, and ye inhabitants of Jerusalem, judge ye betwixt me and my vineyard.

4 What shall I do yet for my vineyard, that I have not done for it? because I waited for it to bring forth a cluster of grapes, but it brought forth thorns.

5 But now I will declare to you what I will do to my vineyard ; I will take away the hedge thereof, and it shall be plundered ; and destroy the wall thereof, and it shall be trodden down ;

6 And I will abandon my vineyard, and it shall not be pruned, nor digged ; and there shall come up into it thorns, as into a waste place ; and I will command the clouds, to shower no rain upon it.

7 For the vineyard of the Lord of Hosts is the house of Israel, and the man of Judah a beloved young plant ; I waited for (him) to bring forth judgment, but he brought forth transgression, and not righteousness, but a cry.

1. 'hill-top,' lit. 'horn.' Strictly, A reads '*the* beloved' in both places, B in the second.

2. 'bring forth...brought forth,' lit. 'make...made,' same word as 'do,' ver. 4. Cf. Matt. vii. 16.

3. B has order as in Heb. Lit. 'in my case (or, upon me) and 'between my vineyard' (mixed construction, partly Hebraism).

5. Lit. 'for a plundering...for a treading.' A, by clerical error, reads 'plundering' twice, and 'house,' afterwards corrected, for 'wall.'

6. Possibly 'a thorn' (or collective) אֶצְטָא Q &c. 'waste place,' perhaps a misreading or guess for 'briers' (שְׁמִיר or שְׁמָה for שְׁמִיר). Also vii. 23, 25.

8 Woe unto them that join house to house, that lay field to field, till there is no room, and ye are made to dwell alone in the midst of the earth !

9 In mine ears (said) the LORD of Hosts, If there be not many houses desolate, great ones and fair, without inhabitant !

10 Yea, ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink ; that tarry late in the dusk, while wine inflames them !

12 And the harp, and the viol, the tabret, and pipe, and wine, are their banquet ; but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, for lack of knowledge : and their glory are men of famine, and their abundance dried up with thirst.

14 Therefore Sheol hath enlarged her appetite, and opened her mouth without measure : and her honour, and her abundance, and her uproar, and he that rejoiceth, shall descend into her.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled :

16 And the LORD of Hosts shall be exalted in judgment, and God that is holy sheweth himself holy in righteousness.

17 Then shall the lambs feed as (in) their pasture, and the waste places of the fat ones shall sojourners eat.

8. 'earth,' or, 'land.'

9. 'If there be not...' (a threat) = There shall be many... &c.

10. 'yield,' lit. 'make,' cf. ver. 2, 4.

11. Or, as Greek, 'wine shall inflame them.'

13. Lit. 'his glory,' 'his abundance.'

14. 'enlarged her appetite,' lit. 'made broad her soul.' Cf. lvi. 10 (lviii. 10). So the Greek. Or, 'and he that rejoiceth in her shall descend.'

15. 'mean man,'... 'mighty man,' Heb. adam...ish.

16. Or, 'by,' 'through judgment.'

8 Woe, they that join house to house, and set field next to field, that they may rob somewhat from their neighbour ; will ye dwell alone upon the earth ?

9 For this was heard in the ears of the Lord of Hosts ; For if houses become many, they shall be a desolation ; great ones and fair, and there shall be none that inhabit them.

10 For where ten yoke of oxen plough, it shall yield one jar, and he that soweth six bushels shall get three measures.

11 Woe, they that rise up early, and follow strong drink ; that tarry till late ; for wine shall burn them up.

12 For with harp, and psaltery, and tabrets, and pipes, drink they their wine ; but they regard not the works of the Lord, and the works of his hands they consider not.

13 Therefore is my people become captive, because they know not the Lord ; and is become a multitude of dead bodies, because of famine and thirst for water.

14 And Hades enlarged his appetite, and opened his mouth, continually ; and her glorious, and great, and rich ones, and her pestilences, shall descend.

15 And the mean man shall be humbled, and the great man shall be dishonoured, and the eyes that are lifted up shall be humbled :

16 And the Lord of Hosts shall be exalted in judgment, and God, the Holy One, shall be glorified in righteousness.

17 And they that are spoiled shall graze as bulls, and the waste places of them that are taken away shall lambs eat.

10. 'yield,' lit. 'make,' cf. ver. 2, 4. The measures correspond in quantity with those of the Heb. (*μέτρον* = seah, $\frac{1}{3}$ ephah, cf. Exod. xvi. 36).

13. 'dead bodies.' Differs from 'men' in vowel-points only : interierunt fame, Vulg.

14. 'pestilences.' Possibly ערִיצִי, 'terrible,' Ezek. xxviii. 7 &c. for עלו, 'rejoicing.'

15. Gr. ἀνθρωπος...ἀνὴρ.

17. ἀπειλημμένων MSS. Probably corrupted from ἀπηλειμμένων, 'wiped,' or 'blotted out' = Heb. מוחה, for מח (מוחה), 'fat.' In 2 Ki. xxi. 13, מוחה is rendered by ἀπαλειφω. 'lambs,' reading גִּדִּים (or כְּרִים, Cheyne) for גִּרִּים of Heb. text. Some critics prefer the LXX. reading.

18 Woe, they that drag iniquity with cords of vanity, and (their) sin as it were with a cart rope :

19 That say, Let him make speed, let him hasten his work, that we may see : and let the counsel of the Holy One of Israel draw nigh and come, that we may know ;

20 Woe, they that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe, they that are wise in their own eyes, and prudent in their own sight !

22 Woe, they that are mighty to drink wine, and men of strength to mingle strong drink :

23 Which justify the wicked for reward, and take away the justice of the just from him !

24 Therefore as the tongue of fire devoureth the stubble, and the dry grass sinketh down in flame, their root shall be as rottenness, and their blossom shall go up as dust : because they have rejected the law of the LORD of Hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them ; and the hills did tremble, and their carcases were as refuse in the midst of the open places. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and behold, they shall come with speed swiftly :

18 Woe, they that drag along their sins as with a long rope, and their transgressions as with a cow-hide chariot trace:

19 That say, Let him speedily bring near what he will do, that we may see; and let the counsel of the Holy One < of Israel > come, that we may perceive;

20 Woe, they that call evil good, and good evil; that set darkness as light, and light as darkness; that set bitter as sweet, and sweet as bitter!

21 Woe, they that are prudent in themselves, and have understanding in their own sight!

22 Woe, they that are strong among you, that drink wine, and the powerful ones, that mingle the strong drink:

23 That justify the impious for rewards' sake, and remove the justice of the just.

24 Therefore, like as a reed shall be burned by coals of fire, and burned up by blazing flame, their root shall be as chaff, and their blossom shall go up as whirling dust: for they desired not the law of the Lord of Hosts, but they provoked the oracle of < the Holy One of > Israel.

25 And the Lord of Hosts was wroth with anger against his people, and laid his hand upon them, and smote them; and the mountains were provoked (to anger), and their carcases became as dung in the midst of the way. Amid all this his wrath is not turned away, but his hand is still upraised.

26 Therefore he shall raise up a signal among the nations afar off, and shall hiss unto them from the end of the earth; and behold, quickly they come swiftly.

18. Pesh. also has 'long'; ΜΑΤΑΙΩ for ΜΑΚΡΩ would be near Heb. (Symm. has *ματαιότητος*). 'a cow-hide' &c.: or, 'a heifer's yoke-thong'; but cf. Hom. *Il.* III. 375.

19. Or, 'Let what he will do draw near speedily': the actual reading of B, supported by about six cursives, is 'know,' *εἰδῶμεν*; but *ἴδωμεν*, 'see,' was probably intended. A omits 'of Israel' here (so 106), and 'the Holy One of' in ver. 24 (so 106, 305).

25. 'And amid all this...' NB.

26. 'hiss them on,' B and several cursives (O. L. has 'draw them' = *συρῆι* with accus. for *συριῆι*). Cypr. *Test.* ii. 21 and 22, 'Speculum,' 657.

27 None shall be weary nor stumble among them ; none shall slumber nor sleep ; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken :

28 Whose arrows are sharpened, and all his bows bent, his horses' hoofs shall be counted like flint, and his wheels like a whirlwind :

29 His roar is like a lioness' ; he shall roar like young lions ; and he growleth, and seizeth the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day he shall growl over him, as the growling of the sea ; and if one look unto the earth, behold darkness, distress, and light ; it groweth dark in the heavens thereof.

VI. 1 In the year that king Uzziah died saw I the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Seraphim stood above him ; each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one kept crying unto another, and saying, Holy, holy, holy, is the LORD of Hosts ; all the earth is full of his glory.

4 And the bases of the thresholds were shaken at the voice (of him) that cried, and the house began to fill with smoke.

5 And I said, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the LORD of Hosts.

6 And there flew one of the seraphim unto me, and in his hand a live coal, which he had taken with the tongs from off the altar ;

2. Lit. 'six wings, six wings to one.' 'did fly,' Imperfect tense.

5. 'undone': the word might perhaps mean 'silenced.'

27 They shall not <hunger nor> grow weary, nor nod, nor sleep, nor shall they loose their girdles from their loins, nor shall the thongs of their sandals be broken :

28 Whose darts are sharp, and their bows bent ; their horses' hoofs are as solid rock ; the wheels of their chariots were counted as a whirlwind.

29 They spring like lions, and are come up like a lion's whelp ; and he shall take hold, and shall roar as a wild beast, and shall cast them out, and there shall be none that delivereth them,

30 And he shall roar because of them, in that day, as the voice of a surging sea ; and they shall look upon the earth, and behold, cruel darkness in their dismay.

VI. 1 And it came to pass, in the year that king Uzziah died, I saw the Lord seated upon a throne, (that was) high and lifted up, and the house was full of his glory.

2 And seraphim stood around him ; each one had six wings ; and with twain they covered their face, and with twain they covered their feet, and with twain they did fly.

3 And they cried one to another and said, Holy, holy, holy, is the Lord of Hosts ; all the earth is full of his glory.

4 And the lintel was lifted up, at the voice with which they cried, and the house was filled with smoke.

5 And I said, O wretched me, for I am amazed ; for being (but) a man, and with impure lips, I dwell in the midst of a people with impure lips : and I have seen the King, the Lord of Hosts, with mine eyes.

6 And there was sent to me one of the seraphim, and in his hand he had a coal of fire, which he had taken with the tongs from the altar ;

27. A omits '...hunger nor...' partly supported by 106.

28. 'hoofs' is read in some texts (prob. introduced from Aq. Symm. or Theod.) for 'feet.'

29. 'They rage (?) like lions,' B : 'they came up like a lion's whelps' B.

2. Lit. 'six wings to one, and six wings to one.' 'did fly,' Imperfect.

3. 'one cried to another' B.

5. Or, 'sore smitten,' 'pricked'; or 'silenced.' Cf. Gen. xxxiv. 7; Lev. x. 3; Acts ii. 37.

6. So A : most other MSS. omit 'of fire.'

7 And he made it touch my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin atoned for.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

9 And he said, Go, and say to this people, Certainly hear ye, but understand not; and see ye, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and smear over their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and one heal them.

11 And I said, Until when, Lord? And he said, Until the cities be wasted, without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and great be the forsaken (tract) in the midst of the land.

13 And still in it (there is) a tenth, and it shall turn again, and be for consuming: as a terebinth, and as an oak, whose stock is in them when they are felled: a holy seed is the stock thereof.

VII. 1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but succeeded not in warring against it.

2 And it was told the house of David, saying, Aram hath rested

7. 'is taken away,' or, 'shall pass away.'

8 fin. Pronoun 'me' not emphatic.

9. Or, 'hear ye (and similarly, see ye) still, continually': verb of each phrase repeated in infinitive.

2. 'rested upon,' i.e. perhaps, 'settled,' 'encamped': or the phrase may be used of close alliance.

7 And he touched my mouth, and said, Lo, this hath touched thy lips, and shall take away thy transgressions, and shall purify thy sins.

8 And I heard the voice of the Lord, saying, Whom am I to send, and who will go to this people? And I said, Here am I; send me.

9 And he said, Go, and say to this people, By hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive.

10 For the heart of this people is made fat, and with their ears they hear dully, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should return, when I will heal them.

11 And I said, Until when, Lord? And he said, Until cities be desolated, because they are not inhabited, and houses, because there are no men; and the land shall be left desolate.

12 And after this, God shall far remove men, and they that are left shall be multiplied upon the earth.

13 And still upon it is the tenth part, and again it shall be for plunder; as a terebinth, and as an oak, when it is torn from its place.

VII. 1 And it came to pass, in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, there went up Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, against Jerusalem to war against it, and they were not able to besiege it.

2 And it was reported to the house of David, saying, Aram

8 fn. Pronoun 'me' not emphatic.

10. Lit. 'and I will heal...' *ἰάσομαι* is read by almost all MSS. here, and is best attested in the N. T. quotations of this verse.

13. 'is torn.' So A: 'falleth' **NBQ** &c. 'a holy seed' &c., as Heb., is supplied from Theodotion by several cursive MSS., including most of those classed as 'Lucianic.'

2. Participle, 'saying,' nom. plural **AQ** &c., singular **NB**, gen. plur. 13 cursives, mostly Lucianic. 'like as when': B omits 'when,' A places it before 'like as,' ungrammatically.

upon Ephraim. And his heart was shaken, and the heart of his people, as the trees of the wood are shaken with the wind.

3 And the LORD said unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field ;

4 And say unto him, Take heed, and be quiet ; fear not, neither be faint-hearted for these two tails of smoking firebrands, for the fierce anger of Rezin with Aram, and of the son of Remaliah.

5 Because Aram hath taken evil counsel against thee, Ephraim and the son of Remaliah, saying,

6 Let us go up against Judah, and terrify it, and let us take it by storm for ourselves, and set up a king in the midst of it, even the son of Tabeal :

7 Thus saith the LORD GOD, It shall not stand, neither shall it come to pass.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin ; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 And the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God : ask, going deep or mounting high.

4. 'Take heed...' Cheyne renders, 'Look that thou keep calm': vide ut sileas, Vulg.

8. 'that it be not ...' Lit. 'from (i.e. from being) a people.'

9. 'believe, be established.' The same Heb. verb in different voices or aspects : almost 'if ye will not endure, ye shall not be enduring.'

11. Or, 'make thy petition deep, or make it high.' Many commentators (Lowth, Ewald, Delitzsch, Cheyne &c.) incline to read, 'Deepen it (thy request) to Sheol, or raise it to the height.' This according to most comm. requires different vowel points from Heb. text.

hath made agreement with Ephraim ; and his soul was distraught, and the soul of his people, like as when a tree in a forest is shaken with the wind.

3 And the Lord said unto Isaiah, Go forth to meet Ahaz, thou, and he that is left, Jashub thy son, at the pool of the upper road of the fuller's field ;

4 And thou shalt say to him, Take heed, that thou be quiet ; and fear thou not, neither let thy soul be faint, at these two logs of smoking firebrands ; for when the anger of my wrath is come, I will heal again.

5 And (as for) the son of Aram and the son of Remaliah, because they have counselled evil counsel concerning thee, saying,

6 We will go up against Judah, and let us talk with them, and turn them away to us, and we will make king over them the son of Tabeal :

7 Thus saith the Lord of Hosts, This counsel shall not abide, neither shall it be.

8 But the head of Aram is Damascus, and the head of Damascus is Rezin ; but yet within threescore and five years shall the kingdom of Ephraim fail from (being) a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son : and if ye trust not, neither shall ye understand.

10 And the Lord spake unto Ahaz, saying,

11 Ask thee a sign from the Lord thy God, (down) to the depth or (up) to the height.

3. A reads 'brother,' unsupported, for 'son.'

5. 'concerning thee, saying': B omits. Some MSS. have 'against thee': some insert 'Ephraim and the son of Remaliah' as subject to 'have counselled.'

6. 'Judah.' A reads 'Edom' by clerical error, 'Ἰδοῦμ. for 'Ἰουδ(αίαν): cf. xliv. 26 B, the converse error in Am. i. 9, 11. B has 'we will talk.' 'king of it' **SBQ**.

9 fin. The discrepancy with the Heb. was noticed in ancient times: O. L. Tertullian and Cyprian have 'neque intelligetis'; Jerome (Vulgate) 'non permanebitis'; Augustine remarks on the divergence.

12 And Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David ; is it too little for you to weary men, but will ye weary my God also ?

14 Therefore the Lord himself shall give you a sign ; Behold, the virgin is with child, and beareth a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, as he learneth to refuse the evil, and choose the good.

16 For before the child learn to refuse the evil, and choose the good, the land shall be forsaken, whose two kings thou fearest.

17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah ; the king of Assyria.

18 And it shall be in that day, that the LORD shall hiss to the fly that is at the end of the rivers of Egypt, and to the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the precipitous valleys, and in the crevices of the rocks, and upon all thorn bushes, and upon all pastures.

14. 'shall call.' Heb. has here a form *resembling* 2nd pers. sing.

15. 'as he learneth,' or, 'when he knoweth...'; less probably, 'that he may know...'

16. Lit. 'forsaken shall be the land, as to which thou fearest, before the face of her two kings' (Kay).

18. 'rivers': perhaps 'Nile-arms' or 'canals': plur. of word used only of the Nile.

19. 'pastures.' Some render, 'bushes.'

12 And Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David ; is it a small thing for you to provoke men, and how are ye provoking the Lord ?

14 Therefore the Lord himself shall give you a sign ; Behold, the virgin shall be with child, and shall bring forth a son, and thou shalt call his name Immanuel.

15 Butter and honey shall he eat ; before he learn to prefer evil, he shall choose out what is good :

16 For before the child learn good or bad, (he resisteth wickedness to choose out what is good,) the land which thou fearest shall be abandoned from before them.

17 But God shall bring upon thee, and upon thy people, and upon thy father's house, days that have not yet come since the day when he took away Ephraim from Judah ; the king of the Assyrians.

18 And it shall be in that day, the Lord shall hiss to the flies, that which ruleth over a part of the river of Egypt, and to the bee which is in the land of the Assyrians.

19 And they shall all come, and shall rest in the valleys of the land, and in the holes of the rocks, and into the caverns, and into every cleft, and upon every tree.

13. 'provoke': Gr. phrase suggests 'give trouble' or 'offer battle.'

14. 'the Lord shall give you yourselves...' A (altered?). 'thou shalt call' (so AB, Aq. Theod. Symm.): 'she (?) shall call' N: 'ye shall call' Q. Cf. Matt. i. 23.

15. The text of ver. 15, 16 is apparently confused. Text here AQ, 17 cursives and N^{ca} cb; N*B have 'to choose out.' On 'to prefer,' see *Introd.* p. 28.

16. N* omits the parenthesis. For *πovnπλa* two cursives (93, 305) read *πovnπλav*. The O. L. has 'non credit malitiae,' with variants (see Hatch, *Essays in Bibl. Gk.* iv. p. 198): Augustine has 'contemnet malitiam.' Perhaps *ἀπωθεῖ* should be an infin.; Wolf suggested *ἀπωθεῖν πovnπλav*. The verse would then run, 'For before the child learn good or bad, (so as) to reject evil, choose out what is good' &c. 'from before the two kings,' all mss. exc. A.

18. The rel. does not agree, in the principal mss., with 'flies'; but there are many variants.

19. B omits 'and shall rest': also 'and upon every tree.'

20 In that day shall the LORD shave with the razor that is hired, (which is) beyond the river, the king of Assyria ; the head, and the hair of the feet, and the beard also shall it sweep away.

21 And it shall be in that day, that a man shall nourish a heifer of kine, and two sheep ;

22 And it shall be, from the abundance of milk they give, he shall eat butter ; for butter and honey shall everyone eat, that is left in the land.

23 And it shall be, in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall be for briers and thorns.

24 With arrows and with bows shall one come thither ; because all the land shall become briers and thorns.

25 And all the hills that were hoed with the hoe, thou shalt not come hither for fear of briers and thorns ; but it shall be for the sending forth of oxen, and for the treading of sheep.

VIII. 1 And the LORD said unto me, Take thee a great roll, and write upon it with a man's pen, For Maher-shalal-hash-baz.

2 And I will take unto me faithful witnesses to witness, Uriah the priest and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess ; and she conceived, and bare a son. Then said the LORD unto me, Call his name Maher-shalal-hash-baz.

22. 'give,' lit. 'make.'

25. 'thou shalt...', or, 'whither came not the fear of...; it shall be' &c.

20 In that day shall the Lord shave with the razor that is great and drunken, which is beyond the river of the king of the Assyrians; the head, and the hair of the feet, and the beard shall he take away.

21 And it shall be in that day, a man shall nourish a heifer of kine, and two sheep:

22 And it shall be, from their giving very much milk, butter and honey shall everyone eat, that is left upon the land.

23 And it shall be, in that day, every place, wheresoever there be a thousand vines at a thousand shekels, they shall be for barren land and thorn.

24 With arrow and bow shall they enter there; for barren and thorn shall all the land be;

25 And every mountain shall be deeply ploughed; and fear shall not come thither; for from the barren land and thorn it shall be for the feeding of a sheep, and the treading of an ox.

VIII. 1 And the Lord said unto me, Take thee a leaf of a new great sheet and write upon it with a man's pen, (For) to make speedily a plundering of spoils; for it is at hand.

2 And make faithful men my witnesses, Uriah, and Zechariah, the son of Berechiah.

3 And he went in unto the prophetess; and she conceived, and bare a son. And the Lord said to me, Call his name Quickly spoil, speedily plunder:

20. B reads 'the razor that is hired.' MSS. vary much in detail. 'Hired' and 'drunken' are somewhat alike in Greek, and differ in Heb. only by *ו* and *ז* in the root. Cf. xxviii. 1, 3 (converse difference).

22. 'giving,' lit. 'making.' Many MSS. read 'drinking' (omitting one letter).

23. 'barren land' &c. See chap. v. 6.

25. Omit 'and' before 'fear' NB. 'be for...' perhaps = 'turn to' (grazing land).

1. 'a leaf...sheet.' So A 90 109 144 239 (26 301 nearly): B omits 'sheet': as do Lucianic cursives, with 41 106 and a few others, but make adjectives agree with 'leaf.'

3 init. 'And I went,' B.

4 For before the child shall have knowledge to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 And the LORD spake also unto me again, saying,

6 Forasmuch as this people hath rejected the waters of Shiloah that go softly, and rejoice with Rezin and Remaliah's son :

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks :

8 And he shall sweep on into Judah ; he shall overflow and pass through ; to the neck shall he reach, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Rage, ye peoples, and be broken ; and give ear, all distant parts of the earth ; gird yourselves, and be broken ! gird yourselves, and be broken !

10 Take counsel, and it shall come to nought ; speak a word, and it shall not stand ; for God is with us.

11 For the LORD spake thus to me with strength of hand, and instructed me not to walk in the way of this people, saying,

12 Say ye not, A conspiracy, of all whereof this people saith, A conspiracy ; and fear not the fear of it, nor be afraid :

13 The LORD of Hosts, him shall ye sanctify ; and let him be your fear, and let him be your dread.

4 For before the child learn to call father or mother, (one) shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 And the Lord spake further unto me yet,

6 Because this people desire not the water of Siloam which goeth quietly, but desire to have Rezin and the son of Remaliah for king over you :

7 Therefore, behold, the Lord bringeth upon you the river's water, that is strong and mighty, the king of the Assyrians and his glory ; and he shall go up upon every valley of yours, and walk about upon every wall of yours.

8 And he shall take away from Judah (any) man who shall be able to raise the head, if it be possible to accomplish aught : and his camp shall be <so as to fill> the wide spaces of thy land. God (is) with us.

9 Learn, ye nations, and be overcome : ye shall hearken, unto the end of the earth ; when ye are waxed strong, be overcome ; or if ye wax strong again, ye shall be overcome again.

10 And whatsoever counsel ye take, the Lord shall scatter it : and whatsoever word ye speak, it shall not abide for you ; for the Lord God is with us.

11 Thus saith the Lord God, With the strong hand do they dispute the passage of the way of this people, saying,

12 Never speak ye stubbornly ; for all that this people speaketh is stubborn ; but fear ye not the fear of it, nor be confounded :

13 Sanctify the Lord himself ; and he himself shall be your Fear.

8. 'or able to accomplish' B &c. A omits 'so as to fill' (no other ms.): 'breadth' (sing.) for 'wide spaces' (plur.) B &c.

9. 'Learn,' change of letter נ for ל of Heb., whose meaning is uncertain. 'Hearken' (imperat.) NB.

10. 'for you,' omit NQT. fin. 'for God is with us' B.

11. 'Thus saith the Lord, With...' NBQ &c. Text A 26.

12. B has 'Let them never speak,' or, 'Lest haply they speak'.... Stubborn,' 'stubbornly,' reading קשה for קשר. 'fear ye not,' or, 'ye shall not fear' (more usual meaning of this construction in late Greek).

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many shall stumble upon them, and fall, and be broken, and be snared, and be taken.

16 Bind thou up the testimony, seal the law among my disciples.

17 And I will wait for the LORD, that hideth his face from the house of Jacob; and I will hope in him.

18 Behold, I and the children whom the LORD hath given me are for signs and portents in Israel from the LORD of Hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Inquire of the necromancers and the wizards, that peep and that mutter; should not a people inquire of its God? (should they inquire) of the dead on behalf of the living?

20 To the law and to the testimony! if they speak not according to this word, surely there is no dawn for him.

21 And he shall pass through it, hardly bestead and hungry; and it shall be, when he shall be hungry, he shall fret himself, and revile his king and his God, and shall face upward:

14 And if thou hast trusted in him, he shall be for a sanctuary to thee; and ye shall not come upon him as a stumbling block of a stone, nor as an offence of a rock. But the house of Jacob (is) in a snare, and men that sit in Jerusalem in a hollow.

15 Therefore shall many among them be powerless, and shall fall, and shall be crushed; and men that are in safety shall draw near, and shall be taken.

16 Then shall they be manifest, who seal up the law, that they should learn.

17 And he shall say, I will wait for God, that hath turned his face from the house of Jacob, and will have my trust in him.

18 Behold me, and the children which God hath given me. And they shall be for signs and wonders in Israel from the Lord of Hosts, who dwelleth in the mount Zion.

19 And if they say unto you, Seek ye them that speak from the earth, and the ventriloquists, the babblers that talk from the belly: is it not a nation with its God? Why are they to seek out the dead concerning the living?

20 For he hath given them a law for their help: that they may speak not as this word, concerning which there is no giving of gifts.

21 And there shall come upon you cruel famine; and it shall be, when ye hunger, ye shall be grieved, and shall revile your ruler, and your country's (laws); and they shall look up to the heaven above,

14. 'come as it were on a stumbling block,' B and several cursives: 'the houses of J. (are),' BQ^a and Q^{mg}.

15. 'in safety' corresponds to Heb. 'Bind up': 'manifest' to Heb. 'testimony' (same root-letters).

16. Or, 'from learning,' NBQ 'that they should *not* learn.'

18. 'And there (or, they) shall be signs,' B, most cursives: 'in the house of Israel,' NB.

19. So N^{aq}: or perh., 'it is not a nation with its God' (i.e. in relation to...). A alone, 'why are they to seek?' (subj.): other MSS. 'why do they seek?'... B reads, 'seek ye the ventriloquists, and them that... &c.: shall not a nation seek (plural verb) toward its God? &c.'

21. 'your country's laws,' or 'institutions': Gr. *πάτρια*, see Thucyd. II. 2, Plat. *Politicus* 296 c: but Theodoret refers to a reading *παταρη* or *παταρχα* (found in cursive 93), supposed to be a transliteration of a Syriac word meaning 'idols.' Some high modern authorities support this. (See Hastings' *Dict. of Bible*, art. *Septuagint*.) Symmachus has here *πάτραρχα εἰδωλα*: see Field, *Hexapla*. Compare chap. xxxvii. 38.

22 And he shall look unto the earth; and behold, trouble and darkness, dimness of anguish; and into gloom is he driven away.

IX. 1 Yet there is no darkness to her that had distress. As at the first he brought into contempt the land of Zabulon and the land of Naphthali, so in the latter time he (hath) brought honour to the way of the sea, beyond Jordan, Galilee of the nations.

2 The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, thou hast increased its joy: they joy before thee like the joy in harvest, and as men exult when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his exactor, as in the day of Midian.

5 For every boot of him that is booted with tumult, and the cloke rolled in blood—it shall be for burning, for fuel of fire.

6 For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Wonder, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

1. 'contempt...honour.' Heb. roots often denote *lightness...heaviness*.

3. So Heb. marg.: Heb. text, 'thou hast *not* increased the joy': readings pronounced alike, written with difference of one letter.

5. 'is booted': or, 'tramps': 'tumult,' lit. 'shaking'; 'earthquake,' xxix. 6.

22 And shall look unto the earth beneath; and behold, affliction and straitening and darkness, strait dismay and darkness that they see not.

And he that is in straitness shall not be dismayed until a season.

IX. 1 Drink this first, do it quickly, country of Zabulon, land of Naphthali, by the way of the sea, and the rest that dwell by the sea shore and across Jordan, Galilee of the nations, the parts of Judah.

2 O people that sittest in darkness, see ye a great light; ye that dwell in the land and in the shadow of death, a light shall shine upon you.

3 The most part of the people, which thou broughtest back in thy joy, shall even joy before thee as they that joy in harvest, and like as they joy that divide spoils.

4 For the yoke that lay upon them shall be taken away, and the rod that was upon their neck; for the Lord hath scattered in pieces the rod of the exactors, as in the day that was upon Midian.

5 For every garment collected with guile, and cloke with reconciling shall they repay, and they shall be willing, if they had been burnt with fire.

6 For a child is born unto us, a son also is given unto us, upon whose shoulder was the government; and he shall call his name Messenger of great counsel [Wonderful Counsellor, Mighty, Powerful, Prince of Peace, Father of the Age to come]: for I will bring peace upon the rulers, peace and health to him.

1. Gr. diff. widely from Heb. and may be corrupt. Possibly orig. somewhat as follows: *οὐκ ἀπορρηθήσεται ὁ ἐν στενοχωρίᾳ ἕως [ὥς? τοῦ?] καιροῦ πρῶτον ταχὺ, ἔπειτα παχὺ ποιεί χώρᾱ* Z. &c., giving an awkward word for word representation of the Heb. From this point cf. Matt. iv. 15, 16. *οἱ λοιποὶ* and *κατοικοῦντες* are perhaps additions, and *τὴν παραλίαν* a duplicate of *ὁδὸν θαλάσσης*. MSS. vary, B omits 'by the way of the sea,' 'that dwell,' and (originally) 'the parts of Judah.'

2. 'sittest': 'walkest,' **NBQ**: text A 34 49 106 109 301: omit 'and,' **N*B**.

4. 'has been taken,' **NB**: 'for he hath scattered,' B (omit 'the Lord').

5. Or 'and they shall wish that they had been'...

6. Omit 'also,' B. 'his name is called,' **NBQ**. 'Wonderful,' &c.: inserted by A, **N^{ca}V** 91 97 106 &c. and Luc. MSS. in slightly varying forms (so Aq. Theod. Symm. also): omit 'peace,' **N*B** (after 'rulers').

7 To the increase of his government and to peace there is no end, upon the throne of David and upon his kingdom, to establish it and to sustain it with judgment and with righteousness from henceforth and for ever. The jealousy of the LORD of Hosts will do this.

8 The LORD sent a word into Jacob, and it shall fall upon Israel.

9 And the whole people, they shall know, Ephraim and the inhabitant of Samaria, that say in pride and stoutness of heart,

10 Bricks are fallen, and we will build with hewn stones; sycamores are cut down, and we will change (them) for cedars.

11 Therefore the LORD hath set up the adversaries of Rezin against him, and stirred up his enemies;

12 Aram before, and the Philistines behind: and they devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 And the people hath not turned unto him that smiteth them, neither have they sought the LORD of hosts.

14 And the LORD will cut off from Israel head and tail, palm branch and rush, in one day.

15 The elder and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And the leaders of this people cause them to err; and those of them that are led are swallowed up.

17 Therefore the Lord shall not rejoice over its young men, neither shall have mercy on its fatherless and widows; for every one thereof is impious and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

12. Or, 'Aram from the East, and the Phil. from the West.'

17. 'young men': or 'chosen men': cf. xxxi. 8.

7 Great is his rule, and of his peace there is no limit, upon the throne of David, and his kingdom, to order it and to take hold upon it in righteousness and in judgment from henceforth and for ever; the jealousy of the Lord of hosts will do this.

8 The Lord sent death upon Jacob, and it came upon Israel.

9 And they shall learn, all the people of Ephraim and they that sit in Samaria, saying, in pride and uplifted heart,

10 The bricks are fallen, but come, let us hew stones; and let us cut down sycamines and cedars, and build ourselves a tower.

11 And God will smite them that rise up against mount Zion against them, and will scatter their enemies,

12 Syria from the sunrising, and the Greeks from the sun-setting; them that devour Israel with open mouth. For all this his wrath is not turned away, but his hand is still upraised.

13 And the people turned not back until it was smitten, and they sought not out the Lord.

14 And the Lord hath taken away from Israel head and tail, great and small, in one day; an elder, and respecters of persons; this is the beginning,

15 And a prophet that teacheth transgressions; he is the tail.

16 And they that call this people happy shall be causing them to err, and they cause them to err, that they may swallow them up.

17 Therefore God shall not rejoice over the young men, and on their fatherless and widows shall he not have mercy; for they are all transgressors and wicked, and every mouth speaketh unjustly. For all this his wrath is not turned away, but his hand is still upraised.

7. 'in judgment and in righteousness,' B.

8. ~~N~~ reads 'a word,' with about eight cursives, for 'death' (Heb. letters are the same): so Theod. Symm.: Aquila has a diff. Gk word.

10 fin. Language suggests a reminiscence of Gen. xi. 4.

11. 'against mount Z. against him,' ~~N~~^cBQ: 'the enemies (i.e. His?)' BQ.

12. Lit. 'with the whole mouth' (so Heb.).

13. 'turned not to him,' B.

16. 'call...happy,' same Heb. word (or letters) as 'lead.' See iii. 12.

17 init. 'Therefore the Lord...' B. 'over *their* young men,' B &c.

18 For wickedness burned as a fire: briers and thorns it devoured, and it kindled the thickets of the forest, and they were whirled upward with a lifting-up of smoke.

19 With the wrath of the LORD of Hosts is the land turned black, and the people are become as food for fire; they spared not a man his brother.

20 And one snatched on the right hand, and was hungry; and ate on the left hand, and they were not satisfied: every man the flesh of his arm did they eat:

21 Manasseh, Ephraim; and Ephraim, Manasseh: they together against Judah. For all this his anger is not turned away, but his hand is stretched out still.

X. 1 Woe unto them that decree unrighteous decrees, and to scribes that prescribe oppression:

2 To turn aside the weak from judgment, and to strip the right from the poor of my people, that widows may be their spoil, and that they may prey on orphans.

3 And what will ye do in the day of visitation, and in the ruin that cometh from far? to whom will ye flee for help? and where will ye leave your glory?

4 (Nought remains) but to crouch under the prisoners, and fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 Ah, Asshur, the rod of mine anger, and a staff is it in their hand, mine indignation.

6 I will send him against an impious nation, and against the people of my wrath will I give him a charge, to spoil the spoil and to prey on the prey, and to make them a treading down like the mire of the streets.

1. Lit. 'writers that write oppression.'

4 init. Or, 'unless they bow down under...they shall fall...

18 And their transgression shall burn as a fire, and shall be devoured by fire like dry grass; and it shall burn in the thickets of the forest, and shall eat up all that is round about the hills:

19 Because of the wrath of the anger of the Lord shall the whole land be burned up, and the people shall be as though utterly burned by fire. A man shall not pity his brother,

20 But he shall turn aside to the right, because he shall be hungry, and shall eat from the left, and shall not be satisfied; eating (every) man the flesh of his [brother's] arm.

21 For Manasseh shall eat of Ephraim, and Ephraim of Manasseh; for together shall they besiege Judah. For all this his wrath is not turned away, but his hand is still upraised.

X. 1 Woe to them that write wickedness; for they write, and write wickedness,

2 Perverting the cause of beggars, and robbing the poor among my people of their judgment, so that the widow serveth them for spoil, and the fatherless for plunder.

3 And what will they do in the day of their visitation? for the affliction shall come on you from far; and to whom will ye flee for help? and where will ye leave your glory,

4 That it fall not into captivity? And they shall fall under the slain. For all this his wrath is not turned away, but his hand is still upraised.

5 Ah, for the Assyrians; the rod of my wrath and of anger (is) in their hands.

6 I do send mine anger against a transgressing nation, and to my people will I give a charge to take spoils and plunder, and to tread down the cities and turn them to a dust cloud.

19. 'has the whole land been burned,' NBQ.

20 fin. So A only: 'his (own) arm,' B &c.

2. Omit 'and' before 'robbing,' B.

4. BQ* &c. omit 'And they shall fall under the slain.' (Hexaplaric?) Here B changes the word for 'wrath.'

5. 'and my anger is'..., B.

6 init. So A: 'I will send,' B &c.

7 And he, he meaneth not so, neither doth his heart think so; but it is in his heart to work destruction, and to cut off nations not a few.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish, or Hamath as Arpad, or Samaria as Damascus?

10 As my hand hath found the kingdoms of the false god—and their images were more than Jerusalem and Samaria—

11 Shall I not, as I have done to Samaria and her false gods, so do to Jerusalem and her offences?

12 And it shall be, when the Lord hath finished his whole work upon mount Zion and on Jerusalem, I will visit upon the fruit of the stout heart of the king of Assyria, and the glorying of his loftiness of eyes.

13 For he saith, By the strength of my hand I have done it, and by my wisdom, for I (can) discern: and I have removed the bounds of peoples, and robbed their treasures, and brought down, like a mighty one, them that were enthroned:

14 And my hand hath reached, as a nest, the riches of the peoples; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that fluttered a wing, or opened a mouth, or peeped.

15 Shall the axe glory against him that heweth therewith? Shall the saw magnify itself against him that plieth it? as if a rod should ply them that lift it up, as if a staff should lift up what is not wood.

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness; and under his glory there shall burn a burning like the burning of fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day;

16. 'the Lord, the LORD,' acc. to many MSS. and editions [i.e. Ha-Adon, Jahveh Sabaoth, more usual (as in Isai. i. 24 &c.) than Ha-Adon, Adonai Sabaoth, not found elsewhere. ADON is itself very rare, exc. in Isai.; Mal. iii. 1; Exod. xxiii. 17, xxxiv. 23. So Kay, in chap. i. 24].

7 But he himself thought not thus, and not thus hath he considered in his heart; but his mind shall change, even to destroy nations not a few.

8 And if they say unto him, Thou alone art ruler,

9 Then shall he say, Did I not take the country above Babylon, and Calno, where the tower was built? and I took Arabia, and Damascus, and Samaria:

10 Like as I took these in my hand, I will also take all the countries. Wail, ye graven images in Jerusalem and in Samaria:

11 For like as I did to Samaria and the works of her hands, so also will I do to Jerusalem and her idols.

12 And it shall be, when the Lord hath made an end of doing all things in the mount Zion and in Jerusalem, he shall turn (his hand) against the mighty mind, against the ruler of the Assyrians, and upon the uplifting of the glory of his eyes.

13 For he said, By my strength will I do it, and < by the wisdom of my prudence > will I remove the boundaries of nations, and will plunder their strength.

14 And I will shake inhabited cities, and the whole world will I seize with my hand like a nest, and like eggs that are left will I take them up; and there is none that shall escape me, or can gainsay me.

15 Shall an axe be glorified, apart from him that smiteth with it? or shall a saw be uplifted, apart from him that driveth it? as if one should lift a rod or staff, and not thus?

16 But the Lord of Hosts shall send dishonour upon thine honour, and burning fire shall burn against thy glory.

17 And the light of Israel shall be as a fire, and he shall sanctify it in burning fire, and shall devour the wood as grass.

9. Cf. ix. 10: Gen. xi. 4, x. 10.

10. Prob.= 'with my hand': so **NA**; omit, **BQ** &c. 'countries'; 'kingdoms,' **BQ^{mg}**.

13. A's reading is confused: perhaps intended for 'by the prudence of my wisdom.'

14. A's reading strictly stands for 'escape *as far as concerns me*' (dat.).

17. 'for a fire,' **NBQ**. 'sanctify him,' **B** &c.

18 And shall consume the glory of his forest, and of his garden-land, from soul and even to flesh; and it shall be as when a sick man pineth away.

19 And the remnant of the trees of his forest shall be few, and a child may write them.

20 And it shall be in that day, the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again lean upon him that smote them; but shall lean upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, the remnant of Jacob, unto the Mighty God.

22 For though thy people Israel be as the sand of the sea, a remnant (only) of it shall return; destruction is decided, overflowing in righteousness.

23 For a destruction and a decision shall the Lord GOD of Hosts make, in the midst of all the earth.

24 Therefore thus saith the Lord GOD of Hosts, Be not afraid, my people that dwellest in Zion, of Asshur; though he smite thee with a rod, and lift up his staff against thee, in the way of Egypt.

25 For yet a very little while, and indignation shall be at an end, and mine anger shall be to their destruction.

26 And the LORD of Hosts shall stir up a scourge against him like the smiting of Midian at the rock Oreb; and his rod is upon the sea, and he lifteth it up, in the way of Egypt.

27 And it shall be in that day, his burden shall remove from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness.

28 He is come upon Aiath, he is passed through Migron; at Michmash he layeth up his baggage;

18 fn. 'as when a *standard bearer* fainteth,' Kay, A.V., R.V. text (W. E. Barnes nearly). Heb. word for 'bear a standard' (?) occurs again, lix. 19, but is uncertain.

27 fn. Or, 'destroyed from before the anointing.'

18 In that day the mountains and the forests and the hills shall be blotted out, and he shall devour them from the soul to the flesh; and he that fleeth shall be as he that fleeth from burning flame:

19 And they that are left from them shall be few, and a little child shall write them.

20 And it shall be in that day, no longer shall the remnant of Israel be added, and they that are saved of Jacob shall no more put their trust in them that did them wrong, but they shall put their trust in God, the Holy One of Israel, in truth.

21 And the remnant of Jacob shall be toward the mighty God.

22 And if the people of Israel become as the sand of the sea, the remnant shall be saved; for (he is) fulfilling a word and cutting it short in righteousness,

23 Because God shall perform a word (that is) cut short, in the whole world.

24 Therefore thus saith the Lord of Hosts, Fear not, my people, ye that dwell in Zion, because of the Assyrians; for with a rod shall he smite thee; for I bring a stroke upon thee, that thou mayest see the way of Egypt.

25 For yet a little, and the anger shall cease; but my wrath is against their counsel.

26 And God shall stir up (a stroke) against them, according to the stroke of Midian, in a place of affliction; and his wrath (shall be) at the way by the sea, toward the way by Egypt.

27 And it shall be in that day, the fear of him shall be taken away from thee, and his yoke from off thy shoulder, and his yoke shall be destroyed from off your shoulders.

28 For he shall come to the city of Aiath,

18. 'hills and the forests,' **NBQ**.

19. 'few': lit. 'a number': so the Heb., in which this sense is frequent. Cf. ii. 7.

22. 'the remnant of them,' **NBQ^{mg}**. Omit 'for (he is),' B.

22, 23. 'word' often = 'thing' in Heb., and Gk of O.T. sometimes imitates this.

29 They pass through the pass: in Geba they make their lodging; Ramah trembleth: Gibeah of Saul fleeth.

30 Cry out with thy voice, O daughter of Gallim: listen, Laishah; O thou poor Anathoth!

31 Madmenah wandereth away; the inhabitants of Gebim gather (their goods) to flee.

32 Within this very day he halteth at Nob, waving his hand (at) the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of Hosts, shall lop the leafy bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a majestic one.

XI. 1 And there shall come forth a shoot out of the stock of Jesse, and a Branch out of his roots shall bear fruit;

2 And the Spirit of the LORD shall rest upon him, a spirit of wisdom and discernment, a spirit of counsel and might, a spirit of knowledge and of the fear of the LORD:

3 And he shall breathe in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears:

4 But with righteousness shall he judge the poor, and decide with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

30 fin. Or, 'answer her, Anathoth.'

32. 'daughter,' Heb. marg.: or, 'house,' Heb. text.

3. 'breathe,' i.e. draw his breath: or, 'he shall smell a sweet savour in'...

29 And shall pass over to Megiddo, and at Michmash shall he set down his baggage; and he shall pass over a valley, and shall come to Aiath; fear shall seize on Ramah, the city of Saul.

30 The daughter of Gallim shall flee: one shall hear at Sa, shall hear at Anathoth:

31 Madmenah shrank away, and the dwellers in Gebir.

32 Encourage her to day in the way to stay, encourage with the hand the hill, the daughter of Zion, and ye hills that are in Jerusalem.

33 For behold, the ruler, the Lord of Hosts, confoundeth the glorious ones with might, and they that are uplifted in insolence shall be crushed, and the uplifted ones shall be humbled

34 by the sword, and Lebanon with his uplifted ones shall fall.

XI. 1 And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root.

2 And there shall rest upon him a spirit of God, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of reverence;

3 A spirit of the fear of God shall fill him; he shall not judge according to the seeming, nor convict according to report,

4 But he shall judge judgment for the humble, and shall convict the humble ones of the earth, and shall smite the earth with the word of his mouth, and with the breath through his lips shall he slay the impious man:

5 And he shall be girded with righteousness about his loins, and bound with truth about his sides.

29. 'Megiddo': so AB, ~~N~~ nearly: apparently confused Heb. 7 with 7.

30. 'at Sa,' probably reading 5 of Laishah as a preposition.

31. 'And Madmenah,' B.

33 init. Omit 'For...' B (~~N~~, 'Behold now').

33, 34. 'humbled, and (the) uplifted ones shall fall by the sword,' ~~N~~BQ.

3, 4. 'convict': possibly 'test,' 'prove': 'the glorious ones of the earth,' ~~N~~Q^{corr}.

6 And the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fatling together; and a little child their leader.

7 And the cow and the bear shall graze: their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall stretch his hand upon the viper's den.

9 They shall not do evil or deal corruptly in all my holy mountain; for the earth shall be filled with the knowledge of the LORD, as the waters cover the sea.

10 And it shall be in that day; the root of Jesse, which standeth for an ensign of the peoples, of him shall the nations inquire: and his resting-place shall be glory.

11 And it shall be in that day, the Lord shall set his hand again the second time to purchase the remnant of his people which shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea.

12 And he shall lift up an ensign for the nations, and shall gather the outcasts of Israel, and collect the dispersed of Judah from the four corners of the earth.

13 And the jealousy of Ephraim shall remove, and the adversaries of Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not be adverse to Ephraim.

14 And they shall light upon the shoulder of the Philistines toward the west; they shall spoil the children of the east together; Edom and Moab shall be the putting forth of their hand, and the children of Ammon their obedience.

9. More literally, 'covering the sea.'

12. 'dispersed,' feminine. 'corners,' lit. 'wings,'—so the Greek.

14. Or, 'together shall they spoil...'

6 And the wolf shall graze with the lamb, and the leopard shall rest with the kid, and the calf and the bull and the lion shall graze together, and a little child shall lead them.

7 And the ox and the bear shall graze together, and their young ones shall graze together, and they shall eat chaff together, the lion and the ox.

8 And a young child shall lay his hand over the hole of asps, and on the lair of the offspring of asps.

9 And they shall not do evil, neither shall they be able to destroy any upon my holy mountain; for the whole (earth) is filled with the knowledge of the Lord, as much water covereth seas.

10 And in that day shall be the root of Jesse, and he that standeth up to rule over nations; in him shall nations hope. And his rest shall be honour.

11 And it shall be in that day, the Lord shall again show his hand to be jealous for the remnant which is left of the people, whatever be left from the Assyrians, and from Egypt, and Babylonia, and Ethiopia, and from the Elamites, and from the rising up of the sun, and from Arabia.

12 And he shall lift up a signal toward the nations, and shall bring together them that are perished of Israel, and them that are scattered of Judah shall he bring together from the four corners of the earth.

13 And the yoke of Ephraim shall be taken away, and the enemies of Judah shall perish; Ephraim shall not envy Judah, and Judah shall not afflict Ephraim.

14 And they shall fly in strangers' ships; they shall plunder the sea together, and them from the rising of the sun, and Edom; and upon Moab first shall they lay their hands, and the children of Ammon shall be first to obey them.

7. 'young ones shall be together,' B: 'eat chaff, the lion as the ox,' B.

8. 'holes,' B.

9. Or, 'to cover seas.' 'the whole' = the world, cf. Job ii. 2; Ezek. xxvii. 13 (B); Nah. i. 5.

11. 'be jealous for,' apparently a confusion with the nearly similar Heb. verb 'to purchase,' 'acquire.' So ^{N^{ca}}AQ; 'by the Assyrians,' ^{N¹}vid B.

13. 'yoke,' A 106: 'jealousy,' other MSS.

14. 'fly,' irregular verbal form, as though from root of verb 'spread.' Cf. Habakkuk i. 8.

15 And the LORD shall lay under a ban the tongue of the Egyptian sea ; and with the violence of his wind shall he wave his hand over the river, and shall smite it into seven streams, and make men go over dryshod.

16 And there shall be a highway for the remnant of his people, which shall remain from Assyria ; as there was for Israel in the day that he came up out of the land of Egypt.

XII. 1 And in that day thou shalt say, O LORD, I will thank thee ; for thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God my salvation : I will trust, and not be afraid ; for JAH the LORD is my strength and song ; and he is become my salvation.

3 And ye shall draw water with joy out of the wells of salvation.

4 And in that day shall ye say, Give thanks to the LORD, proclaim in his name, make known his deeds among the peoples, make mention that his name is exalted.

5 Make music to the LORD, for he hath wrought excellence : let this be known in all the earth.

6 Cry out and shout, thou inhabitress of Zion ; for great is the Holy One of Israel in the midst of thee.

XIII. 1 The burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up an ensign upon a bare mountain ; raise (the voice) unto them, wave the hand, that they may go into the gates of the nobles.

15. 'violence': or, 'parching heat.'

1. Or, 'I will confess to thee.'

1. Or, 'oracle,' 'utterance, of Babylon.'

15 And the Lord shall make the sea of Egypt desolate, and shall lay his hand upon the river with a mighty wind, and shall smite seven channels, so that he go over (dry) shod,

16 And there shall be a way for my people that are left in Egypt, and it shall be to Israel as the day when he came out of the land of Egypt.

XII. 1 And thou shalt say in that day, I will praise thee, O Lord, because thou wast angry with me, and didst turn away thy wrath, and pitiedst me.

2 Behold, my God is my Saviour, I will trust in him, and will not be afraid; for the Lord is my glory and my praise, and he is become my salvation.

3 And ye shall draw water with joy out of the fountains of salvation.

4 And thou shalt say in that day, Praise the Lord, cry his name aloud, proclaim his glorious deeds among the nations; make mention that his name is exalted.

5 Praise the name of the Lord, for he hath done exalted deeds; proclaim this in all the earth.

6 Exult and rejoice, ye that dwell in Zion: for the Holy One of Israel is exalted in the midst of thee.

XIII. 1 Vision which Isaiah the son of Amoz saw against Babylon.

2 Lift ye up a signal on a mountain in a plain, upraise your voice to them, be not afraid: encourage (them) in heart: open, ye rulers.

15 fin. Lit. 'in sandals.'

16. So A: 'way through,' 'passage,' B, &c.

1. 'I praise thee,' N*B.

6 fin. So NAQ 26 41 49 106 233: 'of her,' B, &c.

2. 'a mount, in a plain': or perhaps, 'a flat-topped mountain.' Omit 'be not afraid,' B. 'in heart': so A alone: other mss. 'with the hand.'

3 I, I have charged my consecrated ones, I have also called my mighty ones for mine anger, that exult in my excellence.

4 The voice of an uproar, like as of a great people ; the voice of a tumult of the kingdoms of nations gathered together ; the LORD of Hosts mustereth a host of war.

5 They come from a far country, from the end of the heavens ; the LORD, and the weapons of his indignation, to destroy the whole earth.

6 Howl ye ; for the day of the LORD is at hand ; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be slack, and every man's heart shall melt,

8 And they shall be dismayed : pangs and sorrows shall take hold of them ; they shall writhe as a travailing woman ; they shall look aghast one at another : faces of flame are their faces.

9 Behold, the day of the LORD cometh, cruel, and wrath and fierce anger, to make the earth a desolation, and he will destroy the sinners thereof out of it.

10 For the stars of heaven, and the Orions thereof, shall not give forth their light ; the sun shall be dark at his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity ; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold, and mankind than the (pure) gold of Ophir.

3 fin. Or, 'my proudly exulting ones.'

5 fin. 'earth': or, 'land.'

6 fin. 'as Shōd from Shaddai.'

3 I marshal them, even I; they are sanctified, and I lead them; giants come to fulfil my wrath, rejoicing and proud together.

4 A voice of many nations upon the mountains, like (the voice) of many nations; a voice of kings and of nations gathered together. The Lord of Hosts hath commanded an armed nation

5 To come from a land afar off, from the uttermost foundation of heaven, the Lord and his armed men, to destroy the whole world.

6 Wail ye: for the day of the Lord is near; and a destruction shall come from God.

7 Therefore shall every hand be slackened, and every heart of man shall be faint:

8 And the old men shall be confounded, and pangs as of a travailing woman shall have hold of them; and they shall lament one with another, and shall be amazed, and shall change their face as doth a flame.

9 For behold, the day of the Lord cometh, and there is no healing of its wrath and anger, to make the earth desolate, and to destroy the sinners out of it.

10 For the stars of heaven, and Orion, and all the order of heaven shall not give their light; and it shall grow dark when the sun ariseth, and the moon shall not give her light.

11 And I will command evils upon the whole world, even their own sins upon the wicked: and I will destroy the pride of transgressors, and will humble the pride of the arrogant.

12 And they that are left shall be more precious than new gold; and the man shall be more precious than the stone from Ophir.

3. B omits 'they are sanctified': some MSS. read 'and I lead them' instead of 'even I': O.L. (Tyconius 50) reads 'I marshal them: they are sanctified, and I *call* them': so Lucianic MSS. with 62, 147 except 'lead' for 'call.' 'to fulfil': 'to stop,' 106 and (in diff. order) Lucian. MSS.

6. '*a* day,' B: so ver. 9.

8 init. Omit 'And,' B.

12. '*a* man,' B. Lit. 'unfired gold': 'in Ophir' ('Suphir' in LXX. generally) B.

13 Therefore I will make the heavens tremble, and the earth shall be disquieted from her place, at the wrath of the LORD of Hosts, and in the day of the heat of his anger.

14 And it shall be as (with) a chased roe; and as sheep, and there is none that gathereth; they shall every man turn to his own people, and flee everyone to his own land.

15 Everyone that is found shall be thrust through, and everyone that is taken shall fall by the sword.

16 And their infants shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 And bows shall dash youths in pieces; and they shall have no pity on the fruit of the womb; their eye shall not have mercy on children.

19 And Babylon, the beauty of kingdoms, the glory of the pride of the Chaldees, shall be as God's overthrow of Sodom and Gomorrah.

20 It shall not be inhabited for ever, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall shepherds make (flocks) to lie down there.

21 But desert creatures shall lie there; and their houses shall groaners fill; and ostriches shall dwell there; and shaggy beasts shall dance there.

22 And wolves shall howl in their castles, and jackals in palaces of pleasure; and her time is near to come, and her days shall not be prolonged.

XIV. 1 For the LORD will have compassion on Jacob, and will yet (again) choose Israel, and set them on their own ground; and the stranger shall join himself unto them, and they shall cleave to the house of Jacob.

21, 22. What creatures are meant is doubtful in most cases (Heb. and Gr.).

13 For the heaven shall be wroth, and the earth shall be shaken from her foundations, because of the wrath of the anger of the Lord of Hosts, in the day when his wrath cometh upon it.

14 And they that are left shall be as a roe that fleeth, and as a sheep that wandereth, and there shall be none that gathereth them together, for each to return to his people; and each to haste into his own land.

15 For whosoever is taken shall be overcome, and whosoever are gathered together shall fall by the sword.

16 And they shall dash their children down before their face, and plunder their houses, and take possession of their wives.

17 Behold, I rouse up against you the Medes, who reckon not silver, neither have they any need of gold.

18 They shall shatter the bows of the young men; and they shall not have pity on your children, nor shall their eyes spare your children.

19 And Babylon, which is called honourable by the king of the Chaldeans, shall be, like as God overthrew Sodom and Gomorrah.

20 It shall not be inhabited for ever, nor shall they enter into it throughout many generations, nor shall the Arabians pass through it, nor shall shepherds rest therein.

21 And wild beasts shall rest there, and houses shall be filled with noise: and owls shall rest there, and demons shall dance there.

22 And apes shall dwell there, and hedgehogs shall make their nests in their houses. Quickly it comes, and will not linger.

XIV. 1 And the Lord shall have pity on Jacob, and will yet choose out Israel, and they shall rest upon their own land; and the stranger shall be added unto them, and shall be added unto the house of Jacob.

14. 'each': lit. 'a man,' as the Heb. 'and each shall haste,' N*B.

19. 'from the king,' B.

21. 'the houses,' B, &c.

2 And peoples shall take them, and bring them to their place ; and the house of Israel shall take them as their possession upon the LORD's ground for servants and for handmaids ; and they shall be captors to their captors ; and they shall rule over their oppressors.

3 And it shall be in that day that the LORD giveth thee rest from thy pain and thy disquiet, and from the hard bondage which was laid upon thee,

4 That thou shalt take up this parable over the king of Babylon, and say, How hath the oppressor ceased, the insolence ceased !

5 The LORD hath broken the staff of the wicked, the rod of rulers,

6 Which smote peoples in wrath with a continual stroke, ruled over nations in anger with a pursuit that none restrained.

7 The whole earth is at rest, is quiet ; they break forth into singing.

8 Yea, the fir trees rejoice at thee, the cedars of Lebanon, (saying,) Since thou hast lain down, the feller cometh not up against us.

9 Hell (from) beneath is disquieted for thee, to meet thee at thy coming ; it stirreth up the Shades for thee, all the chief ones of the earth ; it raiseth from their thrones all the kings of the nations.

10 All they shall answer and say unto thee, Thou also art made weak as we ; thou art made like unto us !

11 Thy pride is brought down to hell, the noise of thy viols ; the maggot is spread under thee, and the worm is thy covering.

9. 'chief ones': lit. 'he-goats' (cf. Jer. 1. 8, Zech. x. 3).

10. Or, 'Art thou also... ?'

2 And nations shall take them, and bring them into their place; and they shall make them to inherit it, and shall be multiplied upon the land of God for bondmen and for bondwomen; and they that did carry them into captivity shall be captives, and they that were lords over them shall have them for lords.

3 And it shall be in that day, God shall make thee to rest from thy woe, and from thine indignation, and from thy hard bondage with which thou servedst them.

4 And thou shalt take up this lament upon the king of Babylon, and say in that day, How has the exactor ceased, and the oppressor ceased!

5 God hath broken in pieces the yoke of the sinners, the yoke of the rulers,

6 Smiting a nation in wrath, with a stroke that cannot be healed; striking a nation a wrathful blow which spareth not, he hath rested in confidence.

7 All the earth shouteth with joy,

8 And the trees of Lebanon rejoice over thee, and the cedar of Lebanon, (saying,) Since thou hast lain down to sleep, there hath not come up one that felleth us.

9 Hell from beneath is embittered on meeting thee; there were roused up together for thee all the giants that did rule the earth, that roused from their thrones all kings of the nations;

10 All shall answer and say to thee, Thou also art taken, as we also were; and art reckoned among us.

11 But down to hell hath thy glory come, thy plentiful joy; under thee shall they spread decay, and a worm is thy covering.

2. 'upon the land' (om. 'of God') or, 'earth,' B.

3. 'God': 'the Lord,' B: so ver. 5: B omits 'and' after 'indignation': perh. 'indignation *at* thy hard bondage.'

4. Omit 'in that day,' B.

6. 'that cannot be healed,' as in xiii. 9 (diff. word in Heb.), i.e. inexorable.

9. 'Hell': Gr. 'Hades': Heb. 'Sheol,' throughout Isai.

11 init. Omit 'But,' BQ.

12 How art thou fallen from heaven, O Lucifer, son of the dawn; how art thou hewn down to the ground, which didst lay low the nations!

13 And thou, thou saidst in thy heart, I will ascend the heavens; I will exalt my throne above the stars of God; and I will sit upon the mount of assembly, in the recesses of the north;

14 I will ascend above the heights of the clouds; I will make myself like the most High.

15 Yet thou shalt be brought down to hell, to the recesses of the pit.

16 They that see thee shall look narrowly on thee, shall gaze earnestly on thee: Is this the man that did disquiet the earth, that made kingdoms tremble?

17 (That) made the world as a wilderness, and broke down the cities thereof; that loosed not his prisoners homeward.

18 All kings of nations, all of them, have lain down in glory, each in his house.

19 But thou art cast out away from thy sepulchre like a rejected branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit, like a trampled carcase.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, slain thy people: the seed of evil doers shall not be named, for ever.

21 Prepare for his sons (a place of) slaughter, for the iniquity of their fathers; that they rise not up, and possess the earth, nor fill the face of the world with cities.

22 And I will rise up against them, saith the LORD of Hosts, and cut off from Babylon name, and remnant, and issue, and offspring: saith the LORD.

23 And I will make it a possession for the bittern, and pools of water; and I will sweep it away with the besom of destruction, saith the LORD of Hosts.

12. Or, 'overpower,' 'discomfit the nations.'

21 fin. Or, 'heaps' (of ruin); some render 'enemies.'

12 How is Lucifer, that riseth early, fallen out of heaven! he is crushed into the earth, that sent forth unto all the nations.

13 But thou saidst in thy heart, Up to heaven will I go, above the stars of heaven will I set my throne; I will sit on a high mountain, above the high hills toward the north,

14 I will go up above the clouds, I will be like the most High.

15 But now shalt thou go down into hell, and into the foundations of the earth.

16 They that see thee shall marvel at thee, and say, This is the man that tortureth the earth, shaking kings,

17 He that maketh the whole world desolate, <and his cities hath he destroyed,> those in (his) train hath he not loosed.

18 All the kings of the nations have lain down to rest in honour, each one in his own house:

19 But thou shalt be cast forth upon the mountains, like a loathed corpse; with many dead, that are thrust through with swords, that go down to Hell. Even as a cloke smeared with blood shall not be clean,

20 Even so neither shalt thou be clean, because thou didst destroy my land, and didst slay my people; thou shalt not abide, no, not for ever, an evil seed.

21 Make ready thy children to be slaughtered for the sins of thy father; that they may not rise up, and inherit the earth, and fill the earth with wars.

22 And I will rise against them, saith the Lord of Hosts, and will destroy their name, and remnant, and seed: thus saith the Lord.

23 And I will make Babylon desolate, for hedgehogs to dwell there; and it shall come to nought; and I will make it a <pit> of mire, unto destruction.

12. 'that sent forth': apparently חולש read as שלח. Cf. xviii. 2.

17. A omits 'and his cities...destroyed.'

21. 'their father,' B. 'wars': V and a few cursives read 'cities': so Aq. Th. Symm. 'cities' in Greek omits one letter of 'wars,' and 'enemies' inserts one more.

23. A actually reads 'foundation' βάθρον (so 109, 305): prob. clerical error, omitting syllable of βάραθρον, or else for βόθρον (Ezek. xxxii. 18).

24 The LORD of Hosts hath sworn, saying, Surely as I have planned, so shall it be, and as I have purposed, that shall stand :

25 To break Asshur in my land, and on my mountains I will trample him ; and his yoke shall remove from off them, and his burden shall remove from off his shoulder.

26 This is the purpose which is purposed upon the whole earth ; and this the hand that is stretched out upon all the nations.

27 For the LORD of Hosts hath purposed, and who shall disannul it? and his is the outstretched hand, and who shall turn it back?

28 In the year of the death of king Ahaz was this burden.

29 Rejoice not, Philistia, all of thee, that the rod which smote thee is broken : for out of the snake's root shall come forth a viper, and its fruit a flying fiery serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in security ; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate ; cry, O city ; melt away, Philistia, all of thee ; for there cometh from the north a smoke, and there is no straggler in his ranks.

32 And what shall one answer the messengers of a nation? That the LORD hath founded Zion, and in her shall the afflicted of his people take refuge.

XV. 1 The burden of Moab. For in a night Ar of Moab is laid waste, is destroyed ; for in a night Kir of Moab is laid waste, is destroyed :

29. 'viper': rendered by many 'basilisk.' Cf. xi. 8.

1. Or, 'surely in a night' (twice).

24 Thus saith the Lord of Hosts: As I have spoken, so shall it be, and as I have counselled, so shall it abide,

25 To destroy the Assyrians from my land, and from my mountains; and they shall be trodden down, and their yoke shall be stripped from off them, and their renown shall be stripped from off their shoulders.

26 This is the counsel which the Lord hath counselled against the whole world, and this (is) his hand, which is upraised against all the nations of the world.

27 For what God, the Holy, has counselled, who shall scatter? and his hand, that is upraised, who shall turn away?

28 In the year that the king Ahaz died came this word.

29 May ye not rejoice, all ye strangers, for that the yoke of him that smote you is broken; for from serpents' seed shall come forth the offspring of asps, and their offspring shall come forth, flying serpents.

30 And through him shall beggars feed, and beggar men shall rest in peace; but he shall destroy thy seed with famine, and thy remnant shall he destroy.

31 Wail, ye gates of cities; let cities that are confounded cry out, all ye strangers: for from the north a smoke cometh, and there is no means to continue.

32 And what shall the kings of the nations answer? That the Lord hath founded Zion, and through him shall the humble among the people be saved.

XV. 1 The Vision against the land of Moab.

By night shall the land of Moab perish, for by night shall the wall of the land of Moab perish.

25. 'upon my land, and upon my mountains,' B: 'trodden down,' lit. 'for a treading,' cf. ch. v. 5.

26. Omit 'of the world,' B.

29. 'a serpent's,' B^N*.

31. 'to continue': lit. 'to be': a letter possibly missing. Lucianic MSS. mostly, 'to remain in his ranks' (?).

32. Or, 'For the Lord hath'... (same ambiguity in Heb., but authorities agree in rendering 'that...').

1. 'Vision': so A: 'word,' B, &c.

2 He is gone up to the house, and Dibon, the high places, to weep; Moab howleth upon Nebo, and upon Medeba; on all his heads (is) baldness, every beard cut off.

3 In his streets they are girded with sackcloth; on her roofs and in her broad places all of her howleth, running down with weeping.

4 And Heshbon crieth, and Elealeh; their voice is heard unto Jahaz; therefore the armed men of Moab cry out; his soul trembleth within him.

5 My heart crieth out for Moab; her bars reach unto Zoar; a heifer of three years old: for the ascent of Luhith, with weeping doth he go up by it; for in the way of Horonaim they raise a cry of destruction.

6 For the waters of Nimrim are desolations; the grass is withered, the herbage is consumed, there is no green thing.

7 Therefore the abundance they have gotten, and their treasure, shall they carry away over the brook of willows.

8 For the cry is gone round about the borders of Moab; her howling (hath reached) unto Eglaim, and to Beer-elim her howling.

9 For the waters of Dimon are full of blood; for I will bring more upon Dimon, a lion for the escaped of Moab, and for the remnant of the land.

XVI. 1 Send ye the lamb to the ruler of the land, from Sela toward the wilderness, unto the mount of the daughter of Zion.

2. 'house,' i.e. temple.

4. 'armed' (loin-girt). 'trembleth,' or, 'is grieved.'

5. 'bars,' i.e. protections: *vectes*, Vulg. 'fugitives,' A.V. and several moderns, against vowel-points: R.V. interprets 'bars' to mean 'nobles.' Cf. xliiii. 14, where A.V. and R.V. reverse their renderings.

7. Or, 'unto the brook...'

9. 'land': or, 'ground' (Heb. Adamah: treated as proper name by LXX.).

1. Or 'lambs' (collective) 'of the ruler...'

2 Grieve ye for yourselves; for Dibon also shall perish, where your altar is; there shall ye go up to weep, upon Nebo of the land of Moab. Wail: (let there be) baldness on every head, all arms cut in pieces.

3 In her highways gird yourselves with sackcloth, and smite yourselves on her housetops and in her highways and in her streets; wail, all of you, with weeping.

4 For Heshbon hath cried aloud, and <Elealeh>; until her voice was heard; therefore the loins of the land of Moab cry out, her heart shall learn.

5 The heart of the land of Moab crieth aloud within her unto Zoar; for she is (as) a heifer of three years old; and on the ascent of Luhith shall they go up weeping unto thee, by the way of Horonaim; destruction crieth out, and an earthquake;

6 The water of Nimrim shall be desolate and the grass thereof shall fail; for there shall be no green grass.

7 Is she like to be saved, even thus? for I will bring (the) Arabians upon the valley, and they shall take it.

8 For the cry hath reached the mountain of the land of Moab, of Eglaim, and her wailing unto the well of Elim.

9 But the waters of Dimon shall be filled with blood; for I will bring (the) Arabians upon Dimon, and I will remove the seed of Moab, and Ariel, and the remnant of Adamah.

XVI. 1 I will send as it were creeping things upon the earth: is the mount of Zion a desolate rock?

3. Omit 'and in her highways' **NB***Q*.

4. 'Elealeh': AQ 26 106 233 301 and a few others read a somewhat similar Greek word meaning 'hath spoken': so also in xvi. 9 (ἐλάλησεν for ἔλεαλή). B has been altered to this, and **N** combines both readings. 'until... heard': so **N**^{ca}AQ: 'their voice was heard unto Jassa,' B (**N**); 'shall learn' reading 7 for 7 of Heb. word.

6. 'shall be a desolation,' B; omit **N***.

8. 'border of the land of M.' **NBQ** &c. (rightly: similarity in Greek words).

1. Curious discrepancy, due to diff. division of words by LXX. (Heb. letters identical, or nearly so); 'mount of the daughter of Zion,' **NB**.

2 And it shall be, like wandering birds, a scattered nest, shall the daughters of Moab be at the fords of Arnon.

3 Apply counsel, execute a decision ; make thy shadow as the night in the midst of the noonday ; hide outcasts ; discover not him that wandereth.

4 Let the outcasts of Moab dwell with thee ; be thou a hiding place to them from the face of the destroyer ; for the extortioner is brought to an end, destruction is finished, the trampler is consumed out of the land.

5 And a throne is established in mercy, and one shall sit upon it in truth in the tent of David, judging, and seeking judgment, and swift to do righteousness.

6 We have heard of the pride of Moab, proud exceedingly ; his proudness, and his pride, and his wrath ; not so are his boastings.

7 Therefore Moab shall howl for Moab, altogether shall he howl ; for the raisin cakes of Kir-haresheth shall ye mourn, utterly smitten.

8 For the fields of Heshbon languish ; the vine of Sibmah, the lords of nations struck down her choice plants ; they reached unto Jazer, they strayed into the wilderness ; her offshoots spread abroad, they went over the sea.

9 Therefore I will weep with the weeping of Jazer (for) the vine of Sibmah ; I will water thee with my tears, O Heshbon and Elealeh ; for on thy summer fruit and on thy harvest shouting is fallen.

4. So, altering vowel-points. Heb. text, 'Let my outcasts, Moab, dwell with thee.'

6. 'not so,' i.e. unreal, nought.

7. Less probably, 'foundations of Kir-haresheth.'

8. Some render : 'her choice plants struck down the lords,' &c. (interp. of drunkenness).

2 For thou shalt be as a nestling taken away, when a bird flieth up, O daughter of Moab: against thee, Arnon, yet further

3 Take counsel, and make a shelter from trouble for thyself continually; in midday darkness they flee, they are amazed; (see) lest thou be an exile.

4 The exiles shall sojourn <with thee>, Moab; for they shall be a shelter to you from the face of a pursuer; for thine alliance is taken away, misery is fulfilled, and the ruler is perished that did trample upon the earth.

5 And a throne shall be established with mercy, and he shall sit upon it with truth in the tabernacle of David, judging, and seeking out judgment, and hasting righteousness.

6 We have heard of the pride of Moab; very proud is he; thou hast raised up his haughtiness. Not thus is thy prophesying, not thus.

7 Moab shall wail; for in the land of Moab shall all wail; thou shalt take care for them that dwell in Deseth, and shalt not regard them.

8 The plains of Heshbon shall mourn, and the vine of Sibmah; swallowing up the nations, tread ye down her vines, unto Jazer; ye shall not reach, nor wander in the wilderness; they that were sent forth were forsaken; for they crossed over the desert.

9 Therefore will I weep as the weeping of Jazer, for the vine of Sibmah; he cast down thy trees, O Heshbon, and <Elealeh>; upon thy harvest and thy vintage will I tread, and all shall fall.

2. 'thou shalt be, O daughter of M.,' B.

3. Or, 'for her continually.' 'be an exile': or, 'rule afar': very doubtful (see Pind. *Nem.* iv. 76). The words appear to be divided so as to mean 'not from the beginning': but B reads 'be not led' (away, or captive), which is prob. right, as it is a misunderstanding of the Hebrew.

4. 'A omits 'with thee.' Or, 'The exiles of Moab shall sojourn with thee': omit 'for' before 'they,' B⁸Q &c.: omit 'misery is fulfilled,' B⁸Q &c. 'from the earth,' B⁸Q^{mg}.

6. 'I have raised,...' B⁸*B⁸.*

8 fin. 'desert,' 'sea,' B⁸caB.

9. See on xv. 4: 'for upon thy harvest,' B. 'yet upon' &c., B⁸Q &c.

10 And taken away is joy, and gladness, from the garden land; and in the vineyards there is no singing, no calling; the treader treadeth no wine in the presses; I have made shouting to cease.

11 Therefore my bowels shall sound like the harp for Moab, and mine inward parts for Kir-hares.

12 And it shall be, when Moab hath appeared, when he hath wearied himself upon the high place, and entereth his sanctuary to pray, (then) he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab hitherto:

14 And now the LORD hath spoken, saying: Within three years, as the years of a hireling, and the glory of Moab shall be brought into contempt, with all the great multitude; and the remnant shall be small, little, not strong.

XVII. 1 The burden of Damascus.

Behold, Damascus is removed from (being) a city, and cometh a heap, a ruin.

2 The cities of Aroer are forsaken: they shall be for flocks, and they shall lie down, and none shall make them afraid.

3 And the fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram: they shall be as the glory of the children of Israel, saith the LORD of Hosts.

4 And it shall be in that day, the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

10 And joy shall be removed, and exultation, from thy vineyards, and in thy vineyards shall they not rejoice; and they shall not tread wine into the vats, for it is ceased.

11 Therefore my belly shall sound as a harp upon Moab, and mine inward parts like a wall which thou didst newly build.

12 And it shall be, as to thy paying reverence, Moab is grown weary at the altars, she shall also enter in unto the works of her hands so as to pray, and shall not be able to deliver him.

13 This (is) the word that the Lord spake concerning Moab, what time he also spake.

14 And now I say, Within three years, of the years of a hireling, shall the glory of Moab be dishonoured with all (his) much wealth, and shall be left very small and not honourable.

XVII. 1 The word against Damascus.

Behold, Damascus shall be removed from (among) cities, and shall become a ruin,

2 Deserted for ever, for a place for flocks to lie down and herds to rest, and there shall be none that chaseth them.

3 And no longer shall it be strong, for Ephraim to take refuge; and no longer shall there be a kingdom in Damascus, and the remnant of the Syrians: for thou art not better than the sons of Israel, and their glory.

4 Thus saith the Lord of Hosts, There shall be in that day a failing of the glory of Jacob, and the fat things of his glory shall be shaken.

10. 'from *the* vineyards,' B.

11. 'as a wall thou didst newly build,' B (om. 'which').

12. A's reading, *ὡς τὸ ἐντραπήναι*, very doubtful: perhaps *ὥστε ἐντ.* 'so that thou pay,' &c. B, &c. read *εἰς τὸ*, and insert *ὅτι* before *Μωάβ*: 'because Moab is grown weary,' &c. *εἰς τὸ ἐντραπήναι* to be construed either almost as *ὡς τὸ ἐντ.* or possibly 'it shall tend to thy paying reverence.' The sentence is scarcely intelligible.

13. 'a word,' B: omit 'also,' B.

2. **N***BQ omit 'herds.'

3. 'shall there be' not expressed in B.

4. 'the fat things' altered, by the insertion of a letter, in A to 'the greater part,' which is read by **NQ*** (corrected by Q^a).

5 And it shall be as when the harvestman graspeth the standing corn, and his arm reapeth the ears ; and it shall be as one that gleaneth ears in the valley of Rephaim.

6 And there shall be left therein gleanings, as at the beating of an olive tree, two or three berries at the top of a crest, four or five in the fruit tree's branches, saith the LORD God of Israel.

7 In that day shall (a) man look toward his Maker, and his eyes shall gaze upon the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall gaze upon what his fingers made, either the Asherim or the sun-images.

9 In that day shall his strong cities be as the forsaken tract of the woodland and the mountain crest, which men forsook from before the children of Israel ; and there shall be a desolation.

10 For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength ; therefore thou plantest plants of pleasantness, and settest them with slips of a stranger ;

11 In the day of thy planting dost thou make a hedge, and in the morning thou makest thy seed to bud ; a harvest heap in the day of pain and deadly sorrow.

12 Ah, the uproar of many peoples, they roar like the roaring of seas ; and the tumult of nations, they are tumultuous like the tumult of mighty waters !

13 Nations are tumultuous like the tumult of many waters ; and (one) rebuketh him, and he fleeth afar off, and is chased as the chaff of the mountains before the wind, and as whirling dust before the tempest.

5. Or, 'and with his arm...'

6. Or, perhaps, 'four or five in its fruit-bearing branches.'

7, 8. 'gaze upon,' i.e. with regard or respect.

9. Heb. 'of the HORESH and the AMIR'; not unlike 'Hivite and Amorite' in some scripts : Lagarde emends accordingly. (Cf. Greek, note inverse order.)

10. I it. 'plants of pleasant ones' ('plants of Adonis,' Cheyne).

11. Or, 'the harvest fleeth away in the day of'... 'pain' has been taken by some for a different word, meaning (expected) 'possession.'

5 And it shall be like as if one gather a standing harvest, and reap the seed of ears of corn with his arm ; and it shall be like as if one gather an ear of corn in a barren valley,

6 And there be left in it a stalk, or as it were olive berries, two or three on high in the air, or four or five upon the branches thereof. Thus saith the Lord, the God of Israel.

7 In that day shall a man trust in him that made him, and his eyes shall look unto the Holy One of Israel.

8 And they shall not trust in their altars, nor in the works of their hands, which their fingers made ; and they shall not look upon their groves, nor their abominations.

9 In that day shall thy cities be abandoned, like as the Amorites and the Hivites abandoned them from before the children of Israel ; and they shall be desolate.

10 Because thou didst abandon God thy Saviour, and rememberedst not the Lord thy helper. Therefore shalt thou plant an unfaithful plant, and an unfaithful seed.

11 But in the day when thou plantest it, thou shalt wander ; and in the morning if thou sowest, it shall blossom to harvest, in whatsoever day thou shalt obtain it ; and like a man's father, thou shalt obtain it for (thy) sons.

12 Woe, the multitude of many nations : as a billowy sea, so shall ye be confounded, and the surface of many nations shall sound as water !

13 As much water are many nations, as when much water is violently borne along ; and he shall cast him off, and pursue him afar, as the dust of chaff when men winnow before the wind, and like a whirlwind carrying along a circling dust cloud.

5. Omit 'with his arm,' BQ.

6 fin. 'thereof': pronoun masc. (or neut.) sing. AQ*: plur. **SBQ**^{mg}.

7. 'the man,' BQ.

8. 'trees,' B.

11. 'thou shalt obtain': apparently from taking Heb. word as verb meaning 'possess,' 'apportion,' &c. 'thy' not expressed in A, which repeats 'plantest' for 'sowest.'

13. 'dust.' Rather, 'down,' 'flying dust,' as **SBQ** (an additional letter): 'circling,' lit. 'of a wheel.'

14 At eventide, and behold terror; before the morning, he is not. This is the portion of them that spoil us, and the lot of them that rob us.

XVIII. 1 Ah, land of the rustling of wings, which art beyond the rivers of Cush!

2 That sendest envoys on the sea, and in vessels of papyrus on the face of the waters: Go, ye swift messengers, to a nation tall and polished, to a people terrible since it was and onward, a nation of line, line, and treading down, whose land the rivers divide.

3 All ye inhabitants of the world, and dwellers on the earth, when a standard is lifted up on (the) mountains, see ye: and when a trumpet is blown, hear ye.

4 For so the LORD said unto me: I will be quiet, and I will behold in my dwelling place, while there is clear heat upon the light, a mist-cloud in the heat of harvest.

5 For afore the harvest, when the blossom is over, and the flower becometh a ripening grape-bunch, he shall cut off the sprigs with pruning hooks, and remove and cut down the branches.

6 They shall be left together unto the bird of prey of the mountains, and to the beasts of the earth; and the bird of prey shall summer upon it, and all the beasts of the earth shall winter upon it.

7 In that time shall a present be brought unto the LORD of Hosts, a people tall and polished, and from a people terrible since it was and onward: a nation of line, line, and treading down, whose land the rivers divide: unto the place of the name of the LORD of Hosts, mount Zion.

1. Or, 'land with shadow on both sides' (very uncertain).

2. Or, 'terrible near and far,' and so ver. 7.

4. Or, 'like clear heat': 'upon the light,' or, 'upon herbs.'

5 fin. Or, 'cut away the branches.'

7. i.e. 'from (?) a people tall...' &c.

14 Toward evening there shall be trouble: before morning, and he shall not be; this is the portion of them that plundered you, and the share for them that shared you.

XVIII. 1 Ah, the wings of the ships of the land, beyond the rivers of Ethiopia;

2 He that sendeth forth hostages upon the sea, and letters on papyrus above the water. For swift messengers shall go to a nation that is high, and a stranger people and a cruel; (what is beyond it?) a nation not looked for, and trodden down. Now (as for) the rivers of the land

3 All of them, like as an inhabited land shall their land be inhabited; like as if a signal were raised from a mountain, like the voice of a trumpet shall it be heard.

4 For thus said the Lord to me, There shall be safety in my city as the light of midday heat, and as a cloud of dew in a day of harvest shall it be.

5 Before the harvest, when the blossom is perfect, and the sour grape hath put forth its blossom; then shall he take away the little clusters with pruning hooks, and shall take away the sprigs and cut them off,

6 And shall leave them together for the fowls of the heaven and the beasts of the earth; and the fowls of the heaven shall be gathered together unto them, and all the beasts of the earth shall come unto him.

7 At that time shall presents be brought to the Lord of Hosts from a people crushed and torn, and from a people great from henceforth and for ever; (it is) a nation hoping, and trodden down, which is in the portion of the river of its land: to the place where is the name of the Lord of Hosts, the mount Zion.

14. 'and there shall be trouble,' B.

1. Or, 'wings of the land of ships': or, 'Ah, for the land, the wings of ships....'

2 fin. 'who is beyond it?' NBQ &c.

3. Difficult: the subj. (*ἀρθῆ*) is not easy to account for: Jerome renders thus (elevator). B* reads 'for a signal' instead of 'if,' which can scarcely be translated.

5. 'shall also the sour grape put...and he shall take away...' NBQ.

7. 'a river,' B &c.

XIX.

The burden of Egypt.

1 Behold, the LORD rideth upon a swift cloud, and cometh to Egypt; and the false gods of Egypt shall shake at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will stir up Egypt against Egypt, and they shall fight everyone against his brother, and everyone against his neighbour; city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be made empty in the midst of it; and I will swallow up the counsel thereof; and they shall inquire of the false gods, and the mutterers, and them that have familiar spirits, and the wizards.

4 And I will confine Egypt into the hand of a hard lord; and a harsh king shall rule over them, saith the Lord, the LORD of Hosts.

5 And the waters shall waste from the sea, and the river shall be parched and dried up.

6 And the rivers shall stink, the canals of Mazor are emptied and parched up; reed and flag wither.

7 The meadows by the Nile, by the brink of the Nile, and every sown field by the Nile, shall dry up, be driven away, and be no more.

8 And the fishers shall sigh, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the face of the waters shall languish.

9 And they that work combed flax, and they that weave white cloth, shall be ashamed.

6. 'canals': lit. Niles (Nile-arms): Mazor, a rare singular form of Mizraim, Egypt: the word prob. meaning 'fortification.'

XIX.

A vision of Egypt.

1 Behold, the Lord sitteth upon a swift cloud, and shall come to Egypt, and the works of Egypt's hands shall be shaken from before him, and their hearts shall be discomfited within them.

2 And Egyptians shall rise up against Egyptians, and shall war each against his brother and each against his neighbour, and city shall rise up against city, and province against province.

3 And the spirit of the Egyptians shall be confounded within them, and I will scatter their counsel, and they shall inquire of their gods and their images, and of them that speak from the earth, and of the ventriloquists, and the diviners.

4 And I will give Egypt over into the hands of men, harsh lords; and harsh kings shall lord it over them. Thus saith the Lord of Hosts.

5 And the Egyptians shall drink the water that is beside the sea, and the river shall fail, and be dried up.

6 And the rivers and the trenches of the river shall fail, and every gathering together of water shall be dried up, and (the water) in every marsh of reed and rush,

7 And the green meadow-grass, all that is round about the river, and all that which is sown about the river, shall be dried up, blasted by the wind.

8 And the fishers shall mourn, and all they that cast hook into the river shall mourn, and they that cast nets, and the fishermen shall grieve.

9 And shame shall seize on them that work the carded flax, and them that work the linen.

1. A reads 'their hearts' but unsupported: 'heart,' B &c.

2 b. 'and...shall rise up,' not expressed in B*. 'province': Gr. word identical with that for 'law' (exc. accent), hence O. Lat. (Tyconius 43) 'lex supra legem': (used esp. of Egypt, as Hdt. II. 166, but cf. I. 192 &c.).

3. Omit 'and the diviners' BQ.

7. B* omits 'all,' before 'that which is sown...'

8. 'hooks,' B.

10 And her pillars shall be broken in pieces; all that work for hire (shall be) grieved in soul.

11 Merely fools are the princes of Zoan: as for the wise counsellors of Pharaoh, counsel is become brutish; how can ye say unto Pharaoh, I am a son of the wise, a son of ancient kings?

12 Where, then, are thy wise men? (and) let them declare now unto thee, and let them know, what the LORD of Hosts hath purposed upon Egypt.

13 The princes of Zoan are befooled, the princes of Noph are deceived: they have led Egypt astray, the cornerstone of her tribes.

14 The LORD hath mingled a spirit of perverseness in the midst of her; and they have led Egypt astray in all his work, as a drunkard strays in his vomit.

15 Neither shall there be a work for Egypt, which head or tail, palm branch or rush, can do.

16 In that day shall Egypt be as women, and shall tremble and fear before the face of the waving of the hand of the LORD of Hosts, which he waveth over it.

17 And the land of Judah shall be for a terror to Egypt; whosoever maketh mention of it, unto him they turn in fear, before the purpose of the LORD of Hosts, which he purposeth concerning it.

18 In that day shall there be five cities in the land of Egypt speaking the language of Canaan, and swearing to the LORD of Hosts; one shall be called, City of destruction.

10. 'pillars,' or, 'foundations': 'work for hire': Barnes (W. E.) reads שׁ for שׁ, 'make strong drink,' cf. LXX. (and vii. 20, xxviii. 1).

17. Or, 'whosoever...of it, &c.: at him he feareth': or, 'everyone to whom one shall mention it shall fear.'

18. 'language,' lit. 'lip': 'swearing' (allegiance), binding themselves by oath to: cf. ch. xlv. 23. 'of destruction,' הָרָס. Some mss. and editors, חָרַס, 'of the sun.' F. C. Burkitt, חֶסֶד 'of mercy,' cf. the Greek.

10 And they that <weave> them shall be in pain, and all that make strong drink shall be grieved, and shall afflict their souls,

11 And the rulers of Tanis shall be fools; the wise counsellors of the king, their counsel shall be turned to foolishness. How will ye say to the king, We are sons of men of understanding, sons of kings which were from the beginning?

12 Where are now thy wise men? let them even proclaim to thee, and let them tell, what the Lord of Hosts hath purposed upon Egypt.

13 The rulers of Tanis have failed, and the rulers of Memphis are uplifted: and they shall make Egypt to wander in her tribes.

14 For the Lord hath mingled for them a spirit of wandering, and they have made Egypt to wander in all their works, as wandereth the drunken man, and he that vomiteth, together.

15 And there shall be no work for the Egyptians which shall make head or tail, beginning or end.

16 But in that day shall the Egyptians be like women, in fear and trembling, before the face of the hand of the Lord of Hosts, which he shall lay upon them.

17 And the land of the men of Judah shall be a (cause of) terror to the Egyptians; everyone, whosoever maketh mention of it to them, they shall be afraid, because of the counsel of the Lord of Hosts, which the Lord hath counselled against it.

18 In that day shall there be five cities in Egypt speaking in the language of Canaan, and swearing in the name of the Lord; the one city shall be called, City of Asedek.

10. *διαλογιζόμενοι* (they that reckon?) AQ*, probably an attempt to correct *διαζόμενοι*, 'weave,' read by \aleph^a 26 49 106 301. Field compares Judg. xvi. 13. Other mss. have *ἐργαζόμενοι*, probably a gloss.

15. Lit. 'head *and* tail,' &c. B inserts 'and' before 'beginning.'

17. Omit 'of the Lord of Hosts,' \aleph BQ.

18. 'of Asedek' i.e. 'of Righteousness' (Heb. Tsedek). \aleph reads *ασεδ ηλιου*: hence F. C. Burkitt suggests *hesed*, 'mercy,' 'lovingkindness,' as reading underlying both Gr. and Heb.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar near the border of it to the LORD.

20 And it shall be for a sign and a witness unto the LORD of Hosts in the land of Egypt: for they shall cry unto the LORD because of (the) oppressors, and he shall send them a saviour, and a mighty one, and shall deliver them.

21 And the LORD shall make himself known to Egypt, and the Egyptians shall know the LORD in that day, and shall serve with sacrifice and (meal) offering; and they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt, smiting, and healing: and they shall return unto the LORD, and he shall (let himself) be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria; and Assyria shall come into Egypt, and Egypt into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be a third to Egypt and Assyria, a blessing in the midst of the earth;

25 Forasmuch as the LORD of Hosts hath blessed him, saying, Blessed be Egypt my people, and Assyria the work of my hands, and mine inheritance, Israel.

XX. 1 In the year that the Tartan came unto Ashdod, (when Sargon king of Assyria sent him,) and fought against Ashdod, and took it:

2 At that time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and pull off thy shoe from thy foot. And he did so, going naked and barefoot.

23. i.e. prob. 'serve the Lord.' LXX. read *e/h*, 'with,' as sign of object.

24 fin. 'earth': or, 'land.'

19 In that day shall there be the altar to the Lord in the Egyptians' land, and a pillar at its boundary to the Lord.

20 And it shall be for a sign for ever to the Lord in the land of Egypt; for they shall cry unto the Lord because of them that oppress them, and the Lord shall send them a man, who shall save them: he shall judge and save them.

21 And the Lord shall be known to the Egyptians; and the Egyptians shall know the Lord in that day, and shall offer sacrifices, and shall make vows to the Lord, and render them.

22 And the Lord shall smite the Egyptians with a great stroke, and heal them with a healing; and they shall turn unto the Lord, and he shall hear them, and shall heal them.

23 In that day shall there be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt; and the Egyptians shall go unto the Assyrians, and the Egyptians shall serve the Assyrians.

24 In that day shall Israel be a third among the Assyrians and among the Egyptians, blessed in the land

25 Which the Lord of Hosts (hath) blessed, saying, Blessed is my people that is in Egypt and among the Assyrians, and the land of mine inheritance, Israel.

XX. 1 In the year when Tartan came to Azotus, when he was sent by Sargon king of the Assyrians, and warred against Azotus and took it,

2 Then spake the LORD to Isaiah, saying, Go, and take off the sackcloth from thy loins, and loose thy shoes from thy feet, and so do, walking naked and barefoot.

19. i.e. 'shall the Lord have his altar' (prob.), 'an altar,' **NBQ**.

20. 'he shall send' (subj. not expressed), B. Or, 'in judging shall he save them.'

22. Omit 'great,' B.

23. 'the way of Eg. shall be to the Assyrians,' B.

24. 'among the Egyptians and among the Assyrians,' BQ.

1. Gr. has Tanathan, or Nathan, for Tartan, Arna for Sargon: Azotus (Acts viii. 40) = Ashdod.

2. 'Isaiah the son of Amoz,' B.

3 And the LORD said, Like as my servant Isaiah hath gone naked and barefoot, three years a sign and a portent upon Egypt and upon Cush :

4 So shall the king of Asshur lead the captives of Egypt and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt.

5 And they shall be dismayed and ashamed because of Cush their expectation and Egypt their glorying.

6 And the inhabitant of this isle shall say in that day, Behold, thus is our expectation, whither we fled for help, to be delivered from the face of the king of Asshur ; and how shall we, we, escape ?

XXI. 1 The burden of the desert of the sea.

Like whirlwinds in the south, sweeping along ; it cometh from the wilderness, from a terrible land.

2 A hard vision is declared unto me : the treacherous dealer dealeth treacherously, and the destroyer destroyeth. Go up, O Elam : besiege, O Media ; all the sighing thereof have I made to cease.

3 Therefore my loins are filled with anguish ; pangs have taken hold upon me, like the pangs of a woman in travail ; I am bowed with pain, so that I cannot hear ; I am dismayed, so that I cannot see.

4 My heart wandereth, horror affrighteth me ; the twilight of my desire hath he turned into trembling for me.

5 They prepare the table, they set the watch, eat, drink. Arise, ye princes, anoint the shield.

5. Verbs in former part of verse are infinitives. 'set the watch': or, 'spread the carpets.'

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot, three years there shall be signs and wonders to the Egyptians and Ethiopians.

4 For thus shall the king of the Assyrians lead away the captivity of Egypt and of the Ethiopians, young men and old men, naked and barefoot, uncovered, the shame of Egypt.

5 And the Egyptians shall be ashamed and discomfited concerning the Ethiopians, upon whom the Egyptians had trusted, who were their glory.

6 And they that dwell in this isle shall say, Behold, we had trusted to flee unto them for help, who could not be saved from the king of the Assyrians; and how shall we be saved?

XXI. 1 The vision of the desert.

As a tempest passeth through the desert, coming from a desert, from the land. Fearful

2 Is the vision, and hard, that was proclaimed to me. He that setteth at nought doth set at nought, and he that transgresseth doth transgress.

The Elamites are upon me, and the envoys of the Persians are coming against me. Now will I mourn, and will comfort myself.

3 Therefore are my loins filled with faintness, and pangs have taken hold of me, as her that travaileth; I did wrong, so as not to hear, I laboured earnestly so as not to see.

4 My heart wandereth, and my transgression overwhelmeth me; my soul turneth to fear.

5 Prepare the table, eat, drink; stand up, ye rulers, and prepare shields.

3. 'Like as...barefoot three years, three years shall it be for a sign, &c.' B.

4. 'naked and barefooted together, covered as to (or, with?) the shame of Egypt,' B (scarcely intelligible).

5. 'they shall be,' B (om. 'the Egyptians').

6. 'shall say in that day,' B.

3. More definitely 'that I might not see,' B.

6 For thus hath the Lord said unto me, Go, place the watchman; what he shall see, let him declare.

7 And he saw a troop, horsemen in pairs, a troop of asses, a troop of camels; and he hearkened with utmost hearkenings.

8 And he cried (as) a lion, O Lord, I stand continually upon the watchtower by day, and I am placed at my post all the nights:

9 And behold there cometh a troop of men, horsemen in pairs; and he answered and said, Babylon is fallen, is fallen; and all the (graven) images of her gods he hath broken unto the ground.

10 O my threshing, and the son of my (threshing) floor; that which I have heard from the LORD of Hosts, the God of Israel, have I declared unto you.

11 The burden of Dumah.

One crieth to me out of Seir: Watchman, what (hour) of the night? Watchman, what (hour) of the night?

12 The watchman said, Morning cometh, and also night. If ye will inquire, inquire ye; return, come.

13 The burden upon Arabia.

In the forest in Arabia shall ye lodge, ye caravans of Dedanim.

14 Bring ye water to meet him that is thirsty; the inhabitants of the land of Tema welcome the fugitive with his bread.

15 For they are fugitives from the face of the swords, from the face of the drawn sword, and of the bent bow, and of the weight of war.

16 For thus hath the Lord said unto me, Within a year, as the years of a hireling, and all the glory of Kedar shall be consumed;

7. Or, 'and should he see...let him hearken,' continuing the command. Word for 'troop' means also 'a rider.'

11. Or, 'what (cometh out) of the night?'

13. 'upon Arabia,' 'in Arabia.' Less prob. 'in the evening.'

15. 'drawn,' or 'brandished': 'weight,' i.e. pressure.

6 For thus saith the Lord to me, Go, set thee a watchman, and whatsoever thou seest, tell it.

7 And I saw two mounted horsemen, one mounted on an ass, and one mounted on a camel. Hear with diligent hearing,

8 And call Uriah to the watch tower of the Lord. And he said, I have stood continually by day, and over the camp I stood the whole night,

9 And behold, he himself cometh, mounted on a two-horse chariot. And he answered and said, Babylon is fallen: and all her images and the works of her hands are crushed into the earth.

10 Hear, ye that are left, and are in anguish, hear what I have heard from the Lord of Hosts: the God of Israel hath proclaimed it to us.

‘The vision of Idumæa.

11 To me ye call from Seir, Watch ye (the) battlements.

12 I watch at morning, and through the night; if thou inquire, inquire, and dwell beside me.

13 In the forest shalt thou lie down at evening, in the way of Dedan.

14 Bring water to the thirsty to meet him, ye that dwell in the land of Teman; meet ye with loaves them that flee

15 Because of the multitude of them that flee, and because of the multitude of them that wander, and because of the multitude of the sword, and because of the multitude of the bows that are bent, and because of the multitude of them that are fallen in the war.

16 For thus said the Lord to me, Yet a year, as the year of a hireling, the glory of the sons of Kedar shall fail,

7. ‘horsemen, and one’...B. ‘diligent,’ lit. ‘much hearing’ (so Heb.).

8. ‘Uriah’ differs from ‘Arieh,’ a lion, by vowel points and the insertion of *ו* as second letter. ‘to the watch tower. The Lord said,’ B.

9. B repeats ‘is fallen’ (pf.); cf. Rev. xviii. 2 (aor.).

11. ‘he calleth,’ B &c. More strictly, A reads, ‘ye shall watch....’

14. LXX. does not distinguish Teman (Gen. xxxvi. 11, &c.) from Tema (Gen. xxv. 15, Job vi. 19). ‘Qui habitatis terram Austri,’ Vulg.

15. ‘are slain in the war,’ B. ‘in the war’: ‘in the plain,’ corrector of A.

17 And the remnant of the number of bows, the mighty men of the sons of Kedar, shall be few ; for the LORD, the God of Israel, hath spoken it.

XXII. The burden of the valley of vision.

1 What aileth thee, then, that thou art gone up, all of thee, to the house tops ?

2 She is filled with tumult, an uproarious city, a jubilant town ; thy smitten ones are not smitten with the sword, nor dead in battle.

3 All thy rulers are fled together ; without the bow they are made captive ; all that are found of thee are made captive, they fled afar off.

4 Therefore I said, Look away from me, I will weep bitterly ; press not to comfort me, for the destruction of the daughter of my people.

5 For the Lord GOD of Hosts hath a day of discomfiture, and treading down, and perplexity, in the valley of vision ; digging down the wall, and a cry (goeth) to the mountain.

6 And Elam bare a quiver, with troops of men and horsemen, and Kir uncovered the shield.

7 And it cometh to pass, thy choice valleys are full of chariots, and the horsemen set themselves in array at the gate.

8 And he removed the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 And ye saw the breaches of the city of David, that they were many ; and ye gathered together the waters of the lower pool.

10 And ye numbered the houses of Jerusalem, and the houses did ye break down to fortify the wall.

3. 'without' : possibly, 'by the bow.'

8. Perhaps, 'armoury of the house....'

17 And the remnant of the bows of the strong sons of Kedar shall be few; for the Lord, the God of Israel, hath spoken it.

XXII. The vision of the valley of Zion.

1 What hath befallen thee now, that ye are all gone up to vain houses?

2 The city is filled with men shouting; thy smitten ones are not smitten with the sword, nor thy dead men dead in war.

3 All thy rulers are fled; and they that are taken have been cruelly bound, and the strong ones in thee are fled far away.

4 Therefore I said, Let me go, I will weep bitterly; persist not to comfort me, for the blow of the daughter of my race.

5 For it is a day of confusion and destruction, and of trampling down, and a wandering from the Lord of Hosts; in the valley of Zion they wander, from small to great they wander (on) to the mountains.

6 And the Elamites took quivers; mounted men upon horses, and a gathering of an array.

7 And there shall be thy chosen valleys, they shall be filled with chariots, and the horsemen shall bar thy gates:

8 And they shall lay open the gates of Judah; and they shall look in that day unto the chosen houses of the city.

9 And they shall lay open the secret things of the houses of the citadel of David. And they saw that they were more in number, and that they had turned off the water of the old pool into the city,

10 And that they had pulled down the houses of Jerusalem for a fortification of the wall for the city.

‘vision’: ‘word,’ B & c.

1. ‘befallen thee, that now...’ **SB**.

2. Lit. ‘of a sword,’ acc. to **SAQ** (not B).

3. ‘and being taken have been,’ & c. B. For ‘bound’ A by clerical error reads ‘received’ (one letter inserted).

5. ‘and a trampling,’ B.

9. ‘he had turned,’ B.

10. ‘fortifications of a wall,’ B.

11 And ye made a lake between the two walls for the water of the old pool : but ye looked not unto him that made it, neither had respect unto him that formed it long ago.

12 And in that day did the Lord GOD of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth :

13 And behold joy and gladness, slaying oxen and slaughtering sheep, eating flesh and drinking wine : (Let us) eat and drink ; for tomorrow we shall die.

14 And the LORD of Hosts revealed himself in mine ears : Surely this iniquity shall not be expiated for you till ye die, saith the Lord GOD of Hosts.

15 Thus saith the Lord GOD of Hosts, Go, get thee unto this steward, unto Shebna, which is over the house ;

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here ? Hewing him out his sepulchre on high, graving a habitation in the rock for him !

17 Behold, the LORD will hurl thee with the hurling of a mighty man, and seize thee with a seizing.

18 He will roll thee, rolling up into a roll, like a ball into a far country ; there shalt thou die, and there the chariots of thy glory shall be : thou shame of thy lord's house.

19 And I will thrust thee from thy station, and from thine office shall he pull thee down.

20 And it shall be in that day, I will call my servant Eliakim, the son of Hilkiah ;

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will give thy authority into his hand ; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

16. i.e. prob. 'What hast thou *to do*...whom hast thou *of thine* ?'

17. i.e. 'seize thee fast' : or, 'cover thee with a covering.'

18. Lit. 'thither shalt thou (go to) die.'

21. 'strengthen' : or, 'bind him with thy girdle.'

11 And ye made for yourselves a (pool of) water between the two walls, further inward than the old pool; and ye looked not to him who made it from the beginning, and ye saw not him that founded it.

12 And the Lord of Hosts called it in that day weeping, and beating of the breast, and shaving of the head, and girding with sackcloth,

13 But they on their part made merriment and exultation, slaying oxen and slaughtering sheep, so as to eat flesh and drink wine, saying, Let us eat and drink, for tomorrow we die.

14 And this is revealed in the ears of the Lord of Hosts, that this sin shall not be forgiven you until ye die.

15 Thus saith the Lord of Hosts, Go into the temple-chamber, unto Shebna the <treasurer>, and say to him,

16 What dost thou here, and what hast thou to do here, that thou hast hewn for thyself here a monument, and made for thyself a monument on high, and graven an habitation for thyself in a rock?

17 Behold now, the Lord of Hosts will cast out and will root out a man, and will take away thy robe, and thy crown of glory,

18 And shall hurl thee into a land, great and without measure, and there shalt thou die; and shall turn thy fine chariot to disgrace, and the house of thy ruler to be trodden down,

19 And thou shalt be taken from thy stewardship, and from thy state.

20 And it shall be in that day, (that) I will call my servant Eliakim, the son of Hilkiah;

21 And I will put on him thy robe, and thy crown will I give him, and thy power; and thy stewardship will I give into his hands; and he shall be as a father to them that dwell in Jerusalem.

12. 'The Lord, the Lord of Hosts,' NB.

13. Omit 'saying,' B.

15. A wrongly 'scribe,' cf. ch. xxxvi. 3.

17. 'casteth out,' NBQ*.

18. Omit 'to be trodden down,' B (cf. ch. v. 5).

21. 'according to power,' B. At end of verse NB, with A^{amg}, add 'and to them that dwell in Judah.'

22 And I will lay the key of the house of David upon his shoulder ; and he shall open, and none shall shut, and he shall shut, and none shall open :

23 And I will fix him as a peg in a sure place ; and he shall be for a throne of honour to his father's house.

24 And they shall hang upon him all the honour of his father's house, the offspring and the offshoots, all small vessels, from the vessels of bowls and even to the vessels of jars.

25 In that day, saith the LORD of Hosts, shall the peg that is fixed in a sure place be removed, and be cut down, and fall ; and the burden that is upon it shall be cut off ; for the LORD hath spoken it.

XXIII.

The burden of Tyre.

1 Howl, ye ships of Tarshish ; for it is laid waste, so that there is no house, no entering in : from the land of Chittim it is revealed to them.

2 Be silent, ye inhabitants of the isle : the merchants of Zidon, that pass over the sea, replenished thee.

3 And on great waters the seed of Shihor, the harvest of the Nile, was her revenue ; and it was the gain of nations.

4 Be thou ashamed, O Zidon ; for the sea, the stronghold of the sea, speaketh : I have not travailed, nor brought forth, neither have I nourished up young men, nor brought up virgins.

5 When the report cometh to Egypt, they shall be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish ; howl, ye inhabitants of the isle.

24. 'honour': word also means 'weight.'

2. 'merchants,' sing. collective.

3. Or, 'she was the mart of nations.'

5 init. Or, 'As was the report concerning Egypt...'

22 And I will give the glory of David unto him, and he shall rule, and there shall be none that gainsayeth him ; [and I will lay the key of the house of David upon his shoulder, and he shall open, and there shall be none that shall shut ; and he shall shut, and there shall be none that openeth.]

23 And I will set him as a ruler in a sure place, and he shall be for a throne of glory of his father's house.

24 And upon him shall every one trust, that is honourable in his father's house, from small to great, and they shall be hanging upon him

25 In that day. Thus saith the Lord of Hosts : The man that is firmly fixed in a sure place shall be shaken, and shall fall, and the glory that is upon him shall be taken away, for the Lord hath spoken it.

XXIII.

The vision of Tyre.

1 Wail, ye ships of Carthage, for (she) is perished, and they no longer come from the land of Chittim ; she is led captive.

2 To whom are they become like, that dwell in the isle ? traffickers of Phoenicia, crossing the sea,

3 On great waters, a seed of traffickers ; as when a harvest is gathered in, (are) the traffickers of the nations.

4 Be thou ashamed, O Zidon, saith the sea ; and the strength of the sea saith, I travailed not, nor have I brought forth, nor nourished young men, nor raised up virgins.

5 But when it shall become known in Egypt, anguish shall take hold of them concerning Tyre.

6 Depart unto Carthage : wail, ye that dwell in this isle.

22. B omits 'and I will lay...that shall shut,' and reads 'and there *is* none that openeth.' MSS. vary much : N* corresponds most nearly with Heb. Q 24 198 306 omit the bracketed portion : Field and Ceriani consider this the true text.

23. 'do make him as a pillar, as a ruler...' B.

25. 'shall be shaken, and shall be taken away, and shall fall, and the glory...shall be utterly destroyed,' B.

1. 'vision': 'word,' BQ*. Subj. not expressed to 'is perished.'

5. 'to Egypt,' N*BQ.

7 Is this your jubilant one? from the ancient days is her antiquity; her feet bore her far away to sojourn.

8 Who hath purposed this against Tyre, the crowning city? whose merchants were princes, whose traffickers were the honourable of the earth.

9 The LORD of Hosts hath purposed it, to profane the pride of all glory, to bring into contempt all the honourable of the earth.

10 Pass through thy land as the river, O daughter of Tarshish; there is no girdle any more.

11 He hath stretched out his hand over the sea, he hath disquieted kingdoms; the LORD hath given commandment concerning Canaan, to destroy the strongholds thereof.

12 And he said, Thou shalt no more be jubilant, thou outraged virgin-daughter of Zidon; arise, pass over to Chittim; there also thou shalt have no rest.

13 Behold the land of the Chaldaeans; this people is not; Asshur founded it for desert creatures; they set up his (watch-) towers, they roused up her palaces; he hath made her a ruin.

14 Howl, ye ships of Tarshish; for your stronghold is destroyed.

15 And it shall be in that day, that Tyre shall be forgotten seventy years, as the days of one king; from the end of seventy years shall it be to Tyre as the song of the harlot.

16 Take a harp, go about the city, forgotten harlot; do well in playing, do much singing, that thou mayest be remembered.

8. i.e. crown-giving city. 'traffickers,' or 'traders': same word as 'Canaanites': cf. ver. 11.

10. Or, 'over thy land': 'river,' word used specially of the Nile: cf. e.g. xix. 7.

13. Or, 'overthrew her palaces.'

7 Was not this your pride which was from the beginning, before she was delivered up?

8 Who hath taken this counsel against Tyre? is she weaker, or hath she no strength? her merchants were honourable, rulers of the earth.

9 The Lord of Hosts hath counselled to undo the pride of the honourable ones, and to disgrace all that is honourable upon the earth.

10 Till thine own land: for indeed no longer come there ships from Carthage.

11 But thine hand is no longer strong by sea, thou that didst provoke kings: the Lord of Hosts hath commanded concerning Canaan, to destroy her strength.

12 And they shall say, No longer shall ye any more insult and injure the daughter of Zion; and if thou depart to Chittim, neither there shalt thou have rest;

13 Or to the land of the Chaldaeans: that also is made desolate by the Assyrians: [neither there shalt thou have rest, for] the wall thereof is fallen.

14 Wail, ye ships of Carthage, for your stronghold is perished.

15 And it shall be in that day, Tyre shall be abandoned seventy years, as is the time of a king, as the time of a man; and it shall be after seventy <years> Tyre shall be as the song of a harlot.

16 Take a harp, rove about, thou harlot city that art forgotten; play sweetly, sing much, that there may be remembrance of thee. And it shall be, after seventy years, God shall make a visitation of Tyre, and she shall turn again to her ancient way,

7. Omit 'which was,' B.

9. 'all the pride,' NBQ &c.

12. Zion [so N* in ver. 4] NAB^{corr}Q 26 49 106 301 and about ten other cursives: Zidon B* &c.

13. So NA (cf. ver. 12); omit 'neither there shalt thou have rest, for...' BQ.

15. 'years' omitted by A before 'Tyre.'

16. Sense seems to require this to be passive: it would usually mean, 'that hast forgotten': see, however, Luke xii. 6 [Psalm lxxxviii. 12?]. Or, according to A, 'that thy remembrance may come to be.'

'after *the* seventy (years)' B, orig. hand omitting 'years.'

17 And it shall be, from the end of seventy years, the LORD shall visit Tyre, and she shall return to her hire, and shall play the harlot with all the kingdoms of the earth on the face of the ground.

18 And her gain and her hire shall be holy to the LORD ; it shall not be treasured nor stored up ; but her gain shall belong to those that dwell before the LORD, to eat sufficiently, and for stately clothing.

XXIV. 1 Behold, the LORD maketh the earth empty, and maketh it void, and overturneth the face thereof, and scattereth the inhabitants thereof.

2 And it shall be, as with the people, so with the priest ; as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him.

3 The earth shall be utterly emptied, and utterly spoiled ; for the LORD hath spoken this word.

4 The earth mourneth, fadeth ; the world languisheth, fadeth ; the highness of the people of the earth languisheth.

5 And the earth is become impious under her inhabitants ; for they have transgressed the laws, overstepped the statute, broken the everlasting covenant.

6 Therefore hath a curse devoured the earth, and the inhabitants of it are held guilty ; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

18. 'sufficiently': or, 'to satiety.'

1. 'earth': or, 'land,' according to many, and so throughout the chapter, to ver. 17.

3, 4. Heb. verbs repeated, for emphasis.

5. Or, 'changed the statute.'

6. Or, 'parched,' 'scorched, and few...'

7. Or, 'The grapes of the vintage mourn.'

17 And shall be a port of merchandise for all the kingdoms of the world.

18 And her merchandise, and her hire, shall be holy to the Lord: it shall not be gathered together for them, but for those that dwell before the Lord; all her merchandise, to eat, and to drink, and to be filled, and for a contribution, as a memorial < before the Lord >.

XXIV. 1 Behold, the Lord destroyeth the world, and will lay it desolate, and will uncover the face thereof, and scatter the inhabitants thereof.

2 And the people shall be as the priest, and the servant as the lord, and the maid as the lady; the buyer shall be as the seller, the lender as the borrower, and the debtor as he to whom he oweth.

3 The earth shall be utterly destroyed, and the earth shall be utterly spoiled; for the mouth of the Lord hath spoken this.

4 The earth mourneth, and the world is destroyed; and the exalted ones of the earth do mourn.

5 And the earth transgresseth because of her inhabitants: because they have overstepped (the) law, and changed the ordinances of the Lord, an everlasting covenant.

6 Therefore shall a curse devour the earth, because the inhabitants of it have sinned; therefore shall they that dwell in the earth be poor, and few men shall be left.

7 The wine shall mourn, the vine shall mourn, all that are joyful in heart shall groan.

17 fin. B adds, 'upon the face of the earth' (so Theod.).

18 fin. 'before the Lord' omitted apparently by A*.

3. Verbs intensified by cognate nouns; 'destroyed with destruction,' &c.

5. Omit 'of the Lord,' NBQ &c.

8 The mirth of tabrets ceaseth, the uproar of the jubilant endeth, the mirth of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of wasteness is broken down; every house is shut up, not to enter.

11 There is a crying in the streets for wine; all joy is grown dark; the mirth of the land is gone.

12 There remaineth in the city desolation, and into ruin the gate is beaten down.

13 For thus it shall be in the midst of the earth among the peoples; as at the beating of an olive tree, as at the gleanings when the vintage is done.

14 These shall lift up their voice, they shall sing; because of the majesty of the LORD, they cry aloud from the sea.

15 Therefore glorify ye the LORD in the lights, the name of the LORD God of Israel in the isles of the sea.

16 From the corner of the earth have we heard songs, Honour to the righteous. And I said, Wasting for me, wasting for me, woe to me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have indeed dealt treacherously.

17 Fear, and a pit, and a snare, are upon thee, O inhabitant of the earth.

18 And it shall be, he who fleeth from the voice of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for windows from on high are opened, and the foundations of the earth do shake.

19 The earth is utterly broken, the earth is utterly shattered, the earth is utterly uprooted.

10. Lit. 'shut up from entering.'

11. 'streets': or, 'fields' (open places): 'for,' or, 'because of wine': 'gone,' strictly, 'into captivity.'

13. Or, 'When thus it shall be.'

15. 'the lights,' perhaps meaning 'the East.' Some would read 'isles,' changing a letter: cf. LXX.

16. 'corner,' lit. 'wing,' or 'edge.' Similarly LXX. 'indeed,' Heb. verb repeated to intensify.

19. 'is utterly uprooted': or, 'totters exceedingly': Heb. verbs in this verse repeated intensively.

8 Ceased is the joy of tabrets, ceased is the arrogance and wealth of the wicked, ceased the voice of the harp.

9 They are ashamed, they drink not wine; the strong drink becometh bitter to them that drink.

10 Every city is made desolate; it shall shut up the house, that none come in.

11 Wail, for the wine, everywhere; ceased is all joy of the land,

12 And cities shall be left desolate, and houses left therein shall perish.

13 All this shall be in the land, in the midst of the nations; like as if one gleaneth an olive tree, so shall they glean them; and (as) if the vintage have ceased.

14 These shall cry aloud with their voice, but they that are left upon the earth shall rejoice together with the glory of the Lord, the water of the sea shall be troubled.

15 Therefore the glory of the Lord shall be in the isles of the sea, the name of the Lord shall be glorious.

16 O Lord God of Israel, from the corners of the earth have we heard wonders, Hope (is) for the righteous. And they shall say, Woe to them that set at nought; as for them that set at nought the law,

17 Fear, and a pit, and a snare, are upon you that dwell upon the earth.

18 And it shall be, he that fleeth from the fear shall fall into the pit; and he that cometh out from the pit shall be caught by the snare; for windows are opened out of heaven, and the foundations of the earth shall be shaken.

19 The earth shall be clean confounded, and the earth shall be utterly helpless.

11 fin. Omit 'of the land, (12) and...' B.

14. 'These shall call with a loud cry,' B.

19. Verbs intensified by addition of cognate nouns.

20 The earth staggereth like a drunkard, and swayeth to and fro like a hut ; and the rebellion thereof is heavy upon it ; and it shall fall, and not rise again.

21 And it shall be in that day, the LORD shall visit (upon) the host of the height in the height, and the kings of the earth upon the earth.

22 And they shall be gathered, as prisoners are gathered, into a pit, and after many days shall they be visited.

23 And the moon shall blush, and the sun be ashamed ; for the LORD of Hosts is King in mount Zion, and before his elders (there is) glory.

XXV. 1 O LORD, thou art my God ; I will exalt thee, I will praise thy name ; for thou hast done a wonder ; counsels from of old, truth, true.

2 For thou hast made of a city a heap ; a fenced town to be a ruin ; a castle of strangers to be no city ; it shall not be built, for ever.

3 Therefore shall a strong people honour thee, the city of the terrible nations shall fear thee.

4 For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat ; for the blast of the terrible (ones) is as a (rain)storm upon a wall.

23. 'moon,' 'sun,' poetic words, meaning 'white' and 'hot': 'brick' differs from 'moon' in vowel-points (same root), and 'wall' from 'sun' by a letter.

3. 'strong': or, 'harsh,' 'fierce.'

4. 'poor' or 'weak,' freq. of sufferers. 'upon,' lit. *of* a wall.

20 The earth tottereth and shall be shaken, like a hut, like him that is drunken and reeling; and shall fall, and shall not be able to rise again, for her transgression is strong upon her.

21 And God shall bring his hand against the array of heaven, and against the kings of the earth.

22 And they shall gather them together, and shut them into a fastness, and into a prison; after many generations shall there be a visitation of them.

23 And the brick shall decay, and the wall shall fall; for the Lord shall reign in Zion, and in Jerusalem, and before the elders shall he be glorified.

XXV.

A Song.

1 O Lord my God, I will glorify thee, I will praise thy name; for thou hast done wonderful things, a counsel ancient and true. Amen, O Lord.

2 For thou hast laid cities in a dust heap, strong cities, that their foundations should fall; the city of the wicked shall not be built, for ever.

3 Therefore shall the people that is poor praise thee, and cities of men that suffer wrong shall bless thee.

4 For thou art become a helper to every humble city, and a shelter to them that despair, for want; from evil men shalt thou rescue them—a shelter for the thirsty, and a breath of men that suffer wrong [shall bless thee],

20. 'reeling': word more strictly expresses after-effects of drunkenness. B has order of clauses as in Heb., 'tottereth like him that is drunken and reeling, and shall be shaken like a hut; for her transgr....upon her, and shall fall, and shall not....'

22. 'gather together the gathering thereof into prison, and shut them into a fastness,' B.

23. 'reign from Z. and to Jerusalem,' B.

Omit 'a Song,' NBQ &c.

1. Omit 'my,' B. Omit 'O Lord,' B (at end of verse).

2. 'should *not* fall,' B (!).

4. 'a breath'; perhaps intended to mean a 'refreshment': 'shall bless thee,' omitted by BQ*, prob. a confusion with end of ver. 3.

5 Thou shalt subdue the uproar of strangers, like heat in a parched land ; (as) heat by the shadow of a cloud ; the song of the terrible shall be brought low.

6 And in this mountain shall the LORD of Hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will swallow up in this mountain the face of the veil that veileth all peoples, and the covering that covereth all nations.

8 He hath swallowed up death for ever ; and the Lord God will wipe away tears from off all faces ; and the reproach of his people shall he take away from off the earth ; for the LORD hath spoken it.

9 And one shall say in that day, Lo, this is our God ; we waited for him, and he will save us ; this is the LORD, we waited for him ; we will be glad and rejoice in his salvation.

10 For on this mountain shall the hand of the LORD rest, and Moab shall be trampled in his place, as straw is trampled in the water of the dung pit.

11 And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth (his hands) to swim ; and he shall lay low his haughtiness, together with the wiles of his hands.

12 And the fortress of the high place of thy walls hath he brought down, laid low, brought to the ground, even to the dust.

XXVI. 1 In that day shall this song be sung in the land of Judah : We have a city of strength ; salvation will he appoint for walls and rampart.

6. Lit. 'a feast of oils, a feast of wine-lees,' &c.

9. 'and he will...' or, 'that he might save us.'

10. 'trampled': word rendered 'threshed,' xxi. 10, xxviii. 27, xli. 15 ; 'in his place': or, 'under him.' 'the dung pit': perhaps a proper name, Madmenah (Jer. xlviii. 2), or an allusion to it.

5 As men faint hearted, thirsting in Zion,—from wicked men, to whom thou gavest us over.

6 And the LORD of hosts shall do (it) for all the nations; upon this mountain shall they drink gladness, they shall drink wine.

7 They shall anoint themselves with myrrh in this mountain. Give over all this to the nations; for this counsel is against all the nations.

8 Death was strong, and swallowed them up; and again God hath taken away every tear from every face; he hath taken away the shame of the people from all the earth, for the mouth of the Lord hath spoken.

9 And they shall say in that day, Behold our God, in whom we ever hoped; and we were triumphant, and will rejoice in our salvation.

10 For God will give us rest upon this mountain, and the land of Moab shall be trodden down, like as they tread a threshing floor in wagons.

11 And he will let go his hands, like as he himself also humbled him to destroy him; and he shall humble his pride, whereto he laid his hands.

12 And the height of the refuge of thy wall shall be humble, and it shall come down, even unto the ground.

XXVI.

A Song.

1 In that day shall they sing this song over the land of Judah; saying, Behold, a strong city; and he shall set salvation for us for the wall and the outer wall.

8. 'and again the Lord God...' B.

9. '(ever) hoped,' imperf. tense: after 'hoped,' B inserts (with Heb.) 'and he will save us: this is the Lord, we waited for him': so Theod. Symm. A altered to 'and rejoiced in our salv.'

10 init. Omit 'For...' B. A has 'tread' in subj. mood, hardly grammatical.

12. 'they shall come down,' B.

1. 'A Song': omit, B &c., so in ver. 9: omit 'saying,' N*B: omit 'for us,' BQ.

2 Open ye the gates, that a righteous nation which keepeth truth may enter in.

3 A steadfast mind thou keepest in peace, peace ; because he is secure in thee.

4 Trust ye in the LORD for ever ; for in Jah the LORD is a Rock of Ages.

5 For he hath brought down the dwellers in the height, the lofty city ; he bringeth it low, bringeth it low even to the earth ; he bringeth it even to the dust.

6 The foot shall trample on it, the feet of the afflicted, the steps of the poor.

7 The way for the righteous is straightness ; thou levellest straight the path of the righteous.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee ; the desire of our soul is for thy Name and thy memorial.

9 With my soul have I desired thee in the night : yea, with my spirit within me will I seek thee early ; for when thy judgments are upon the earth, the inhabitants of the world learn righteousness.

10 Let favour be shewed to the wicked, he learneth not righteousness ; in the land of uprightness will he deal unjustly, and will not look upon the majesty of the LORD.

11 LORD, thy hand is lifted up, they will not see ; they shall see, and be ashamed at the jealousy for a people ; yea, fire shall devour thine enemies.

12 LORD, thou wilt ordain peace for us ; for all our works also hast thou wrought for us.

13 O LORD our God, other lords beside thee have had dominion over us ; through thee only will we make mention of thy name.

7. Or, 'Thou, Upright (lit. straight) One, ponderest the path of the righteous.'

8. 'memorial': or, remembrance.

10. 'uprightness,' or, 'straightforward things'; "rectitude" Cheyne.

11. Possibly, 'of a people.'

12. Lit. 'place': so 'stablish,' or perh. almost = 'give' peace.

2 Open ye the gates, let a people enter which keepeth righteousness and keepeth truth,

3 Laying hold of righteousness and keeping peace. For in thee

4 They have hoped, for ever, O Lord, the great, the everlasting God,

5 Who didst humble and bring down them that dwelt in high places; strong cities shalt thou throw down, and bring down to the ground,

6 And the feet of the gentle and humble shall tread upon them.

7 The way of the godly is become straight; and the way of the godly (is) prepared.

8 For the way of the Lord is judgment; we have hoped in thy name, and in the remembrance,

9 Which our soul longeth for. [A Song.] Out of the night doth my spirit rise early toward thee, O God, because thy commandments are a light upon the earth. Learn righteousness, ye that dwell on the earth,

10 For ceased is the ungodly; he will not learn righteousness upon the earth, he will not perform truth; let the wicked be removed, that he may not see the glory of the Lord.

11 Lord, thy arm is uplifted, and they knew it not; but when they learn it, they shall be ashamed; jealousy shall take hold of a people that is untaught, and now shall fire devour the enemies.

12 Lord, our God, grant peace to us, for all things dost thou give us.

13 Lord, our God, take us for thine own; O Lord, beside thee we know none other, thy name do we name.

4. A corrected to 'I have hoped': B intensifies verb by adding cognate substantive 'with hope': so Theod.

7. 'the way, &c. is also prepared,' B (diff. order of words).

10. 'every one that will not learn,' NB.

13 init. Omit 'Lord, our God,' B*: 'take us for thine own,' lit. 'acquire us.'

14 Dead, they shall not live; shades, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou hast gotten thee glory; thou hast enlarged all the borders of the land.

16 LORD, in trouble have they inquired for thee; they uttered a whisper; thy correction was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, doth writhe, crieth out in her pangs; so were we at thy presence, O LORD.

18 We were with child, we writhed, we brought forth as it were wind; we wrought not salvation (for) the earth, neither have inhabitants of the earth fallen.

19 Thy dead ones shall live, my dead body shall arise: Awake and sing, ye that dwell in the dust; for thy dew is the dew of lights, and the earth shall cast forth shades.

20 Go, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be passed by.

21 For behold, the LORD cometh out of his place, to visit the iniquity of the inhabitant of the earth upon him; and the earth shall disclose her bloodshed, and shall no more cover her slain.

XXVII. 1 In that day the LORD with his hard and great and strong sword will visit (upon) leviathan the fleeing serpent, and leviathan the coiled serpent; and he shall slay the dragon that is in the sea.

14. i.e. 'to this end hast thou...'

15. Or, 'added to the nation.'

16. 'inquired': word usu. rendered 'visit.'

19. 'body,' generally taken as collective='bodies.' 'lights': or, 'herbs,'
cf. xviii. 4. 'cast forth': causal of 'fall,' as in ver. 18.

20. 'about thee': or, 'behind thee.'

21. 'bloodshed': lit. 'bloods.'

1. Or, 'lev. the fleet serpent, and lev. the crooked serpent.'

14 But the dead shall not see life, neither shall physicians raise them up; for this cause didst thou bring them in, and destroyedst them, and removedst all that was male among them.

15 Add unto them evils, O Lord, add evils to all the glorious ones of the earth.

16 Lord, in affliction I remembered thee, in slight affliction (was) thy correction upon us.

17 And as she who travaileth draweth near to bring forth, and crieth out in her travail, so were we before thy beloved.

18 For the fear of thee, O Lord, did we conceive, and travailed, and brought forth; we made a breath of thy salvation upon the earth, but they that dwell upon the earth shall fall.

19 For the dead shall arise, and they that are in the tombs shall be roused up, and they that are in the earth shall rejoice; for the dew that cometh from thee is healing to them, but the land of the ungodly shall fall.

20 Go, my people, enter into thy chambers, shut thy door, hide thyself ever so little a while, until the wrath of the Lord be passed by.

21 For behold, the Lord from his holy (place) bringeth his anger upon them that dwell upon the earth; and the earth shall reveal her < blood >, and the earth shall not cover up the slain.

XXVII. 1 In that day shall God bring his sword, the holy, and great, and strong, against the dragon, the serpent that fleeth, against the dragon, the crooked serpent, and shall slay the dragon.

14. 'male,' same Heb. consonants as 'memory.'

15. Omit 'all,' B.

17. Omit 'and' before 'crieth,' B.

18. Text seems to be corrupt: may have been, 'and brought forth breath; we shall not work (or, wrought not) salvation upon the earth' (conjecturing οὐκ for σοῦ). 'All they that dwell,' B.

19. Omit 'For,' B &c.

21. 'blood': A (unsupported) reads 'mouth': omit 'the earth' following, NBQ &c.

1. 'he shall slay' (omit 'and'), B.

2 In that day, a vineyard of foaming wine ; sing ye to it ;

3 I the LORD am its keeper ; every moment I water it ; lest any hurt it, I keep it night and day.

4 Wrath have I none ; who will set briers and thorns against me in battle ? I would march against it, I would burn it all together !

5 Or else let him lay hold of my stronghold, make peace with me : let him make peace with me.

6 As to what cometh, Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the earth with fruit.

7 Hath he smitten him according to the smiting of those that smote him ; or is he slain according to the slaying of his slain ?

8 In exact measure, by sending her away, thou contendest with her ; he driveth her away with his rough wind in the day of the east wind.

9 Therefore by this shall the guilt of Jacob be expiated ; and this is all the fruit, taking away his sin ; when he maketh all the stones of the altar like chalkstones dashed in pieces, the Asherim and sun-pillars arise no more.

10 For the defenced city is solitary, an habitation deserted and forsaken like the wilderness ; there shall the calf feed, and there shall he lie down, and consume her branches.

11 In the withering of her boughs they shall be broken off ; women come, and set them on fire ; for it is not a people of discernment : therefore he that made them hath no compassion on them, and he that formed them sheweth them no favour.

2. 'of foaming wine,' so Heb. text. 'Of desire,' some MSS. (Targ.?) and several editors.

3. 'hurt it': or, 'intrude (lit. visit) upon it.'

4. Many, altering vowel points, read 'I have no wall' (said by the vineyard). i.e. prob., 'if only one would set briers, &c.'

7 fin. Perhaps, altering vowel points, 'the slaying of the slayers.'

8. Or, 'he sigheth with his rough wind...'

9. Or, 'fruit of taking away his sin.'

2 In that day (shall there be) a fair vineyard; (there is) a desire to begin (a song) upon her.

3 I am a strong city, a city besieged; in vain shall I water it; for it shall be taken by night, but by day shall the wall fall.

4 There is none but she laid hold upon her; who shall set me to guard a reed in a field? because of this enemy's land have I set her at nought. Therefore for this cause hath the Lord God done all things that he appointed. I am burnt up,

5 They that dwell in her shall cry: Let us make peace with him, let us make peace.

6 They that come, the children of Jacob shall bud, and Israel shall blossom, and the world shall be filled with the fruit.

7 Shall it be that, as he himself smote, he also shall be stricken; and as himself slew, so he shall be slain?

8 Fighting and reproaching, he shall send them forth: wast thou not he that devised, with thy harsh spirit, to slay them with a spirit of wrath?

9 Therefore shall the transgression of Jacob be taken away, and this is his blessing, when I have taken away his sin, when I have laid all the stones of the altars in fragments, as light dust; and their trees shall not remain, and their idols, destroyed as a forest (reaching) far.

10 The fold that is inhabited shall be left deserted, like an abandoned fold; and it shall be a feeding place for long time, and there shall they rest.

11 And after a time there shall not be in her any green thing, because of its drying up. Ye women that come from a spectacle, come hither; for it is not a people that hath understanding; therefore he that made them shall not pity, nor shall he that formed them have mercy.

2. Or, 'to begin (the work) against her.'

3. 'a wall,' B.

4. Lit. 'None who (feminine) did not lay hold...' Omit 'God,' N*B.

5. Omit 'with him...' to end of verse, B.

8. 'wert thou not devising,' B.

9. 'when *they* have laid,' NBQ &c.

12 And it shall be in that day, the LORD shall beat out (corn) from the stream of the River, unto the brook of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall be in that day, a great trumpet shall be blown; and they shall come which were lost in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

XXVIII. 1 Ah, the proud crown of the drunkards of Ephraim, and the fading flower of his glorious beauty, which is on the head of the fat valley of them that are smitten down with wine!

2 Behold, the Lord hath a strong and mighty one, like a storm of hail, a tempest of destruction; like a storm of mighty overflowing waters, he casteth it down to the ground with force.

3 The proud crown of the drunkards of Ephraim shall be trodden with feet;

4 And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as an early fig before the summer, which when any seeth, he swalloweth it while it is yet in his hand.

5 In that day shall the LORD of Hosts be for a crown of beauty and a diadem of glory unto the remnant of his people,

6 And for a spirit of judgment to him that sitteth over the judgment, and for might to them that turn back war at the gate.

7 And these also have erred with wine, and are gone astray with strong drink; priest and prophet have erred with strong drink, they are swallowed up of wine, they are gone astray with strong drink; they have erred in vision, have wavered in decision.

12. 'beat out corn,' or 'beat off fruit...'

1. 'fat valley,' lit. 'valley of oils' (so ver. 4).

2. 'casteth down,' causative of verb meaning 'rest,' 'settle upon.' 'with force,' lit. 'hand.'

4. Lit. 'which when he that seeth seeth, he swalloweth...'

7. 'have erred...are gone astray...': or, 'reel...stagger...'

12 And it shall be in that day, the Lord shall fence them in from the channel of the river unto Rhinocolura; and ye, gather together one by one the children of Israel.

13 And it shall be in that day, they shall blow with the great trumpet, and they shall come, <that perished> in the land of the Assyrians, and they that perished in Egypt, and shall (come to) worship the Lord at the holy mountain in Jerusalem.

XXVIII. 1 Ah, for the crown of pride; (it is) the hirelings of Ephraim, the flower that falleth from the glory upon the crest of the fat mountain, they that are drunken without wine.

2 Behold, a mighty and a hard thing is the wrath of the Lord, like a hailstorm rushing down without shelter, rushing down with force; like a great body of water sweeping a land, it shall cause rest to the land: with hands

3 And with feet shall the crown of pride be trampled down, the hirelings of Ephraim.

4 And the flower, that falleth from the hope of glory, shall be upon the top of the high mountain; like an early fruit of the fig, he that seeth it, before he take it into his hand, shall desire to swallow it up.

5 In that day shall the Lord of Hosts be the crown of hope that is woven of the glory for him that is left of my people—

6 And they shall be left,—for a spirit of judgment, for judgment, and for might, forbidding to destroy.

7 For these are gone astray by reason of wine; they went astray because of the strong drink, priest and prophet left the way because of wine, they were disturbed from their revelling in strong drink, they went astray. This is a vision.

12. 'in that day God shall,' B.

13. A reads, 'they from the east in the land of the Assyrians shall come...'
Omit 'in' before 'Jerusalem,' B.

1, 3. 'hirelings': root differs from 'drunkards' only by \bar{w} for \bar{w} ; cf. vii. 20.

4. 'hope of glory': 'hope of life,' B. 'glory of hope,' Q.

5 fin. 'left of the people,' NB: text, AQ.

6 init. Omit 'and,' B & c.

7. 'injured by wine,' B (possibly intended to mean, 'made to do wrong'?).
'priest and prophet left the way because of strong drink, they were swallowed up because of wine' (and omit 'in strong drink' after 'revelling'), B. 'vision,' diff. word in A from other MSS. but of similar meaning.

8 For all tables are full of filthy vomit; there is no place (left).

9 Whom will he teach knowledge? and whom will he make to discern the message? those that are weaned from the milk, removed from the breasts?

10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

11 For with stammerings of lip and another tongue will he speak to this people.

12 He who said to them, 'This is the rest, give ye rest to the weary; and this is the refreshing; and they would not hear.

13 And the word of the LORD shall be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and stumble backward, and be broken, and snared, and taken.

14 Therefore hear the word of the LORD, ye men of scorn, rulers of this people which is in Jerusalem.

15 Because ye have said: We have made a covenant with death, and have made an agreement with hell; the overflowing scourge, when it passeth through, shall not come unto us: for we have made lies our refuge, and in falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I am he that hath founded in Zion a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste.

17 And I will set judgment for a line, and righteousness for a plummet; and hail sweepeth away the refuge of lies, and waters shall overflow the hiding place.

9. 'message': lit. hearing.

12 init. Or, 'Inasmuch as he said...' 'refreshing': or, 'quiet.'

15. 'an agreement,' lit. a vision (an interview?). 'overflowing': or, 'sweeping': so ver. 18.

16. Generally held to be the strict rendering of the pointed Hebrew: in which case A.V. 'I lay...' requires diff. pointing. 'a tried stone,' lit. a stone of proof. 'of sure,' Heb. 'of founded foundation.'

8 A curse shall devour this counsel ; for this counsel is for greediness' sake.

9 To whom did we declare evils, and to whom did we declare a message ? it is they who are weaned from milk, they who are withdrawn from the breast.

10 Expect thou affliction upon affliction, hope upon hope, yet a little, yet a little,

11 Because of contempt of the lips, through another tongue ; for they shall speak to this people,

12 Saying unto it, This (is) the rest for the hungry, and this (is) the destruction ; and they would not hear.

13 And the oracle of the Lord God shall be unto them affliction upon affliction, hope upon hope, yet a little, yet a little, that they may go, and fall backward ; and they shall venture, and be destroyed, and be taken.

14 Therefore hear the word of the Lord, ye afflicted men, and rulers of this people, that is in Jerusalem.

15 Because ye say, We have made a covenant with hell, and agreements with death ; if a rushing tempest pass by, it shall not come upon us ; we have set falsehood for our hope, and by falsehood will we be sheltered :

16 Therefore thus saith the Lord, Behold, I will set in the foundations of Zion a stone, very precious, chosen out, a chief corner stone, honourable ; in her foundations (I set it), and he who believeth thereon shall not be ashamed.

17 And I will set judgment for a hope, and my mercy shall be for balances ; and ye who vainly trust in a lie—for the tempest shall not pass you by,

10, 13. 'affliction,' reading צַר for צו: 'hope,' taking קו in sense of קוֹה, 'hope,' 'expect' ; cf. xviii. 2, 7.

12. 'Saying unto them,' B.

13. ... 'of the Lord shall be,' B. 'be destroyed, and venture,' B.

16. 'the Lord, the Lord,' B. 'I set,' and omit 'therein,' B.

17. Perhaps, 'for (take heed) lest the tempest pass by you' (om. וְ), B.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; the overflowing scourge, when it passeth through, ye shall be for it to tread down.

19 As oft as it passeth through, it shall take you away; for morning by morning shall it pass through, by day and by night; and it shall be sheer vexation to discern the message.

20 For the bed is too short for stretching oneself out, and the covering too narrow when wrapping oneself.

21 For the LORD shall rise up as (in) mount Perazim, he shall be disquieted as (in) the valley of Gibeon, to do his deed—strange is his deed: and to work his work—alien is his work.

22 And now deal ye not scoffingly, lest your bonds grow strong; for a destruction and a decision have I heard from the Lord God of Hosts, upon the whole earth.

23 Give ye ear, and hear my voice; attend, and hear my speech.

24 Is the ploughman always ploughing, to sow? (always) opening and harrowing his ground?

25 Doth he not, when he hath made plain the face thereof, cast abroad fennel, and scatter cummin, and set the wheat in rows, and barley in the appointed place, and spelt in the border thereof?

26 And he instructeth him according to judgment; his God teacheth him.

27 For fennel is not threshed with a sledge, nor is a cart wheel rolled upon cummin; for fennel is beaten out with a staff, and cummin with a rod.

28 Bread (corn) is crushed; for not for ever is he threshing it, and driving his cart wheel and his horses; he doth not crush it.

18. 'disannulled,' lit. 'smeared over,' obliterated.

19. Or, 'utter terror (agitation) to discern the message' (lit. hearing), cf. ver. 9.

25 fin. Or, 'as the border thereof.'

26. Or, 'correcteth it according to...'

27. Or, 'but fennel is beaten...'

28. Or, 'Is bread corn crushed? Nay, not for ever so...'

18 Lest also it take away your covenant of death, and your hope regarding hell shall not abide: if a rushing tempest come upon you, ye shall be trodden down by it.

19 When it passeth by, it shall take hold upon you; very early shall it pass by by day, and by night it shall be an evil hope. Learn to hearken,

20 Being straitened; we cannot fight, and of ourselves we are weak, to be assembled together.

21 As (at) the mount of ungodly men shall he stand up, and it shall be, in the valley of Gibeon, with wrath shall he do his works, a work of bitterness; but his wrath shall deal strangely, and its bitterness shall be strange.

22 And ye, may ye not rejoice, and let not your bonds be strong; for I have heard from the Lord of Hosts of doings, fulfilled and cut short, which he will perform upon all the land.

23 Give ear, and hearken to my voice; attend, and hear my words.

24 Will the ploughman plough all the day? or will he prepare the sowing before he have tilled the land?

25 And, when he hath levelled the face of it, first he soweth small fennel and cummin, and again wheat, and barley, and spelt in thy borders.

26 And thou shalt be instructed by the judgment of thy God, and shalt rejoice.

27 For the fennel is not winnowed with harshness, nor will he drive a cart wheel round upon the cummin; but the fennel is shaken with a rod, and the cummin

28 Shall be eaten with bread. For not for ever will I be angered with you, neither shall the voice of my bitterness trample you down.

18 fin. Lit. 'to it for a treading down.'

21. 'shall the Lord stand up,' NB. 'deal': or, 'use (them) strangely.' 'its decay (!) shall be strange,' B.

24. Or, 'Is the ploughman like to plough?' (but B reads simple fut.).

25. 'Doth he not, when he hath...of it, then sow...and cummin, and again sow wheat,...?' NBQ &c. 'barley and millet (?) and spelt,' B.

25, 27. 'Fennel': strictly 'black cummin' (*Nigella sativa*).

29 This also cometh forth from the LORD of Hosts; he maketh counsel wonderful, he maketh wisdom great.

XXIX. 1 Ah, Ariel, Ariel, city (where) David camped! add ye year to year; let the feasts go round.

2 And I will distress Ariel, and there shall be lamentation and lament; and she shall be unto me as Ariel.

3 And I will encamp against thee round about, and will lay siege against thee with a mound, and raise siege works against thee;

4 And thou shalt be brought down, out of the earth shalt thou speak, and thy speech shall come low from the dust; and thy voice shall be as that of a ghost from the ground, and thy speech shall chirp out of the dust.

5 And the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones like passing chaff; and it shall be in a moment suddenly.

6 From the LORD of Hosts shall she be visited with thunder, and earthquake, and great noise; whirlwind, and tempest, and flame of devouring fire.

7 And as a dream, a vision of the night, shall the multitude of all the nations be, that are arrayed against Ariel, even all that are arrayed against her and her fortress, and distress her.

8 And it shall be as when a hungry man dreameth, and behold, he eateth; and he awaketh, and his soul is empty; and as a thirsty man dreameth, and behold, he drinketh; and he awaketh, and behold, he is faint, and his soul craveth; so shall all the multitude of the nations be, that are arrayed against mount Zion.

29. i.e. he showeth wonderful counsel, great wisdom.

1. 'Ariel,' i.e. prob. 'lion of God,' or '(altar) hearth of God.'

2. 'there shall be moaning and bemoaning' (Cheyne). Heb. words are from same root.

3. 'round about': lit. 'like a circle': differs from 'like David' only by 7 and 7 (and points).

5. 'multitude': word sometimes rendered 'uproar.'

29 And these wonders are come forth from the Lord of Hosts: take counsel, lift up a vain appeal.

XXIX. 1 Ah, city of Ariel, against which David made war; collect fruits year after year: for ye shall eat with Moab.

2 For I will afflict Ariel, and her strength and her wealth shall be mine.

3 And I will make a circle like David against thee, and will set up a palisade around thee, and will plant towers against thee,

4 And thy words shall be brought low unto the earth, and thy words shall sink into the earth; and thy voice shall be as they that speak from the earth, and close to the ground shall thy voice be weak.

5 And like a dust cloud from a wheel shall the wealth of the ungodly be, and like chaff borne along; and it shall be like a moment, suddenly,

6 From the Lord of Hosts; for there shall be a visitation with crying aloud and earthquake; and with a great voice, a rushing tempest and a flame of fire devouring.

7 And as he that dreameth a dream shall be the wealth of all the nations that did march against Israel, and all they that marched against Jerusalem, and all that were gathered together against her and afflicted her.

8 And they shall be like them that in sleep drink and eat, and when they arise, their dream is vain; and like as he that is thirsty dreameth, as he that drinketh, and when he ariseth, he still thirsteth, and his soul hath hoped after an empty thing; so shall the wealth be of all the nations, as many as did march against Jerusalem and against the mount Zion.

1. 'ye shall eat, for ye shall eat (Pesh. yea, ye shall...) with Moab,' B. (Some Lat. versions render former verb as imperat.)

3 fin. 'towers around thee,' NBQ.

4. 'voice shall be,' verb is plural in NBQ.

5. 'from a wall,' B. 'be, and the multitude of them that overpower thee like chaff,' B (Symm. Theod.).

6. 'visitation with *thunder* and,' NBQ: 'and a great voice,' om. 'with,' B.

7. 'one dreaming in sleep,' NBQ (substantially): B adds, 'by night.' 'Israel.' So (abbreviated, IEL) N¹AQ*: 'Jerusalem,' B: 'Ariel,' Aq. Symm. Theod.

8. Omit 'they shall be,' B. 'drink': more prob. 'hunger,' *πεινῶντες*, as some cursives, mostly Lucianic, for *πινόντες* of most MSS. The confusion is easy. O. L. (Würzburg fragment) reads *qui esuriunt*. 'dreameth as though he drank,' N¹BQ. Omit 'against Jerusalem and...' N¹BQ.

9 Astonish yourselves, and be astonished; blind yourselves, and be blind: they are drunken, and not with wine; they reel, and not with strong drink.

10 For the LORD hath poured out upon you a spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered.

11 And the vision of it all is become unto you as the words of the sealed writing, which they give to one that knoweth writing, saying, Read this, pray: and he saith, I cannot, for it is sealed.

12 And the writing is given unto one that knoweth not writing, saying, Read this, pray; and he saith, I know not writing.

13 And the Lord said, Forasmuch as this people draweth near, honoureth me with its mouth and with its lips; and hath removed its heart away from me; and their fear of me is a precept of men, that is taught:

14 Therefore, behold, I am he that will again deal wonderfully with this people, wonderfully and a wonder; and the wisdom of its wise men shall perish, and the discernment of its discerning men shall hide itself.

15 Ah, they that go deep from the LORD to hide counsel! and their works are in darkness, and they say, Who seeth us? and Who knoweth us?

16 The perverseness of you! shall the potter be reckoned as clay? that the thing made should say of him that made it, He made me not! and the thing formed of him that formed it, He discerneth not!

17 Is it not yet but a very little while, and Lebanon shall turn to garden-land, and the garden-land be reckoned as a forest?

9. If the verbs are not identical, but of different meaning and similar roots, we must render, 'Tarry, and be astonished: take your pleasure, and be blind!'

10. 'poured out': or, 'spread over you': cf. xxv. 7, xxx. 1.

11. Or, 'the vision throughout is become...'

16. Or, 'for the thing made saith...' 'of,' or, 'to him that...' 'thing formed of him that formed it': or, 'pot of the potter': same word as earlier in verse.

17. 'garden land,' same word as 'Carmel.'

9 Faint ye, and fall away, and stagger drunkenly, not with strong drink, nor with wine.

10 For the Lord hath given you to drink with a spirit of slumber, and will close their eyes, and their prophets' and their rulers' eyes; they it is that see the hidden things.

11 And all these words shall be as the sayings of this book that is sealed, and if they give it to a man that knoweth letters, saying, Read these; then he shall say, I cannot read, for it is sealed.

12 And this book shall be given into the hands of a man such as knoweth not letters, and one shall say to him, Read this; and he shall say, I know not letters.

13 And the Lord said, This people draweth near me, with their lips they honour me, but their heart is far from me; but in vain do they worship me, teaching the commandments of men, and doctrines.

14 Therefore behold, I will proceed further to change this people; and I will change them, and will destroy the wisdom of the wise, and the prudence of the prudent will I hide.

15 Ah, they that take counsel deeply, and not through the Lord; ah, they that take counsel in secret, and their works shall be in darkness, and they shall say, Who hath seen us? and who shall find us out, or what we do?

16 Shall ye not be reckoned as the potter's clay? Shall the thing formed say to him that formed (it), Thou didst not form me: or the thing made to him that made it, Thou didst not make me with understanding?

17 Is it not yet a little while, and Lebanon shall be changed (to be) as mount Carmel, and mount Carmel shall be reckoned for a forest?

9. 'fall away': or, 'be astonished,' 'amazed.'

11. 'the book,' BQ.

13. 'draweth near me with their mouth, and with their lips they...' &c. B. (Cf. Matt. xv. 7, Mark vii. 6.) See Burkitt, *Tyconius*, p. cviii.

15. Omit 'and not through...in secret,' B*.

16. 'it,' B. Not expressed in NAQ.

17. Omit 'mount' second time before 'Carmel,' N*B.

18 And in that day shall the deaf hear the words of a writing, and the eyes of the blind shall see out of gloom and out of darkness.

19 And the meek shall add to their joy in the LORD, and the poor among men shall exult in the Holy One of Israel.

20 For the terrible one is at an end, and all is over with the scoffer, and all that watched for iniquity are cut off:

21 That make a man offend by a word, and lay a snare for him that convinceth in the gate; and turn aside the righteous with emptiness.

22 Therefore thus saith the LORD concerning the house of Jacob, he that redeemed Abraham; Not now shall Jacob be ashamed, neither shall his face now be pale.

23 For when he seeth his children, the work of my hands, in the midst of him, they shall count my name holy, and count holy the Holy One of Jacob, and fear the God of Israel.

24 And they that err in spirit shall learn discernment, and they that murmur shall receive instruction.

XXX. 1 Ah, the rebellious sons, saith the LORD, that take counsel, and not of me; and weave a web, and not with my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the stronghold of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the stronghold of Pharaoh be to you a shame, and the trust in the shadow of Egypt your confusion.

21. Or, 'offend in a cause.'

22. Or, 'to the house of Jacob.'

23. Or, 'when his children see the work...' 'count holy': or, 'sanctify.'

1. 'weave a web': or, 'cover with a covering': or, 'pour a libation': cf. xxix. 10. Very doubtful.

2. Perhaps, 'are on their way to go down into E.' 'trust': or, take refuge, and correspondingly ver. 3.

18 And in that day shall the deaf hear the words of a book, and they that are in the darkness, and that are in the mist, the eyes of the blind shall see.

19 And the poor shall exult because of the Lord, and they that were despaired for among men shall be filled with joy.

20 The transgressor hath failed, and the overweening man is perished, and they that transgressed for evil doing are utterly destroyed,

21 And they that cause men to err in a word; and all them that convince in the gates shall they set as a stumblingblock, and they turned aside the just among the unjust.

22 Therefore thus saith the Lord upon the house of Jacob, which he separated from (among) Abraham, Jacob shall not now be ashamed, nor Israel now change his face:

23 But when they see their children, my works, they shall sanctify my name because of me, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 And they that wander in spirit shall learn prudence, but they that murmur shall learn to hearken, and the stammering tongue shall learn to speak peace.

XXX. 1 Ah, rebel children, thus saith the Lord: ye took counsel, and not through me, and made agreements, not through my spirit, to add sins upon sins:

2 They that walk to go down into Egypt, but they asked not me; that they might be helped by Pharaoh, and sheltered by the Egyptians.

3 For Pharaoh shall be your shelter to your shame, and to them that trust in Egypt a reproach.

21. 'because they turned,' B. 'among the unjust': or perhaps, 'unjustly.'

22. Omit 'Israel,' B.

23. Possibly, 'But when his children see...' B has 'sanctify' twice in aor. subj.

24. 'and the stammering...peace.' Marked as doubtful in BQ. See xxxii. 7.

1. Omit 'thus,' B: omit 'and' after 'counsel,' NBQ.

4 For his princes are at Zoan, and his messengers have reached Hanes.

5 All shall be ashamed of a people that shall not profit them, not for a help nor profit, but for a shame, and also a reproach.

6 The burden of the beasts of the south country.

Through a land of distress and anguish, whence are the lioness and lion, viper and flying fiery serpent, they carry their riches on the shoulder of young asses, and their treasures upon the bunches of camels, to a people that shall not profit.

7 And Egypt, vain and empty will be their help; therefore I cry concerning this, Rahab are they, a sitting still.

8 Now go, write it on a tablet before them, and inscribe it in a book, and let it be for an after day, for ever and ever :

9 For it is a rebellious people, lying sons, sons that will not hear the law of the LORD :

10 Which say to the seers, Ye shall not see, and to them that have visions, Have visions not of right things, speak unto us smooth things, see delusive visions.

11 Remove you out of the way, turn aside out of the path; make to cease from before us the Holy One of Israel.

12 Therefore thus saith the Holy One of Israel : Because ye reject this word, and trust in oppression and crookedness, and stay thereon ;

13 Therefore this iniquity shall be to you as a falling breach, swelling out in a high wall, whose breaking cometh suddenly, in a moment.

4. Or, 'When his princes shall be at Z.,' &c.

7. Lit. 'in vain and emptily will they help.'

8. 'before them': or, 'among (lit. with) them.'

9. 'lying,' or, 'renegade sons,' cf. lix. 13.

11. 'cease': word means 'to sit still,' as ver. 7.

4 For there are in Tanis chieftains, evil messengers :

5 In vain shall they weary themselves with a people that shall not profit them, neither for help nor for profit, but for shame and reproach.

6 The vision of the fourfooted beasts that are in the wilderness.

Amid the affliction and the straitening, a lion, and a lion's whelp : thence also serpents, and the offspring of flying serpents ; men who brought their wealth upon asses and camels to a nation which shall not profit them [for help, but for shame and reproach].

7 The Egyptians will profit you in vain and emptily ; declare to them, This your consolation is vain.

8 Now therefore sit and write this upon a tablet, and in a book, that these things shall be for days of times and even for ever.

9 For it is a disobedient people, lying sons, who were not willing to hear the law of God,

10 They which say unto the prophets, Declare not unto us, and to them that see visions, Talk not unto us...but talk to us and declare unto us another beguiling,

11 And turn us away from this way ; take away from us this path, and take away from us the oracle of Israel.

12 Therefore thus saith the Lord, the Holy One of Israel, Because ye were disobedient to these words, and hoped in a lie, and because thou didst murmur, and trusted in this word,

13 Therefore this sin shall be to you like a suddenly falling wall of a city that hath been taken, whereof the ruin cometh suddenly.

5. 'shall not profit them for help, but for shame' &c., **N*B**.

6. Omit 'flying,' **B**. Omit '[for help &c.],' **B**: cf. ver. 5.

7. 'consolation': or, possibly, 'appeal': cf. xxviii. 29.

8. 'for days by occasion,' (?) **B**.

12. Omit 'the Lord,' **B**.

13. 'of a *strong* city,' **NBQ**.

14 And he shall break it as a potter's jar is broken, shivering it unsparingly; and there shall not be found a sherd among the shivered fragments thereof, to take fire from the hearth, or to draw water from a cistern.

15 For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved: in quietness and in confidence shall be your strength; and ye were unwilling.

16 And ye said, No: for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand from before the rebuke of one, before the rebuke of five shall ye flee, till ye be left as a mast upon the top of a mountain, and like the ensign on the hill.

18 And therefore will the LORD wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; happy are all that wait for him.

19 For a people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; as he heareth it, he answereth thee.

20 And the Lord shall give you the bread of affliction, and water of oppression; and thy teachers shall not withdraw any more, and thine eyes shall see thy teachers:

18. Some read, with a few MSS.: 'be silent' (𐤒 for 𐤒) for 'be exalted.'

19. Some render, 'For, O people that dwellest,...': 'surely be gracious,' verb repeated.

20. Many render, 'Though the Lord give...yet thy teachers,' &c. Ewald, Kay, Wellhausen, Rob. Smith, with Vulg., take 'teachers' as a rare form of the singular (verb, which however precedes, is singular). 'Bread of affliction, &c.' Some interpret as=in short, scant measure: panem arctum, aquam brevem, Vulg.

14 And the ruin of it shall be as the breaking of an earthen vessel, a small piece of a jar, so that one cannot find among them a sherd wherein thou canst take up fire, or wherein thou canst <take away> a little water.

15 Thus saith the Lord, the Holy One of Israel, When thou shalt turn and lament, then shalt thou be saved, and learn where thou wast (placed): when thou hadst thy trust in vanities, your strength became vain: and ye would not hear.

16 But ye said, We will flee upon horses; therefore shall ye flee: and ye said, We will be mounted on swift (ones); therefore shall they that pursue you be swift.

17 And a thousand shall flee because of the voice of one: and because of the voice of five shall many flee; until ye be left as a mast upon a mountain, and as (one) bearing a standard upon a hill.

18 And again will God wait, that he may pity you, and for this cause will he be exalted, that he may have mercy on you, because the Lord your God is a judge; and where will ye leave your glory? Blessed are all they that wait upon him.

19 For a holy people shall dwell in Zion; and Jerusalem wept sore, Have mercy on me: and he will have mercy on the voice of thy cry; when he saw, he hearkened unto thee.

20 And the Lord shall give to you bread of affliction, and scant water; and no longer shall they that beguile thee draw near to thee; for thine eyes shall see them that beguile thee,

14. 'small pieces,' **NBQ**. MSS. **ANBQ** &c. read *ἀποσυρῆις*, hardly intelligible, unless the verb could mean 'make to hiss,' i.e. boil (water). Translation renders *ἀποσυρῆις*, read by 7 cursives, 104 106 109 198 &c. If this is right, AB &c. give here the opposite error to that of O.L. in chap. v. 26, see note there.

15. 'the Lord' repeated, **BQ**.

16. 'And we will' (omit 'ye said'), **BQ**. 'We will be (depend?) on swift horsemen,' **BQ**.

17 init. Omit 'And' **B**.

18. Omit 'and where...glory?' **B** (cf. x. 4). Omit 'all,' **NBQ**.

19. **NBQ** omit 'and' before 'he will have mercy': **BQ** insert 'on thee.'

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it: when ye turn to the right hand, and when ye turn to the left.

22 And ye shall defile the covering of thy graven images of silver, and the overlaying of thy molten images of gold; thou shalt scatter them as an unclean thing; thou shalt say unto it, Begone!

23 And he shall give the rain of thy seed, with which thou shalt sow the ground; and bread, the increase of the ground, and it shall be rich and fat: in that day shall thy cattle feed in a broad pasture.

24 And the oxen and the young asses that till the ground shall eat salted provender, winnowed with the shovel and with the fan.

25 And there shall be, upon every high mountain, and on every uplifted hill, channels and streams of waters in the day of the great slaughter when the towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the hurt of his people, and healeth the stroke of its wound.

27 Behold, the Name of the LORD cometh from far; burning his anger, and denseness of rising smoke; his lips are full of indignation, and his tongue like devouring fire.

28 And his breath is as an overflowing stream, dividing even to the neck, to shake the nations in the shaking sieve of vanity; and a bridle that leadeth astray shall be in the jaws of peoples.

29 Your song shall be like the night when a feast is kept holy; and joy of heart, like his that marcheth with the flute, to go into the mountain of the LORD, to the Rock of Israel.

22. 'molten image,' undistinguishable from word rendered 'covering' in ver. 1.

27. 'denseness,' lit. 'heaviness': akin to usual word for 'weight,' 'glory.' 'rising smoke,' word near akin to 'burden' = oracle, utterance, as xiii. 1 &c.

21 And thine ears shall hear the words of the beguilers behind thee ; it is they who say, This is the way, let us walk in it, whether to the right hand or to the left.

22 And thou shalt remove the idols, overlaid with silver and with gold ; thou shalt make them small, and shalt scatter them away as the water of her that sitteth apart, and as dung shalt thou remove them.

23 Then shall the rain be upon the seed of thy land, and the bread of the increase of thy land shall be plenteousness, and shall be fat ; and thy cattle shall feed in that day in a rich place and a large.

24 Your bulls, and your oxen that plough the land, shall eat bran prepared for them winnowed with barley.

25 And there shall be, upon every high mountain, and upon every lofty hill, flowing water in that day, when many perish, and when towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day when the Lord healeth the breaking of his people, and shall heal the pain of thy wound.

27 Behold, the name of the Lord cometh after long time, burning is his wrath ; with glory is the oracle of his lips, his oracle is full of wrath, and the wrath of his anger shall devour like fire.

28 And his breath, like water sweeping in a torrent-bed, shall come even to the neck, and shall be divided, to confuse nations, in vain error ; and vain error shall pursue them, and shall lay hold on them, face to face.

29 Ought ye to rejoice continually, and to enter continually into my holy places as though feasting, and to enter in as though in joy, with the pipe, into the house of the Lord, to the God of Israel ?

22. 'And thou shalt defile,' **SB**.

24. 'with (lit. among) winnowed barley,' **B**.

25. Omit 'and' in last clause, **B**.

27. 'burning wrath' (omitting article), **B**.

28. 'and error' (om. 'vain'), **S*BQ**.

29. 'house': 'mountain of the Lord,' **SBQ**.

30 And the LORD shall cause the majesty of his voice to be heard, and the lighting down of his arm to be seen, with fury of anger, and flame of devouring fire; scattering, rainstorm, and hailstone.

31 For at the voice of the LORD shall Asshur be affrighted; with the rod shall he smite.

32 And every passing of the staff of destiny, which the LORD shall make to light on him, shall be with tabrets and harps; and with waving wars shall he fight against her.

33 For a burning place is made ready from yesterday; even it is prepared for the king; he hath made it deep, and hath made it broad; its pile fire and much wood; the breath of the LORD, like a stream of brimstone, burneth against it.

XXXI. 1 Ah, they that go down to Egypt for help; and they stay on horses, and trust in chariots, for they are many, and in horsemen, for they are very strong; and they look not unto the Holy One of Israel, neither inquire of the LORD!

2 And he also is wise; and bringeth evil, and removeth not his words; and he riseth up against the house of evil doers, and against the help of them that work naughtiness.

3 And the Egyptians are men, and not God: and their horses flesh, and not spirit: and the LORD shall stretch out his hand, and he that helpeth shall stumble, and he that is holpen shall fall, and they all shall come to an end together.

30. 'scattering': or, 'bursting' (of clouds).

31. 'affrighted': or, 'broken.'

32. Obscure. 'fight against them,' Heb. marg.

33. Heb. Tophthē: 'an abomination,' Delitzsch (a place so called in Valley of Hinnom).

1. Or, 'seek the LORD!'

2. 'help,' i.e. 'helpers.'

30 And God shall make the glory of his voice heard, even to show the wrath of his arm with wrath and anger and devouring flame, he shall thunder violently (upon them), and like water and hail descending with violence.

31 For through the voice of the Lord shall the Assyrians be vanquished, with the wound wherewithsoever he smiteth them.

32 And it shall be unto him round about, whence was his hope of help, wherein he himself trusted; they, with tabrets and harp, shall turn and make war upon him.

33 For thou shalt not be deceived before the days: was it also prepared for thee to reign? a deep trench, layers of wood, fire and much wood? the wrath of the Lord is as a trench burning with brimstone.

XXXI. 1 Ah, they that go down into Egypt for help; that trust in horses and in chariots, for they are many, and in horses, they are a great multitude; and trusted not in the Holy One of Israel, and sought not God.

2 And, wise himself, he brought evils upon them; and his word shall not be set at nought; and he shall rise up against the houses of wicked men, and against their vain hope,

3 An Egyptian, a man, and not a god: the flesh of horses, and there is no help (in them); but the Lord shall set his hand against them, and they that (come to) help shall weary themselves, and all shall perish together.

30 init. 'And the Lord shall...', B. Probably should be 'and shall show,' *δέλξει* for *δείξει* (ostendet, Vulg.). '...flame, with violent thunderings, and like...' B.

31. A reads 'shall smite' (ungrammatical, fut. with *ἀν*).

32. 'his,' dat. case. B reads 'their,' gen. plur.

33. Text uncertain. 'Tophthē' read as 2nd pers. of a verb, 'deceive,' as in Job xxxi. 27, but except 48 308, all mss. insert an *ι*, making the verb 'demand of,' or something near it. The negative is doubtful, but the clause *may* be interrogative. *οὐ γάρ*, NQ. *οὐ γάρ σὺ*, A. *σὺ γάρ*, B. 'for thee' doubtful. Some mss. (NAB*) read *σὺ*, nomin.

1. 'sought not the Lord,' B.

4 For thus said the LORD unto me, As the lion growleth, and the young lion over his prey, against whom a multitude of shepherds is called forth: at their voice he is not affrighted, and at their uproar he is not dismayed; so shall the LORD of Hosts come down to fight against mount Zion, and against the hill thereof.

5 As birds hovering, so will the LORD of Hosts protect Jerusalem; protecting and rescuing, passing over, and setting free.

6 Return ye unto him from whom they have deeply revolted, O children of Israel.

7 For in that day they shall reject every man his false gods of silver, and his false gods of gold, which your own hands have made you, a sin.

8 And Asshur shall fall, by the sword of no man, and the sword, of none born of men, shall devour him; and he shall flee from before the sword, and his young men shall be for tribute.

9 And his rock shall pass away, from fear, and his princes be frightened from the standard, saith the LORD, who hath his fire in Zion, and his furnace in Jerusalem.

XXXII. 1 Behold, a king shall reign in righteousness, and (as) for princes, they shall rule in judgment.

2 And a man shall be as a hiding place from the wind, and a covert from the rainstorm; as channels of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be closed, and the ears of them that hear shall hearken.

4. 'fight against mount Zion.' So Delitzsch, Kay, Driver, Hitzig, Naegelsbach: cf. xxix. 7. W. E. Barnes, 'against,' but with an ellipse, changing the sense: 'upon,' Gesenius, Ewald, Alexander, Cheyne: others 'for' (Alb. Barnes) or 'concerning.'

8. 'young men': or, 'chosen': cf. xl. 30, and Ps. lxxviii. 31, 63 (A.V. and P.B.): 'be for tribute': or, 'shall be melted' (in flight, or with fear).

9 init. Or, possibly, 'And he shall pass by his rock...'

2. 'a man': or, 'each one,' Delitzsch, Gesenius, Ewald: 'a great man,' Cheyne. 'a great rock': lit. 'heavy' ('huge,' Cheyne).

4 For thus saith the Lord to me, Like as if the lion or the whelp crieth out over the prey, which he hath taken, and roareth over it until the mountains be filled with his voice ; and they were vanquished, and cowered before the greatness of his wrath ; so shall the Lord of Hosts come down to fight against the mount Zion, and against her mountains.

5 As birds flying, so will the Lord hold a shield to defend Jerusalem, and will deliver it, and preserve it, and will save it.

6 Turn you, ye that counsel the deep counsel, and the disobedient ;

7 For in that day shall men disown the works of their hands, those of silver, and those of gold, which their hands have made.

8 And Asshur shall fall ; not the sword of a man, nor the sword of mankind, shall devour him ; and he shall flee, not from before a pursuer ; but the young men shall be vanquished.

9 For they shall be encompassed by a rock, as with a palisade, and shall be vanquished, and he that fleeth shall be taken.

Thus saith the Lord, Happy is he who hath a seed in Zion, and kinsmen in Jerusalem.

XXXII. 1 For behold, a just king shall reign, and rulers shall rule with judgment.

2 And the man shall be, hiding these sayings, and he shall be hidden as from rushing water ; and he shall appear in Zion as a rushing river, glorious in a thirsting land.

3 And no longer shall they put their trust in men, but they shall lend their ears to hear.

4. 'Like as if': 'Like as when,' Q: 'Like as' with subj. (scarcely grammatical) B. 'fight against': or, 'come down upon...to fight' (less likely Greek). Omit 'and' after 'Zion,' **NBQ** &c.

5. 'Lord of Hosts,' **NB**: **N*B** repeat following verb.

6. A perhaps rather, 'ye that (have) counselled...' fin. Add '(ye) children of Israel,' B. (A. Th. S.).

8. 'a man...' 'mankind...' or as ii. 9, v. 15. 'a pursuer': 'a sword,' **NBQ**. 'vanquished': lit. 'for a vanquishing.'

9. 'he that fleeth...' Cf. xiii. 15.

2. '*his* sayings,' **NBQ**.

4 And the heart of the hasty shall have discernment to know, and the tongue of the stammerers shall be quick to speak clearly.

5 The fool shall no more be called noble, nor the mean spoken of as liberal.

6 For the fool will speak folly, and his heart will work naughtiness, to do impiety, and to speak error against the LORD, to empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 And the means of the mean are evil; it is he that deviseth plots to destroy the meek with words of falsehood, even when the needy speaketh judgment.

8 But the noble deviseth noble things; and he shall stand firm on noble things.

9 Rise up, ye women that are at ease; hear my voice: ye confident daughters, give ear unto my speech.

10 In a year, and days over, shall ye be disquieted, ye confident ones; for the vintage is at an end, the gathering shall not come.

11 Tremble, ye women that are at ease: be disquieted, ye confident ones; strip you, and make you bare, and gird (sack-cloth) upon your loins.

12 They shall smite upon the breasts, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all houses of joy (in) the exultant city.

14 For the palace is forsaken: the uproar of the city deserted; hill and watchtower serve for caves for ever, a joy of wild asses, a pasture of flocks:

4 fin. Lit. 'to speak clearnesses.'

7. 'means': or, 'instruments': but Heb. has an apparent play on words. 'judgment,' i.e. right.

10 init. Lit. 'Days upon a year...'

12. 'smite upon,' or, 'lament for...' 'breasts': perhaps a play on words with 'fields.'

13 fin. Or, 'of the ex. city.'

14. 'uproar...deserted': or, 'multitude of the city a solitude.'

4 And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace.

5 And no longer shall they bid the fool to rule, and no longer shall thy servants say, Hold thy peace.

6 For the fool will speak folly, and his heart will imagine vain things, to fulfil transgressions, and to utter error against the Lord, to scatter hungry souls abroad, and to make empty the souls that thirst.

7 For the counsel of the wicked doth counsel transgressions, to destroy the humble with unjust words, and to scatter the reasonings of the humble in judgment.

8 But the godly counselled prudent things, and this counsel shall abide.

9 Ye wealthy women, stand up, and hear my voice; ye daughters in hope, hearken to my words.

10 For the days of a year call to remembrance in pain, with hope; the vintage is consumed, the sowing is ceased, and shall no longer come.

11 Be astonished, be grieved, ye confident women; strip yourselves, be bare, gird sackcloth upon your loins.

12 And smite yourselves upon the breasts, for a field of desire, and the fruit of the vine.

13 The land of my people, the thorn and grass shall come up, and joy shall be removed from every dwelling. A wealthy city,

14 Desolate houses: they shall abandon the wealth of a city, and desirable houses; and the villages shall be caverns for ever, a joy of wild asses, feeding places of shepherds,

4. 'shall draw near to hear,' B.

6. 'he will make empty,' B.

7. 'will counsel transgressions,' BQ: 'scatter the words,' **NBQ**.

10. 'the vintage is consumed, is ceased, shall,' &c. B.

11. Omit 'sackcloth upon...', BQ.

12. 'from desire for a field' (?), **N*BQ**.

14. 'city, houses of desire,' **N*B**.

15 Until a spirit be poured out upon us from on high, and the wilderness become a garden-land, and the garden-land be counted for a forest.

16 And judgment shall rest in the wilderness, and righteousness dwell in the garden-land.

17 And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence for ever.

18 And my people shall abide in a home of peace, and in secure dwellings, and in quiet resting-places.

19 And it shall hail at the downfall of the forest; and the city shall lie low in lowliness.

20 Happy are ye, that sow beside all waters; that send forth the foot of the ox and the ass.

XXXIII. 1 Ah, thou that spoilest, and thyself art not spoiled; and dealest treacherously, and they have not dealt treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt have succeeded in dealing treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble.

3 At the voice of the uproar the peoples flee; at the lifting up of thyself the nations are scattered.

4 And your spoil shall be gathered as the caterpillar gathereth; as locusts run to and fro, shall they run upon it.

15. 'poured out': lit. emptied, cf. liii. 12; 'garden-land,' Heb. Carmel.

16. 'rest,' or, 'abide in.'

17. 'effect': lit. labour, service.

19. 'low in lowliness': i.e. 'utterly low' in humiliation: or, 'low in a low place.'

20. Or, upon all waters.'

1. 'succeeded': or, 'finished': some propose to get this meaning by reading verb with נ for י.

4. 'caterpillar': lit. 'consumer,' 'devourer': prob. a name for a locust in some form (cf. Joel i. 4). 'shall they...' verb is singular, with indefinite subj.

15 Until there come upon you a spirit from on high. And Carmel shall be desolate, and Carmel shall be reckoned as a forest.

16 And judgment shall rest in the wilderness, and righteousness shall dwell in Carmel.

17 And the works of righteousness shall be peace, and righteousness shall obtain rest, and they shall be confident ones for ever.

18 And his people shall dwell in a city of peace, and shall dwell in confidence, and they shall rest amid wealth.

19 And the hail, if it descend, shall not come upon you. And they that dwell in the forests shall be confident, as they in the plain.

20 Blessed are they that sow upon every water, where ox and ass treadeth.

XXXIII. 1 Ah, for them that ill-treat you, but you none ill-treateth; and he that setteth at nought setteth not you at nought; they that set at nought shall be taken and shall be delivered up; and like a moth upon a garment, so shall they be crushed.

2 O Lord, have mercy upon us, for in thee do we trust; the seed of the disobedient hath fallen into destruction, but our salvation is in a time of affliction.

3 Because of the voice of the fear of thee, peoples shrank away, from the fear of thee, and the nations were scattered.

4 But now shall your spoils, from small and great, be gathered together; like as if one gathereth locusts, so shall they make sport upon you.

17. 'they shall be' not expressed in **N***BQ.

19. Omit 'they,' **NB** (they that dwell, Q) before 'in the plain.'

1. A reads 'he that setteth at nought for you setteth not at nought,' order making sense doubtful.

3. Omit 'of thee' before 'peoples,' B.

4. 'from': 'of small and great,' **NBQ**. 'a locust,' B (cf. sing. in Exod. x. 4, &c.): or, 'dwelleth among high ones,' **NAQ**.

5 The LORD is exalted, for he dwelleth in the height ; he hath filled Zion with judgment and righteousness.

6 And there shall be faithfulness in thy times ; power of salvation, wisdom and knowledge : the fear of the LORD, that is his treasure.

7 Behold, their valiant ones cry without ; the messengers of peace weep bitterly.

8 The highways lie waste, the wayfaring man is ceased ; he hath broken the covenant, despised cities, regardeth not man.

9 The earth mourneth, languisheth ; Lebanon is ashamed, withereth ; Sharon becometh like a desert ; and Bashan and Carmel shake off (their leaves).

10 Now will I rise, saith the LORD ; now will I exalt myself ; now will I lift up myself.

11 Ye shall conceive hay, ye shall bring forth stubble ; your breath is fire which shall devour you.

12 And peoples shall become burnings of lime ; thorns cut up, they shall burn in the fire.

13 Hear, ye that are far, what I have done ; and ye that are near, acknowledge my might.

14 The sinners are afraid in Zion ; trembling hath seized the impious. Who among us can sojourn with devouring fire ? who among us can sojourn with everlasting burnings ?

15 He that walketh in righteousness, and speaketh uprightness ; that rejecteth the gain of oppressions, that shaketh his hands from taking hold on a bribe, that stoppeth his ear from hearing of bloodshed, and closeth his eyes from seeing evil :

5. 'exalted': or, 'secure' (which sense at any rate underlies the word).

7. 'their valiant ones': doubtful, and the vowel-points must be altered to give this sense. Heb. text, as printed, suggests some form of a verb. Some render 'the Ariels': i.e. 'lions of God,' cf. xxix. 1.

15. 'bloodshed,' lit. 'bloods.'

5 Holy is God that dwelleth on high ; Zion is filled with judgment, and with righteousness.

6 By a law shall they be delivered up ; in treasures is your salvation ; therein is wisdom and knowledge, and reverence towards the Lord ; these are the treasures of righteousness.

7 Behold now, in your fear shall they be afraid ; they whom ye feared shall be afraid because of you ; for messengers shall be sent, claiming peace, weeping bitterly, entreating for peace.

8 For their paths shall be made desolate ; for the fear of the nations is ceased, and their covenant with these is removed, and ye shall not reckon them as men.

9 The earth mourneth, Lebanon is ashamed, Sharon becometh marshes ; Galilee shall be made manifest, and Carmel.

10 Now will I rise up, saith the Lord, now will I be glorified, now will I be uplifted.

11 Now shall ye see, now shall ye be ashamed ; vain shall be the strength of your spirit, fire shall devour you.

12 And the nations shall be burnt up, as a thorn cast upon a field and burnt up.

13 They that are from afar off shall hear what I have done ; they that draw near shall learn my strength.

14 The transgressors in Zion have stood aloof : trembling shall take hold of the ungodly. Who shall declare unto you that a fire is burning ? who shall declare unto you the place that is for ever ?

15 One that walketh in righteousness, speaking in a straight way, hating transgression and wrong doing, and shaking off his hands from gifts ; that maketh his ears dull, that he may not hear a judgment of blood ; that closeth his eyes, that he may not see wrongdoing,

5. 'with (gen.) judgment ; and by righteousness,' B.

6. 'therein,' lit. 'there' : 'wisdom cometh,' B.

7. 'shall *these* be afraid,' BQ. 'shall cry out because of you ; messengers shall be sent, weeping &c.,' N*B.

8. Omit 'for' after 'desolate,' NBQ.

9. 'made manifest' : or, 'laid bare' (?).

11. For 'be ashamed,' N*BQ have 'perceive' : cursives are divided.

16 He shall inhabit heights, fortresses of rocks (are) his high place; his bread is given him, his water is sure.

17 Thine eyes shall see a king in his beauty; they shall behold a land of distances.

18 Thine heart shall meditate on terror. Where is he that counted? where he that weighed? where he that counted the towers?

19 Thou shalt not see the stubborn people, a people too deep of language to be heard; of a stammering tongue, there is no discerning.

20 Look upon Zion, the city of our appointed assembly; thine eyes shall see Jerusalem a habitation of security, a tent that shall not be removed; its stakes shall not be plucked up for ever, and all its cords are unbroken.

21 But there in majesty the LORD will be for us a place of rivers, of canals wide stretching; thereon shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king: he will save us.

23 Thy cords are loosed, they cannot firmly fix their pole; they have not spread out the banner; then was divided the prey of plunder in abundance; lame men do spoil spoil.

24 And the inhabitant shall not say, I am sick; the people that dwelleth therein is forgiven (its) iniquity.

16. 'high place': or, 'refuge,' 'stronghold.'

17 fin. Many comm. transl. 'a far-stretching land': but in Isai. xxxix. 3, Jer. viii. 19, a 'land of distance,' sing. almost certainly means 'a distant land.' Cf. xlv. 11.

20. Or, 'festal,' 'solemn assembly.' 'be removed': or, 'wander.'

21. 'canals,' lit. Niles, Nile-arms, as in ch. xix. 'gallant': or, 'majestic': same epithet as 'in majesty' preceding.

22. 'lawgiver,' lit. inscriber: 'governors,' Judg. v. 9.

23. Usually taken not of a tent, as ver. 20: so however Kay, W. E. Barnes: but of a ship, in which case 'pole' = 'mast,' and 'banner' (but doubtfully) stands for 'sail.' 'firmly,' or, 'upright': many take it as noun = *the socket* of the pole.

24. i.e. 'no inhabitant shall say,' &c.

16 He shall dwell in a lofty cavern of a strong rock ; bread shall be given unto him, and his water (is) sure.

17 Ye shall see a king with glory, and your eyes shall behold a land from afar off.

18 Your soul shall meditate on the fear of the Lord ; where are the scribes ? where are the counsellors ? where is he that counted them that were nourished up together,

19 A small and a great people ? with whom they took not counsel, neither understood he their deep speech :

20 Behold Zion our city, our salvation ; thine eyes shall see Jerusalem, it is a wealthy city, tents which shall not be shaken, nor shall the stakes of the tent thereof be disturbed for ever, nor its cords broken :

21 For the name of the Lord is great. Ye shall have a place, rivers and canals, wide and spacious ; thou shalt not go by this way, neither shall a ship go driving along.

22 For my God is great ; he will not pass me by ; the Lord is our judge, the Lord is our ruler, the Lord is our king ; the Lord, he shall save us.

23 Thy cords are broken, for they were not strong ; thy mast hath bent, it will not loosen the sails, it will not lift up a signal, until it be given up for plunder ; therefore shall many lame take plunder.

24 And the people that dwelleth among them shall not say, I am faint ; for their sin is forgiven.

17. Omit 'and' after 'glory' **N*B**.

18. 'Our soul,' **NB** : 'shall meditate on fear,' **NBQ**. Omit 'together' **B**.

19. '*he* took not,' **B**.

21. '(is) great to you,' **NBQ**.

22. Corrector of **A** inserts 'the Lord our father,' either as subject to 'pass me by' or = *is* our father, before '...is our judge.'

23. 'loosen sails,' 'lift up signal,' duplicate renderings. **A** has 'take' in aor. subj. instead of future.

24. 'is forgiven': verb should prob. be accented as aorist indic. without augment (rather than subj.).

XXXIV. 1 Come near, ye nations, to hear; and hearken, ye peoples; let the earth hear, and the fulness thereof; the world, and all that come forth of it.

2 For the LORD hath indignation against all nations, and fury against all their host; he hath laid them under the ban, he hath given them to slaughter.

3 And their smitten shall be cast out, and their carcases, their stink shall go up, and mountains shall be melted with their blood.

4 And all the host of heaven shall waste away, and the heavens shall be rolled up as a scroll, and all their host shall fade, as a leaf fadeth from a vine, and as a fading (leaf) from a fig tree.

5 For my sword hath drenched itself in heaven; behold, it shall come down upon Edom, and upon the people of my ban, for judgment.

6 The LORD hath a sword, it is filled with blood, it is made rich with fat, with the blood of lambs and he goats, with the fat of the kidneys of rams; for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And wild oxen shall come down with them, and bullocks with bulls; and their land shall be drenched with blood, and their dust made rich with fat.

8 For the LORD hath a day of vengeance, and a year of recompense for the quarrel of Zion.

9 And her streams shall be turned into pitch, and her dust into brimstone; and the land thereof shall become pitch that burneth.

10 Night and day it shall not be quenched; for ever its smoke shall go up; from generation to generation it shall lie waste; for ever and ever there shall be none passing through it.

4. 'waste,' or, 'moulder away.'

7. 'come down,' i.e. to slaughter: some take it as = 'fall.'

8. Or, 'to plead for Zion.'

10. Some rearrange the clauses, joining the adverbial phrase of each clause to the previous one, and leaving the last unqualified. Cf. LXX.

XXXIV. 1 Draw near, ye nations, and hearken, ye rulers; let the earth hear, and they that dwell therein, the world, and the people that is in it.

2 For the wrath of the Lord is against all the nations, and anger against the muster of them; to destroy them, and to give them over to slaughter.

3 And their wounded shall be cast forth, and their dead, and their stink shall go up, and the mountains shall be wet with their blood.

4 And the heaven shall be rolled up like a book, and all the stars shall fall like leaves from a vine, and as leaves fall from a fig tree.

5 My sword is drunken in the heaven; behold, it shall descend upon Idumaea, and upon the people of perdition with judgment.

6 The sword of the Lord is filled with blood, it is enriched with fatness, and with the fat of goats and rams. For there is a sacrifice to the Lord in the land of Bozrah, and a great slaughter in Idumaea.

7 And the chief ones shall fall with them, and the rams and the bulls; and the earth shall be drunken with the blood, and shall be filled with the fat of them.

8 For it is the day of the judgment of the Lord, and the year of the recompense of the judgment of Zion.

9 And the torrents thereof shall be turned into pitch, and her land into brimstone; and her land shall be burning like pitch,

10 By night and day; and shall not be quenched for ever; and the smoke thereof shall ascend upward, it shall be desolated for generations.

1. 'they (that are) therein,' **SBQ**.

4. Begins 'And all the powers of the heavens shall melt, and the heaven &c.' **B** (so **Aq. Theod. Symm.**).

6. After 'fatness' insert 'with the blood of goats and lambs' **B** (**Symm.** nearly similarly). Omit 'the land of...' **SBQ**.

10. 'for generations thereof,' **B**: **N*B** add 'and for long time.'

11 But the pelican and the bittern shall possess it; and the horned owl and the raven shall dwell in it; and he shall stretch out upon it the line of wasteness and the plummet of void.

12 As for the nobles thereof, none shall be there to proclaim the kingdom; and all her princes shall be no more.

13 And her castles shall spring up (with) thorns; nettles and brambles in the fortresses thereof; and it shall be a habitation for jackals, a court for [daughters of] ostriches.

14 And desert creatures shall meet the wolves, and the shaggy beast shall call to his fellow; the screech owl surely shall repose there, and find for herself a resting-place.

15 There shall the arrowsnake make her nest, and lay, and hatch, and gather in her shadow; there surely shall the kites be brought together, each with her mate.

16 Inquire ye out of the book of the LORD, and read; none of these is missing, none shall want her mate; for my mouth, it hath commanded, and his spirit, it hath brought them together.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, to generation and generation shall they dwell therein.

XXXV. 1 The wilderness and the dry place shall rejoice; and the desert shall exult, and blossom like the narcissus.

2 It shall blossom abundantly and exult, yea with exultation and singing; there shall be given to it the glory of Lebanon, the honour of Carmel and Sharon: they shall see the glory of the LORD, the honour of our God.

11. 'bittern,' some render 'porcupine,' or 'hedgehog': 'plummet,' lit. 'stones.'

12. Very doubtful: some render 'there is no kingdom that they may proclaim.'

15, 16. 'each,' 'none,' are feminine: also 'mate.'

11 And birds, and hedgehogs, and ibises, and ravens shall dwell therein; and there shall be cast over it the measuring line of desolation, and satyrs shall dwell therein.

12 Her rulers shall not be; for her kings and her rulers and her great ones shall come to destruction.

13 And the thorn shall grow up upon her cities and upon her strongholds: and it shall be lurking places for owls and a court of ostriches.

14 And demons shall meet with satyrs, and shall call one to another; there shall satyrs rest, for they have found them a resting-place.

15 There doth the hedgehog nest, and the earth keepeth her young in safety; there do the hinds meet, and see one another's faces:

16 By number come they, and not one of them perisheth; none seeketh another; for the Lord hath commanded them, and his spirit hath brought them together.

17 And he himself shall cast lots for them, and his hand divideth (for them) to feed; inherit it for ever; for generations of generations shall they rest thereon.

XXXV. 1 Be thou glad, O thirsting desert; let the wilderness rejoice, and blossom as a lily;

2 And the desolate places of Jordan shall blossom and rejoice: and the glory of Lebanon is given unto it, and the honour of Carmel; and my people shall see the glory of the Lord, and the exaltation of God.

11 init. Omit 'and,' B. 'measuring line, &c.': or, the line of desolate measurement. 'satyrs': or, 'apes'? as xiii. 22.

12. Omit 'and her rulers' after 'kings' B*.

13. So A: cf. chap. v. 6, vii. 23, 25. 'Thorn trees,' NBQ.

14. 'when they have found' (participle), B.

16. The genders in this verse are variable.

17. 'ye shall inherit,' NB.

2. After 'blossom' about ten (Lucianic) cursives insert 'and shall run wild with wood' (lit. rejoice in wood). B omits 'and' before 'the glory of Leb.'

3 Strengthen ye the slack hands, and confirm the stumbling knees.

4 Say to the hasty of heart, Be strong, fear not: behold, your God, vengeance cometh, retribution of God; himself cometh, and will save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the burning sand shall become a pool, and the thirsty land springs of water; in the habitation of jackals, their lair, a court for reed and rush.

8 And a highway shall be there, and a way, and it shall be called the holy way; there shall not pass over it (any) unclean; and it is for them; and whosoever walketh in the way, and fools, shall not go astray.

9 No lion shall be there, nor shall the (most) violent of beasts go up thereon; it shall not be found there; and redeemed ones shall walk (there),

10 And the ransomed of the LORD shall return and come to Zion with song, and everlasting joy upon their head; they shall attain gladness and joy, and sorrow and sighing shall flee away.

XXXVI. 1 And it came to pass, in the fourteenth year of the king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to the king Hezekiah with a great army. And he took his stand by the conduit of the upper pool in the highway of the fuller's field.

7. 'burning sand.' Some render 'hot wind': others, 'mirage.' Only here and xlix. 10.

8. Or, 'even fools....'

2. Or, '*the* Rabshakeh,' as being a title—apparently=chief butler, in Hebrew: but prob. representing Assyrian word for *chief staff officer*.

3 Be strong, ye slackened hands, and feeble knees :

4 Give comfort, ye faint hearted ; be strong, fear not ; behold, our God will give a recompense of judgment, yea, will give ; he himself will come and save us.

5 Then shall the eyes of the blind men be opened, and the ears of deaf men shall hear.

6 Then shall a lame man leap as a hart, and the tongue of stammerers shall be clear, for there hath broken out water in the wilderness, and a torrent in a thirsting land.

7 And the waterless land shall become pools, and into the thirsting land shall come a fount of water ; there shall be joy of birds, beds of reed and pools.

8 A pure way shall be there, and it shall be called a holy way, and no unclean person shall pass by there, neither shall an unclean way be there ; but the dispersed shall walk upon it, and they shall not err.

9 And no lion shall be there, nor shall any of the evil beasts go up thereon, nor be found there ; but ransomed ones shall walk therein,

10 And (those) gathered together because of the Lord ; they shall return, and come to Zion with joy, and everlasting joy upon their head ; for on their head (shall be) praise and triumph, and joy shall take hold upon them ; fled away is pain, and grief, and sighing.

XXXVI. 1 And it came to pass, in the fourteenth year of the reign of Hezekiah, Sennacherib king of the Assyrians came up against the cities of Judah, that were strong, and took them.

2 And the king of the Assyrians sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah, with a great power ; and he stood in the watercourse of the upper pool, in the way of the fuller's field.

4. 'Give comfort': perhaps, to one another. 'giveth a recompense... and will give,' NBQ.

7. 'shall come': lit. 'shall be' (erased in A).

8. Omit 'and' before 'they,' B.

10. 'and they shall return,' N*B. Omit 'for on their head (shall be),' B*.

1 fin. Or, 'seized them' (in A).

2. 'pool,' or reservoir.

3 And there went out to him Eliakim, Hilki'ah's son, which was over the house, and Shebna the secretary, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say, I pray, to Hezekiah, Thus saith the great king, the king of Assyria, What trust is this wherewith thou trustest?

5 I say, It is only a word of the lips, counsel and strength for war: now, in whom trustest thou, that thou rebellest against me?

6 Lo, thou trustest on this bruised reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 And if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath removed, and said to Judah and Jerusalem, Ye shall worship before this altar?

8 And now, exchange pledges, I pray, with my lord the king of Assyria, and I will give thee two thousand horses, if thou be able to set for thyself riders upon them.

9 How then wilt thou turn away the face of one governor among the least of my lord's servants, and puttest thy trust in Egypt for chariots and for horsemen?

10 And now is it without the LORD that I am come up against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 And Eliakim said, and Shebna, and Joah, unto Rabshakeh, Speak, pray, unto thy servants in the Aramaean tongue, for we understand it: and speak not unto us in the Jewish tongue, in the ears of the people which are on the wall.

12 And Rabshakeh said, Is it to thy lord, and to thee, that my lord hath sent me, to speak these words? Is it not to the men that sit on the wall, to eat their own dung, and drink their own water with you?

3. 'recorder': or, 'remembrancer,' and so ver. 22.

5. Many propose to read 'Thou sayest,' altering a small letter to agree with the parallel passage in 2 Kings.

7. Or, 'and for that thou sayest to me....'

11. 'understand': lit. 'hear': so in LXX.

3 And Eliakim, the son of Hilkiash, the steward, went out to him, and Shebna the scribe, and Joah, the son of Asaph, the recorder.

4 And Rabshakeh said unto them, Say ye to Hezekiah, Thus saith the great king, the king of the Assyrians: why trustest thou?

5 Cometh there battle array in counsel, or in words of the lips? and now in whom dost thou trust, that thou resistest me?

6 Behold, thy trust is on this staff of reed, that is broken, upon Egypt: whosoever leaneth upon it, it will go into his hand; so is Pharaoh king of Egypt, and all they that trust in him.

7 But if ye say, We trust in the Lord our God:

8 Now join ye with my lord, the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to furnish men (to ride) upon them.

9 How, pray, can ye turn back the face of one governor? they are slaves that trust in the Egyptians, for horse and for horseman.

10 And now, are we come up without the Lord against this land, to war against it?

11 And Eliakim said unto him, and Shebna the scribe, and Joah, Speak unto thy servants in the Syrian tongue, for we understand (it); and speak not to us in the Jewish tongue; and why speakest thou in the ears of the men that sit upon the wall?

12 And Rabshakeh said to them, Hath my lord sent me to your lord, or to you, to speak these words; is it not to the men that sit on the wall, that they may eat dung and drink (their own) water with you together?

5. Lit. 'and in words,' in B.

9. 'turn against the face of the governors,' **N***B: 'of one governor' **N**^{cb}AQ &c.: 'trust in Egypt,' **N**B.

10. **N***B add, 'The Lord said unto me, Go up against this land, and destroy it' (a column ends here in A). So Aq. Th. Symm.

11. Omit 'the scribe,' BQ. 'Speak not,' (pres. tense), perhaps = do not go on speaking.... Omit 'that sit' B ('that are,' **N**Q).

13 And Rabshakeh stood, and cried with a great voice in the Jewish tongue, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you ; for he shall not be able to deliver you.

15 And let not Hezekiah make you trust in the LORD, saying, The LORD will safely deliver us ; this city shall not be given into the hand of the king of Assyria.

16 Hearken not to Hezekiah ; for thus saith the king of Assyria, Make agreement with me, and come out to me ; and eat ye everyone of his vine, and everyone of his fig tree, and drink ye everyone the waters of his cistern :

17 Until I come and take you away to a land like your own land, a land of corn and new wine, a land of bread and vineyards :

18 Lest Hezekiah entice you, saying, The LORD will deliver us. Have the gods of the nations delivered everyone his land out of the hand of the king of Assyria ?

19 Where are the gods of Hamath and Arpad ? where the gods of Sepharvaim ? and verily they have delivered Samaria out of my hand !

20 Who are they among all the gods of these lands, that have delivered their land out of my hand ? that the LORD should deliver Jerusalem out of my hand !

21 But they held their peace, and answered him not a word ; for the king's commandment was thus, saying, Ye shall not answer him.

22 And Eliakim came, the son of Hilkiah, that was over the house, and Shebna the secretary, and Joah, the son of Asaph, the recorder, unto Hezekiah, with clothes rent, and told him the words of Rabshakeh.

15. 'safely deliver': verb repeated in Heb.

16. 'agreement,' lit. 'blessing': freq. used in sense of *a present*.

20. Or, 'how much less shall the LORD...?' (Ver. 19 *b* is of course ironical, as translated).

13 And Rabshakeh stood, and cried with a great voice in the Jewish tongue, and said, Hear ye the words of the great king, the king of the Assyrians;

14 Thus saith the king: Let not Hezekiah deceive you with words, which shall not be able to deliver you.

15 And let not Hezekiah say to you, God will deliver us, and this city shall not be given up into the hand of the king of the Assyrians.

16 Hearken not to Hezekiah. Thus saith the king of the Assyrians, If ye will be blessed, come out to me, and ye shall eat everyone of his vine and his figs, and drink the water of your cistern;

17 Until I come and take you to a land, as (is) your own land, a land of corn and wine, and loaves, and vineyards.

18 Let not Hezekiah deceive you, saying, Your God will deliver us. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians?

19 Where is the god of Hamath and Arpad? and where is the god of the city of Sepharvaim? were they able to deliver Samaria out of my hand?

20 Which of the gods of all these nations delivered his land out of my hand? that God shall deliver Jerusalem out of my hand?

21 And they were silent, and none answered him a word, because the king had commanded that none should answer.

22 And Eliakim, the son of Hilkiyah, the steward, went in, and Shebna the scribe of the power, and Joah, the son of Asaph, the recorder, unto Hezekiah, with their clothes rent, and reported unto him the words of Rabshakeh.

14. 'which...': '*he* shall not be able,' B.

16. B reads 'brass' (copper?) for 'cistern': can this mean a vessel? See Soph. *El.* 758. For the var. reading, cf. *Ecclus.* l. 3.

18. Omit 'Your,' *N**B.

20. 'Who is there of the gods...nations, that delivered...' B.

22. 'reported': 'declared,' *NB*.

XXXVII. 1 And it came to pass, when the king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the house, and Shebna the secretary, and the elders of the people, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and chastisement, and contempt; for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his lord hath sent to reproach the living God, and will chastise the words which the LORD thy God hath heard; and thou wilt lift up prayer for the remnant that is found.

5 And the servants of the king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your lord, Be not afraid of the words which thou hast heard, where-with the young men of the king of Assyria have blasphemed me.

7 Behold, I will put a spirit in him, and he shall hear a message, and return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that he had broken up from Lachish.

9 And he heard say concerning Tirhakah king of Cush, He is gone forth to war against thee. And he heard, and sent messengers to Hezekiah, saying,

1. Lit. 'and he rent....'

4. Or, 'with which...hath sent (him) to reproach....'

XXXVII. 1 And it came to pass, when the king Hezekiah heard (it), he rent his clothes, and put sackcloth about him, and went up into the house of the Lord.

2 And he sent Eliakim, the steward, and Shebna, the scribe, and the elders of the priests, with sackcloth about them, unto Isaiah the prophet, the son of Amoz.

3 And they said to him, Thus saith Hezekiah, Today is a day of affliction, and reproach, and reproof, and anger; for the pang is come upon her that travaileth, and she hath not strength to bring forth.

4 The Lord God hear the words of Rabshakeh, with which the king of the Assyrians sent him to reproach the living God, and to reproach with the words which the Lord thy God hath heard; [and thou shalt pray to thy Lord] concerning these that are left.

5 And the servants of the king came to Isaiah;

6 And Isaiah said to them, 'Thus shall ye say to your lord, Thus saith the Lord, Fear not thou for the words which thou hast heard, wherewith the envoys of the king of the Assyrians have reproached me.

7 Behold, I will put a spirit in him, and he shall hear tidings, and return to his land, and he shall fall by the sword in his land.

8 And Rabshakeh returned, and came upon the king besieging Libnah: and the king of the Assyrians heard

9 That Tirhakah, king of the Ethiopians, had gone out to besiege him; and when he heard it, he turned away, and sent messengers to Hezekiah, saying,

2. 'and the elders...' **NBQ**. A reads, 'to the elders.'

4 init. 'The Lord thy God,' **NBQ**.

4. 'which the king...sent to reproach,' **NBQ**. **N^{cb}A** omit 'and thou shalt pray to thy Lord...' (**N*Q** have 'the Lord thy God').

5. 'the king Hezekiah,' **NB**.

7. 'I do put,' B.

8, 9. 'and he heard that he had departed from Lachish. And Tirhakah... went out...' B.

10 Thus shall ye say to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thyself hast heard what the kings of Assyria have done to all the lands, putting them under the ban ; and shalt thou be delivered ?

12 Did the gods of the nations, which my fathers destroyed, deliver them ? as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar ?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Ivvah ?

14 And Hezekiah took the letter from the hand of the messengers, and read it ; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of Hosts, God of Israel, that sittest upon the cherubim, thou art the God, thou alone, for all the kingdoms of the earth ; thou hast made the heavens and the earth.

17 Incline thine ear, O LORD, and hear ; open thine eyes, O LORD, and see ; and hear all the words of Sennacherib, which he hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the lands, and their land,

19 And have given their gods into the fire ; for they were no gods, but the work of men's hands, wood and stone ; and have destroyed them.

20 And now, O LORD our God, save us from his hand : and all the kingdoms of the earth shall know that thou art the LORD, thou alone.

16. 'sittest,' or, 'art enthroned upon': or, 'dwellest (between)'....

10 Thus shall ye say to Hezekiah, king of Judah, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given over into the hand of the king of the Assyrians.

11 Hast thou not heard what the kings of the Assyrians have done to all the earth, how they have destroyed it?

12 Did the gods of the nations, they whom my fathers destroyed, deliver them? Gozan, and Haran, and [Rezeph], which are in the land of [Telassar]?

13 Where are the kings of Hamath, and of Arpad? and of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah took the book from the messengers, and opened it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of Hosts, the God of Israel, that sittest upon the cherubim, thou alone art the God of every kingdom of the world; thou hast made heaven and earth.

17 Hearken, O Lord; look upon us, O Lord, and see the words of Sennacherib, which he hath sent to reproach the living God.

18 For in truth, the kings of the Assyrians have laid waste the whole world, and their country,

19 And cast their idols into the fire; for they were no gods, but the works of men's hands, wood and stone; and destroyed them.

20 But do thou, O Lord our God, save us out of their hand, that every kingdom of the earth may know that thou alone art God.

11 fin. Add 'and shalt thou be delivered?' B (Aq. Th. Symm.).

12. Or, 'Did the gods of the nations deliver them, whom my fathers destroyed?' [Rezeph, Telassar] Rapheth, B, Raphis, A. Themath, B, Themad A, Theman (Teman) Q.

13. 'and where of A., and where of the city...'? B.

14. 'messengers, and read it, and went up into the house of the Lord, and opened it,' N*B.

17. 'Bow down, Lord, thine ear, hearken, O Lord; open, Lord, thine eyes, look upon us,' &c. B as in 2 Ki. xix. 16 [cf. Dan. ix. 18 (Theod.) Baruch ii. 17].

19 fin. 'and destroyed them': 'and thrust them out,' B.

20. 'But now, O Lord...' B: 'his hand,' N*B: 'art the God,' N^{ca},cbBQ.

21 And Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD, the God of Israel, As to what thou hast prayed to me against Sennacherib king of Assyria :

22 This is the word which the LORD hath spoken concerning him : The virgin daughter of Zion hath despised thee, hath mocked thee ; the daughter of Jerusalem hath shaken her head after thee.

23 Whom hast thou reproached and reviled? and against whom hast thou raised high thy voice? thou hast lifted up thine eyes on high against the Holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord, and hast said, With the multitude of my chariots I have ascended the height of the mountains, the recesses of Lebanon ; and I will cut down the loftiness of his cedars, the choice of his fir-trees ; and I will come into the height of his border, the forest of his garden-land.

25 I have digged, and drunk waters ; and with the sole of my feet I will dry up all the canals of Mazon.

26 Hast thou not heard? from long ago I made it, from ancient days I formed it ; now have I brought it to pass, and thou hast been (destined) to lay waste, as ruinous heaps, fortified cities.

27 And their inhabitants were short of hand, they were dismayed and ashamed : they were (as) grass of the field, and green herbage, grass of the house tops, and a cornfield before it stands in stalk.

28 And thy down-sitting, and thy going out and thy coming in I know, and thy rage against me.

29 Because thy rage against me and thy recklessness is come up into mine ears, I will put my ring in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

24. 'fir-trees': or, 'cypresses': 'border,' i.e. limit: hence perhaps 'his furthest height.'

25. Mazon, see xix. 6.

26. 'destined': or, 'an instrument,' or, 'able,' to be supplied: some take it as 3rd pers.: 'and it shall be....'

28. 'rage,' lit. 'enraging of thyself.'

29. 'recklessness,' or, '(careless) ease': as in xxxii. 9.

21 And Isaiah the son of Amoz was sent to Hezekiah, and said to him, Thus saith the Lord, the God of Israel, I have heard the prayers which thou madest to me concerning Sennacherib king of the Assyrians.

22 This is the word which God hath spoken concerning him; The virgin daughter of Zion despiseth thee and mocketh thee; the daughter of Jerusalem shaketh her head at thee.

23 Whom hast thou reproached and provoked? or against whom hast thou lift up thy voice? what, hast thou not lifted up thine eyes on high against the Holy One of Israel?

24 For by messengers thou hast reproached the Lord; for thou saidst, By the multitude of my chariots have I gone up to the height of the mountains, and to the utmost parts of Lebanon, and have cut down the height of his cedar, and the beauty of his cypress, and have entered into the height of the portion of his forest,

25 And have made a mound, and have dried up waters, and every gathering of water.

26 Hast thou not heard long since of these things that I have done? from ancient days have I ordained it, and now have I shown it forth, to make nations in strong places desolate, and them that dwell in strong cities.

27 I slackened their hands, and they were withered up, and became as green grass upon house-tops, and as wild couch-grass.

28 But now I know thy resting place, and thy going out, and thy coming in.

29 But thy rage with which thou ragedst, and thy bitterness, have come up toward me, and I will put a muzzle on thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

23. Lit. 'and hast thou not...'? B reads rather 'towards' than 'against.'

26 init. 'Have I not,' N*B.

27. 'dry grass,' NBQ.

30 And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the escaped of the house of Judah that are left, shall again take root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the jealousy of the LORD of Hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast up a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 And I will protect this city, to save it, for mine own sake, and for my servant David's sake.

36 And the angel of the LORD went out, and smote in the camp of Assyria an hundred and fourscore and five thousand: and (men) arose early in the morning, and behold, they were all dead corpses.

37 And Sennacherib king of Assyria broke up, and went, and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat; and Esarhaddon his son reigned in his stead.

XXXVIII. 1 In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Give orders to thine house; for thou diest, and shalt not live.

30. Perhaps, 'that ye eat...' (verb is infin.): 'that which groweth...springeth': some render, 'fallow growth...root growth.' See Levit. xxv. 5. The verse is somewhat obscure.

38. Or, 'And he was worshipping...and A. and S....' 'Nisroch': name unknown from other sources, and considered doubtful. 'escaped': lit. 'saved themselves.'

1. Or, 'concerning thine house.'

30 And this is the sign to thee ; eat, for this year, what thou hast sown, and in the second year that which is left ; and in the third year sow and reap ye, and plant vineyards, and ye shall eat the fruit thereof.

31 And there shall be they that are left in Judah, they shall strike root downward, and bear seed upward.

32 For they that are left shall go forth from Jerusalem, and they that are saved from mount Zion ; the jealousy of the Lord of Hosts will do this.

33 Therefore thus saith the Lord against the king of the Assyrians, He shall not come into this city, nor cast a spear against it, nor bring up a shield against it, nor compass it with a trench,

34 But by the way that he came, by it shall he return. Thus saith the Lord,

35 I will hold a shield before this city, to save it, for mine own sake, and for David my servant's sake.

36 And there went forth an angel of the Lord, and destroyed out of the camp of the Assyrians an hundred and fourscore (and) five thousand ; and (men) arising early found all the dead bodies.

37 And Sennacherib king of the Assyrians turned, and departed, and dwelt at Nineveh.

38 And as he was worshipping the god of his fathers in the house of Nisroch, Adrammelech and Sharezer his sons smote him with swords ; but they made good their escape into Armenia ; and Esarhaddon his son reigned in his stead.

XXXVIII. 1 And it came to pass at that time, Hezekiah fell sick unto death ; and Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Give orders concerning thine house ; for thou diest, and shalt not live.

31. *Perhaps* corrupted from ' And it shall be, they that are,' &c.

32. ' There shall be those that are left from Jer., and those that are saved from mount Zion,' B &c.

34. ' return, and into this city he shall not come. Thus ' &c. B (Theod.).

38. Or, ' worshipping N. his father's god in (his? lit. the) house.'

2 And Hezekiah turned his face to the wall, and prayed unto the LORD,

3 And said, Ah LORD, remember, I pray thee, how that I have walked before thee in truth and with whole heart, and have done that which is good in thine eyes. And Hezekiah wept, a great weeping.

4 And the word of the LORD came to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I am adding to thy days fifteen years.

6 And I will deliver thee and this city out of the grasp of the king of Assyria, and I will protect this city.

7 And this shall be the sign unto thee from the LORD, that the LORD will do this thing which he hath spoken :

8 Behold, I am turning the shadow of the steps, which it has gone down on the steps of Ahaz by the sun, ten steps backward. And the sun returned ten steps, on the steps whereon it was gone down.

9 A writing of Hezekiah, king of Judah, when he had been sick, and come to life from his sickness :

10 I said, In the stillness of my days I shall go into the gates of hell ; I am deprived of the residue of my years.

11 I said, I shall not see Jah, Jah in the land of the living ; I shall behold man no more with the inhabitants of ceasing.

12 My habitation is plucked up, and carried away from me like a shepherd's tent. I have rolled up, like a weaver, my life ; he cutteth me off from the thrum ; from day to night thou wilt make an end of me.

6. 'grasp,' lit. 'palm of the hand.'

7. 'thing,' or 'word.'

8. i.e. probably, the shadow *on* the steps.

10. 'stillness,' i.e. the noontide pause: cf. 'solstice.'

11. 'of ceasing,' or almost 'of *passage*,' i.e. of this transitory life or world. Some would transpose two letters, giving HLD *the world*, as in Ps. xlix. 1, or rather *time, duration*, for HDL *ceasing*.

12. 'habitation': or, 'generation': 'rolled up': or, 'cut off.'

2 And Hezekiah turned his face to the wall, and prayed unto the Lord,

3 Saying, Remember, O Lord, how I have walked before thee with truth, with a true heart, and have done that which is pleasing in thy sight ; and Hezekiah wept with great weeping.

4 And the word of the Lord came to Isaiah, saying,

5 Go, and tell Hezekiah, Thus saith the Lord, the God of David thy father, I have heard the voice of thy prayer, and have seen thy tears ; behold, I add unto thy time fifteen years :

6 And I will save thee out of the hand of the king of the Assyrians, and I will hold a shield before this city.

7 And this is the sign to thee from the Lord, that God will accomplish this word.

8 Behold, I turn the shadow of the steps, down which the sun has gone, the ten steps of the house of thy father ; I will turn the sun back the ten steps. And the sun went up (again) the ten steps, down which the shadow had gone.

9 [A song.] Prayer of Hezekiah king of Judah, when he had fallen sick, and arisen from his sickness.

10 I said, At the height of my days, in the gates of hell I shall leave the residue of my years.

11 I said, I shall no more see the salvation of God in the land, I shall no more see man.

12 From among my kindred ; I have left behind the residue of my life ; it is gone forth and departed from me, like him that looseth his tent which he hath pitched ; my spirit in me became as a web, when she that weaveth draweth near to cut it off.

5. Omit 'the voice of,' B.

6. 'deliver thee and this city out of,' B.

7 fin. Or, 'do this *thing*,' representing Heb. in which 'word' and 'thing' are sometimes not distinguished.

9. Omit 'A song,' NBQ.

10. After 'days' ^{N^{ca}} with some other authorities insert 'I shall go' or 'walk.'

11. 'In the land of the living ; I shall no more see the salvation of Israel upon earth, I shall no more see man ; (12) he is failed from among my kindred,' B.

13 I quieted myself till morning; as a lion, so he breaketh all my bones; from day to night thou wilt make an end of me.

14 Like a swift, a crane, so did I chatter; I did moan like a dove; mine eyes failed towards the height; O LORD, I am oppressed; be thou surety for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it; I shall go softly all my years, because of the bitterness of my soul.

16 O Lord, by these things men live, and wholly in them is the life of my spirit; and thou wilt recover me, and make me to live.

17 Behold, for peace it was bitter to me, bitter; and thou hast loved my soul from the pit of destruction; for thou hast cast all my sins behind thy back.

18 For hell cannot give thee thanks, death praise thee; they that go down to the pit cannot hope for thy truth.

19 The living, the living, he shall give thee thanks, as I do this day; the father shall make the sons to know concerning thy truth.

20 The LORD (was ready) to save me; and we will play on my stringed instruments all the days of our life in the house of the LORD.

21 And Isaiah said, They shall take a cake of figs, and apply it to the boil, and he shall live.

22 And Hezekiah said, What sign is there, that I shall go up to the house of the LORD?

XXXIX. 1 At that time Merodach Baladan, son of Baladan, king of Babylon, sent a letter and a present to Hezekiah; and he heard that he had been sick, and was recovered.

13. 'I quieted myself': or, 'I thought' (lit. laid). Many would read '*I cried out*': this involves altering a letter (שויתי for שועתי).

15. 'spoken:...done it,' i.e. prob. promised and performed. 'softly': or, '*at ease*,' or, '*solemnly*' (Ps. xlii. 4). 'because of': or, 'in spite of': lit. 'upon the bitterness....'

17. *Not* meaning *instead of* peace, but rather 'to give peace.' 'Loved,' i.e. so as to deliver 'from the pit': some read חשכת *thou hast kept back* for חשקת (pronounced somewhat alike).

19. 'truth': or, 'faithfulness.'

21. Or, 'rub it on the boil.' [Some commentators consider that vv. 21, 22 should stand after ver. 6, cf. the parallel passage in 2 Kings.]

13 In that day was I given over until morning, as to a lion ; so hath he crushed all my bones ; for from the day until night was I given over.

14 As a swallow, so will I cry, and as a dove, so will I rehearse it ; for mine eyes have failed from looking up to the height of heaven to the Lord, who rescued me, and took away the anguish of my soul.

15 * * * * *

16 O Lord ; yea, it was told thee concerning it, and thou didst rouse up my breath, and I was comforted, and came to life.

17 For thou hast delivered my soul that it should not perish, and hast cast away all my sins behind me.

18 For they that are in hell shall not praise thee, nor shall the dead bless thee, nor they in hell hope for thy mercy.

19 The living shall bless thee, as I also do ; for from today will I beget children which shall declare thy righteousness,

20 O Lord of my salvation ; and I will not cease blessing thee upon the psaltery, all the days of my life, in front of the house of God.

21 And Isaiah said to Hezekiah, Take a cake of figs, and bruise it, and apply it as a plaister, and thou shalt be whole.

22 And Hezekiah said, This is the sign, that I shall go up into the house of the Lord God.

XXXIX. 1 At that time Merodach, the son of Baladan, king of Babylonia, sent a letter and envoys and presents to Hezekiah ; for he heard that he had fallen sick unto death, and had arisen again.

13. 'he hath crushed' (omit 'so'), B.

14. 'so do I rehearse it' (corrector ? of) B.

20 init. 'O God of,' B.

22. 'This (is) a sign to Hezekiah that...' B. Omit 'the Lord,' B.

1. 'Merodach-Baladan,' B. (A &c. spell 'Laadan' in next clause.) Om. 'to Hezekiah,' B.

2 And Hezekiah was glad because of them, and shewed them his treasure-house, the silver and the gold, and the spices, and the fine oil, and all his armoury, and all that was found among his treasures ; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 And Isaiah the prophet came unto king Hezekiah, and said unto him, What said these men, and whence came they unto thee ? And Hezekiah said, They came from a far country unto me, from Babylon.

4 And he said, What have they seen in thine house ? And Hezekiah said, All that is in my house have they seen ; there is nothing among my treasures that I have not shewed them.

5 And Isaiah said to Hezekiah, Hear the word of the LORD of Hosts :

6 Behold, the days are coming, and all that is in thine house, and that thy fathers have stored up until this day, shall be carried to Babylon ; nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away ; and they shall be eunuchs in the palace of the kings of Babylon.

8 And Hezekiah said to Isaiah, Good is the word of the LORD which thou hast spoken. And he said, For there shall be peace and truth in my days.

XL. 1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is fulfilled, that her guilt is satisfied ; for she hath received of the LORD's hand double for all her sins.

2 And Hezekiah rejoiced with great joy over them, and showed them the house of the treasury, and of the balsam, and the incense, and the myrrh, and the silver, and the gold, and all the houses of the vessels of the treasure, and all that was among his treasures; and there was nothing which Hezekiah showed them not in his house.

3 And Isaiah the prophet came to the king Hezekiah, and said to him, What say these men, and from whence are they come to thee? And Hezekiah said, They are come from a land (from) afar unto me, from Babylon.

4 And Isaiah said, What saw they in thine house? And Hezekiah said, They saw all that is in my house, and there is nothing in my house which they saw not, but (they saw) even that which is among my treasures:

5 And Isaiah said unto him, Hear the word of the Lord of Hosts;

6 Behold, the days come, saith the Lord, and they shall take all that is in thine house, and all that thy fathers gathered together unto this day shall come to Babylon, and they shall leave nothing behind; and God said,

7 They shall take also of thy children, which thou shalt beget, and shall make them eunuchs in the house of the king of the Babylonians.

8 And Hezekiah said to Isaiah, Good is the Lord's word which he hath spoken: let there be now peace and righteousness in my days.

XL. 1 Comfort ye, comfort ye my people, saith the Lord.

2 Ye priests, speak ye to the heart of Jerusalem, comfort her, for her humbling is fulfilled, her sin is atoned for, for she hath received of the Lord's hand double of her sins.

2. Omit 'with great joy' and 'them' towards end of verse, B. Order in B is 'silver...gold...balsam...incense...myrrh.'

6. Omit 'saith the Lord,' B &c.

1. 'saith God,' B &c.

3 A voice of one crying: In the wilderness clear ye the way of the LORD, make level in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be brought low; and the rugged shall become a level, and the rough places a plain:

5 And the glory of the LORD shall be revealed, and all flesh together shall see: for the mouth of the LORD hath spoken it.

6 A voice of one saying, Cry! and he said, What shall I cry? All flesh is grass, and all the goodness thereof like a flower of the field.

7 The grass is withered, the flower faded: because the breath of the LORD hath blown upon it; surely the people is grass.

8 The grass is withered, the flower faded; but the word of our God shall stand for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Zion; lift up thy voice with strength, thou that bringest good tidings to Jerusalem; lift it up, be not afraid! say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come as a strong one, and his arm ruling for him: behold, his reward is with him, and his recompense before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry (them) in his bosom: he shall tend those that give suck.

12 Who hath measured the waters with the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in a balance, and the hills in scales?

13 Who hath meted out the Spirit of the LORD, and, as the man of his counsel, made him to know?

14 With whom took he counsel, and he caused him to discern, and taught him in the path of judgment, and taught him knowledge, and made him to know the way of discernment?

9. Or, 'O Zion that bringest good tidings:...O Jerusalem, that bringest...' &c.

10. Or, 'will come with strength' (requires alteration of vowel-points): diff. word from that in ver. 9.

12, 13. 'meted out': or, 'determined.'

3 A voice, of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.

4 Every valley shall be filled up, and every mountain and hill shall be brought low; and the crooked places shall become a straight (path), and the rough land smooth ways.

5 And the glory of the Lord shall be seen, and all flesh shall see the salvation of God, for the Lord hath spoken.

6 A voice of one saying, Cry! And I said, What shall I cry? All flesh (is) grass, and all glory of man (is) as the flower of grass.

7 * * * * *

8 The grass is withered, and the flower is fallen; but the word of our God abideth for ever.

9 Go up upon a high mountain, thou that bringest good tidings to Zion; lift up thy voice with thy strength, thou that bringest good tidings to Jerusalem: lift ye up (your voice), fear not; say thou to the cities of Judah, Behold your God.

10 Behold, the Lord cometh with strength, and his arm with power: behold, his reward (is) with him, and his work before him.

11 As a shepherd shall he tend his flock, and with his arm shall he gather lambs, and shall comfort those with young.

12 Who measured the water with his hand, and the heaven with a span, and all the earth with a handful? Who hath weighed the mountains with a scale, and the valleys with a balance?

13 Who hath understood the mind of the Lord, and who was his fellow-counsellor, that shall teach him?

14 Or with whom shared he his counsel, and he taught him? or who showed him judgment? or who showed him the way of understanding? or who gave to him at the first, and it shall be rendered him again?

4. 'all the crooked places,' B & c. 'and the rough land plains,' N^{*}B.

10. 'the Lord, the Lord,' N^{cb}B.

14. 'Or who gave...again?' omit, N^{cb}BQ. Cf. Rom. xi. 34; Job xli. 11 Heb.

15 Behold, nations (are) as a drop from a bucket, and are counted as a grain on the scales: behold, he will lift up the isles as fine dust.

16 And Lebanon is not sufficient for burning, nor its beasts sufficient for (a burnt) sacrifice.

17 All the nations are as nothing before him, and are counted to him as of nought, and waste.

18 And to whom will ye liken God? and what likeness will ye compare unto him?

19 The graven image, a craftsman melteth it, and the smelter covereth it with gold, and smelteth silver chains.

20 He that is impoverished as to an offering chooseth a tree that will not rot: he seeketh unto him a cunning craftsman, to set up a graven image, that will not totter.

21 Do ye not know? do ye not hear? hath it not been told to you from the beginning? have ye not discerned from the foundations of the earth?

22 He that sitteth upon the circle of the earth, and its inhabitants are as grasshoppers; that stretcheth out the heavens as fine gauze, and spreadeth them out as a tent to dwell in;

23 That giveth over chiefs to nothing; he maketh the judges of the earth as waste.

24 Yea, they have not been planted, yea, they have not been sown; yea, their stock hath not taken root in the earth; and he even bloweth upon them, and they wither, and a whirlwind taketh them away as stubble.

25 To whom then will ye liken me, and I shall be equal to him? saith the Holy One.

26 Lift up your eyes on high, and see: who hath created these? he who bringeth out their host by number; he calleth them all by name, from the greatness of his might, and being strong in power: not one is missing.

15. 'isles': or, 'coast-lands'; or, 'countries'; and so xli. 1, &c.

17. Or, 'as less than nought.'

21. Or, 'Will ye not know? will ye not hear?' Or, 'have ye not discerned the foundations...?' (against accents).

26. Lit. 'not a man is missing.'

15 If all the nations had been reckoned as a drop from a jar, or as the turn of a scale, shall they be reckoned even as spittle?

16 And Lebanon is not sufficient for burning, and all the (four footed) beasts are not sufficient for a (whole) burnt offering.

17 And all the nations are as nothing, and are reckoned for nothing.

18 To whom liken ye the Lord, and with what likeness liken ye him?

19 Doth the craftsman make an image, or a goldsmith cast gold, and gild it over? doth he construct of it a likeness?

20 For a craftsman chooseth out a tree which doth not rot, and seeketh cunningly how to set up an image there: and that it may not be moved.

21 Will ye not learn? will ye not hear? was it not proclaimed to you from the beginning? have ye not learnt the foundations of the earth?

22 (It is) he that holdeth the circle of the earth, and they that dwell in it are as locusts; he that setteth up the heaven as a canopy, and stretcheth it out as a tent to dwell in,

23 He that giveth rulers to rule as nothing, and he made the earth as nothing.

24 For they shall not sow, nor plant, neither shall their root be rooted in the earth; he breatheth upon them, and they are withered, and a tempest shall seize upon them as brushwood.

25 Now therefore to whom liken ye me, and I shall be exalted? saith the Holy One.

26 Look up on high with your eyes, and see; who hath shown forth all these things? he, that bringeth forth his array by number, will call them all by name from the abundance of his glory, and in the might of strength nothing faileth thee.

15. Perhaps interrog. 'Were all the nations reckoned...and shall they be reckoned...?' B omits 'and' (even).

20. 'will seek,' N*B. Or, 'an image thereof.'

24. 'plant nor sow,' B (A has 'sow' in pres. indic., ungrammatically).

26. Or, 'will call all things' (A).

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment will pass away from my God?

28 Hast thou not known, hast thou not heard? an everlasting God is the LORD, the Creator of the ends of the earth; he fainteth not, neither is weary;—there is no searching of his discernment.—

29 Giving power to the weary; and to the powerless he increaseth strength.

30 And youths faint and are weary, and young men stumble:

31 But they that wait for the LORD shall renew strength; they shall lift up wings like the eagles: they shall run and not be weary, they shall walk and not faint.

XLI. 1 Keep silence before me, O isles; and the peoples shall renew strength; let them come near, then let them speak: let us draw near together to judgment.

2 Who raised up from the East him (whom) Righteousness calleth to his foot; gave up nations before him, maketh him subdue kings; giveth them as dust for his sword, as driven stubble for his bow?

3 He pursueth them, passeth on in peace: a path he shall not go with his feet.

4 Who hath wrought and done it? He that calleth the generations from the beginning; I the LORD am the first, and with the last, I am he.

5 The isles have seen it, and are afraid: the ends of the earth tremble; they have drawn near, and come.

31. Lit. 'exchange strength': so LXX. Or, 'put forth wings.'

1. 'before,' or, 'for me.' 'renew,' as in ch. xl. 31.

2. Very doubtful: perh. 'Whom he calleth in Righteousness to his foot' (i.e. to follow him). 'Or, him whom Righteousness meeteth at every step': interpreting 'righteousness' as = *victory*!

27 For say not, Jacob, and why sayest thou, Israel, My way is hid from God, and my God hath taken away my judgment, and hath stood aloof!

28 And now, hast thou not learnt? hast thou not heard? the everlasting God, God who hath framed the ends of the earth, will not hunger, nor grow weary,—nor is there any finding out of his understanding—,

29 Giving strength to the hungry, and pain to them that suffer not.

30 For youths shall hunger, and young men shall be weary, and chosen men shall be without strength:

31 But they that wait for the Lord shall renew their strength; they shall put forth wings as eagles; they shall run, and shall not be weary; they shall walk, and shall not hunger.

XLI. 1 Be made new toward me, ye islands: for the rulers shall renew their strength: let them draw near, and let them speak together, then let them proclaim judgment.

2 Who roused up righteousness from the rising of the sun, called it to his feet, it shall go forth? he shall set it before nations, and shall astonish kings; and he shall lay their swords upon the earth, and their bows as brushwood that is cast forth.

3 And he shall pursue them, and the way of his feet shall pass over in peace.

4 Who hath wrought and done these things? he called it, that called it from the beginning of generations; I, even God, am the first, and unto the times to come, I am.

5 The nations saw, and were afraid, the ends of the earth drew near, and came together,

28. 'the God who,' B &c.

1. Diff. word from 'renew,' in following clause, and xl. 31; perhaps has sense of 'be consecrated': Heb. for this differs from 'be silent' by ך for ך.

2. 'and it shall go forth,' NBQ.

3. Omit 'and,' B.

6 They help everyone his neighbour ; and one saith to his brother, Be strong !

7 And the craftsman strengthened the smelter, he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good : and he fasteneth it with nails, that it should not totter.

8 And thou, Israel my servant, Jacob whom I have chosen ; the seed of Abraham that loved me ;

9 Thou on whom I have taken hold from the ends of the earth, and called thee from the corners thereof ; and said to thee, Thou art my servant ; I have chosen thee, and not rejected thee.

10 Fear not, for I am with thee ; look not around, for I am thy God : I have strengthened thee, yea, I have helped thee, yea, I have upheld thee with the right hand of my righteousness.

11 Behold, all they that were hot against thee shall be ashamed and confounded ; they shall be as nought, and shall perish, the men of thy strife.

12 Thou shalt seek them, and shalt not find them, the men of thy contention ; the men of thy war shall be as nought, and as nothingness.

13 For I, the LORD thy God, do hold fast thy right hand ; he that saith to thee, Fear not, I have helped thee.

14 Fear not, thou worm Jacob, ye few men of Israel ; I do help thee, saith the LORD, and the Holy One of Israel is thy redeemer.

15 Behold, I have set thee for a threshing sledge, sharp, new, with edges ; thou shalt thresh mountains, and grind them fine, and shalt make hills as chaff.

16 Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them ; and thou shalt exult in the LORD, shalt glory in the Holy One of Israel.

6 Deciding everyone to help his neighbour and his brother, and he shall say,

7 The craftsman is strong, and the smith smiting with a hammer, beating withal; then will he say, The joining is good, they have made them strong with nails; they will set them in place, and they shall not be moved.

8 But thou, Israel, (art) my servant, Jacob whom I have chosen, the seed of Abraham whom I loved:

9 On whom I took hold from the ends of the earth, and called thee from the watch towers thereof, and said to thee, Thou art my servant; I have chosen thee, and not forsaken thee.

10 Fear not, for I am with thee; be not dismayed, for I am thy God that strengtheneth thee; and I have helped thee, and have saved thee from falling by my just right hand.

11 Behold, all they that resist thee shall be ashamed and turned backward; for they shall be as though they were not, and all thy adversaries shall perish.

12 Thou shalt seek them, and shalt not find the men who shall evil intreat thee; for they shall be as though they were not, and they that war against thee shall cease to be.

13 For I am God, that hold fast thy right hand, that say to thee, Fear not,

14 O Jacob, thou little Israel; I have helped thee, saith the God that ransometh thee, Israel.

15 Behold, I make thee as wheels of a cart, that thresh out; new, with teeth like a saw; and thou shalt thresh the mountains, and beat small the hills, and shalt make them as dust.

16 And thou shalt winnow them, and a wind shall take them, and a tempest shall scatter them. But thou shalt rejoice among the holy things of Israel.

7. A* seems to omit 'withal': B &c. read 'some time' for 'then,' and B has 'he hath made them strong.'

13. 'thy God,' N^{ab}BQ.

14. 'that ransometh Israel,' B.

15. Rather, 'chaff,' N^{ab}BQ.

17 The afflicted and needy are seeking water, and there is none; their tongue is parched with thirst: I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers on bare heights, and fountains in the midst of valleys; I will make the wilderness a pool of water, and dry land springs of water.

19 I will give in the wilderness cedar, acacia, and myrtle, and oil-tree; I will set in the desert fir, plane, and larch together.

20 That they may see, and learn, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 Bring near your cause, saith the LORD; bring up your strengths, saith the King of Jacob.

22 Let them bring them up, and tell us what shall happen; tell ye of the former things, what they be, that we may apply our heart, and learn their issue; or make us to hear the things that are coming.

23 Tell the things that are to come hereafter, that we may learn that ye are gods; yea, do good and do evil, that we may look around, and see (it) together.

24 Behold ye are of nought, and your work of nothingness: an abomination is he that chooseth you.

25 I have roused up one from the north, and he came: from the rising of the sun one that calleth on my name; and he shall come upon rulers as mortar, and as a potter (that) treadeth clay.

26 Who hath told from the beginning, that we may know? and from before, that we may say, It is right! Yea, there is none that telleth, yea none that maketh to be heard, yea none that heareth your words.

19. 'oil-tree,' i.e. oleaster: for 'fir,' and 'larch,' perhaps 'cypress' and 'sherbin tree.'

24. 'nothingness': word supposed to have this meaning, though the form here used differs by a letter, and means strictly 'a viper.'

25. 'calleth on': or, 'proclaimeth my name.' 'come upon': some alter slightly to 'trample.'

17 And the poor and the needy shall triumph. For they shall seek water, and there shall be none ; their tongue is dried up with thirst. I the Lord God, I the God of Israel will hear, and will not forsake them.

18 But I will open rivers upon the mountains, and fountains in the midst of the plains ; I will make the wilderness into pools, and the thirsty land into watercourses.

19 I will plant in the waterless land cedar and box, and myrtle and cypress, and white poplar ;

20 That they may see, and learn, and understand, and know together that the hand of the Lord hath done all this, and the Holy One of Israel hath shown it forth.

21 Your judgment draweth near, saith the Lord God ; your counsels have drawn near, saith the King of Jacob.

22 Let them draw near, and declare unto you what shall come to pass ; or tell ye (of) the former things, what they were, and we will apply our thoughts ; and perceive what the last things be : and tell us the things that are coming.

23 Declare the things that are coming at the last, and we shall perceive that ye are gods : do good, and do evil, and we will wonder.

24 For whence are ye, and whence is your working ? from the earth. As an abomination have they chosen you.

25 I have raised up him from the north, and him from the rising of the sun ; they shall be called by my name ; let rulers come, and like clay of a potter, and like a potter treading clay, so shall ye be trodden down.

26 For who shall proclaim the things from the beginning, that we may learn them ? or the former things, and we shall say that they are true ? there is none that foretelleth, nor any that heareth your words.

18. 'pools of waters,' N*B.

19. Omit 'and' before 'myrtle,' N*B.

20. Omit 'all,' N*B.

23 init. 'Declare to us,' N*B. 'wonder, and see (it) together,' NBQ &c.

25 init. 'But I have...' NBQ. 'be called,' syllable omitted in A.

27 First to Zion, Behold, behold them ; and to Jerusalem will I give one that bringeth good tidings.

28 And I saw, and there was no man ; and among these, and there was no counsellor, that I should ask of them, and they should answer a word.

29 Behold, they are all vanity ; their works are nothingness ; their molten images are wind and wasteness.

XLII. 1 Behold my servant, whom I uphold ; mine elect, (in whom) my soul is well pleased : I have put my soul upon him ; he shall bring forth judgment to the nations.

2 He shall not cry out, nor lift up, nor make his voice heard, in the street.

3 A bruised reed shall he not break, and a dimly burning wick shall he not quench ; according to truth shall he bring forth judgment.

4 He shall not burn dimly nor be bruised, till he (shall) set judgment in the earth ; and the isles shall wait for his law.

5 Thus saith the God, the LORD, he that created the heavens, and stretched them out ; he that spread forth the earth, and the things that come forth of it ; that giveth breath unto the people upon it, and spirit to them that walk therein :

6 I the LORD have called thee in righteousness, and will take hold of thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations :

7 To open blind eyes, to bring out a captive from prison, and them that sit in darkness from a house of confinement.

8 I am the LORD ; that is my name ; and my glory will I not give to another, and my praise to graven images.

9 The first things, behold, they have come, and I am telling new things ; before they spring up I cause you to hear of them.

2. 'in the street' : or, 'abroad.'

3. 'bruised' : or, 'crushed.'

4. 'law' : here the meaning 'teaching' is prominent in the word Torah.

5. 'the God,' Heb. Ha-El.

6. 'keep thee' : or, 'form thee.'

27 I will give rule to Zion, and will comfort Jerusalem in the way.

28 For from the nations, behold, no man; and from among their idols there was none that declared (aught), and if I ask of them, Whence are ye? they will not answer me.

29 For they are those that make you, and vain are they that lead you astray.

XLII. I Jacob (is) my servant, on him will I take hold; Israel (is) my chosen, my soul hath received him; I have put my spirit upon him, he shall bring forth judgment for the nations.

2 He shall not cry out, nor send forth (his voice), nor shall his voice be heard without.

3 A bruised reed shall he not crush, and smoking flax shall he not quench, but shall bring forth judgment unto truth.

4 He shall shine out, and shall not be shattered, until he have set judgment upon the earth; and in his name shall nations hope.

5 Thus saith the Lord, the God who made the heaven and fixed it, who established the earth and the things therein, and gave breath to the people upon it, and spirit to them that tread thereon,

6 I the Lord God have called thee in righteousness, and will hold fast thine hand, and will strengthen thee, and have given thee for a covenant of a race, for a light of nations.

7 To open blind men's eyes, to lead out from bonds them that are bound, and men that sit in darkness out of a prison house.

8 I am the Lord God: this is my name; my glory will I not give to another, nor my excellences to the graven images.

9 The things from of old, behold, they are come; and new things do I proclaim, and before they sprang up they were made plain to you.

27. Perhaps, 'A beginning (or, at the beginning) will I give to Z.' 'will comfort Jer. *for* the way,' *els ôdôn*, Bab^{ab}NQ (omit B*).

1. See Matt. xii. 18.

5. 'giveth,' NBQ.

6. 'for a light of nations,' omit B*.

9. 'they are come, and new things which I proclaim,' NBQ. 'before the proclaiming (of them)' NB.

10 Sing unto the LORD a new song, his praise from the end of the earth ; ye that go down (to) the sea, and the fulness thereof ; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up (their voice) : the villages that Kedar doth inhabit : let the inhabitants of Sela shout, let them cry aloud from the top of mountains.

12 They shall give honour to the LORD, and tell his praise among the isles.

13 The LORD shall go forth as a mighty man, he shall rouse up zeal like a man of war : he shall shout, yea, roar ; he shall do mightily against his enemies.

14 I have been silent from of old : I have been still, and refrained myself ; (now) will I cry like a travailing woman ; I will gasp and pant together.

15 I will lay waste mountains and hills, and dry up all their herbage ; and I will turn rivers to islands, and I will dry up pools.

16 And I will make the blind walk by a way that they knew not ; I will make them tread in paths they knew not ; I will turn darkness to light before them, and uneven places into a plain. These are the things, I will do them, and will not abandon them.

17 They are turned back ; they shall be utterly ashamed, that trust in the graven images, that say to the molten image, Ye are our gods.

18 Hear, ye deaf ; and look, ye blind, that ye may see.

19 Who is blind, but my servant, and deaf, but my messenger whom I (shall) send ? who is blind as the surrendered one, and blind as the LORD's servant ?

20 Thou hast seen many things, but thou observest not : opening the ears, and he heareth not.

11. 'Sela': or, 'the rock.'

14. Tenses are doubtful as to rendering. 'gasp and pant': or, 'desolate and swallow.'

10 Sing unto the Lord a new song ; it is his dominion ; glorify his name at the end of the earth, ye that go down unto the sea and sail upon it : the isles, and the inhabitants thereof.

11 Be glad, O wilderness and the villages thereof ; ye lodges, and the inhabitants of Kedar. They that dwell in a rock shall be glad, upon the tops of the mountains.

12 They shall give glory to God, they shall proclaim his excellences in the isles.

13 The Lord, the God of powers, shall come forth, and shall break war in pieces : he shall stir up jealousy, and shall shout against his enemies with might.

14 I have been silent : shall I be silent even for ever, and hold my peace ? I endured, as she that travaileth ; I will amaze, and I will dry up together.

15 And I will turn rivers into islands, and will dry up pools.

16 And I will lead blind men by a way that they had not learnt, and will make them to tread paths which they knew not ; I will make their darkness into light, and the crooked things into (a) straight (path) ; these (are) the things which I will do, and will not forsake them.

17 But they turned away backward. Be utterly ashamed, ye that trust in the graven images ; that say to the molten images, Ye are our gods.

18 Hear, ye deaf ; and look up, ye blind, and see.

19 And who is blind, but my servants ? and deaf, but they that are lords over them ? and the slaves of God are blinded.

20 Full oft have ye seen, and taken not heed ; your ears are opened, and ye heard not.

10. 'from the end,' NBQ.

11. 'from the top,' B.

11 fin. Add, 'shall they shout aloud,' NBQ.

15. 'I will make desolate mountains and hills, and all their grass will I dry up, and I will turn rivers, &c.' B. (Th. Symm.)

16. 'these things will I do,' BQ.

21 The LORD was pleased for his righteousness' sake : he will make the law great, and make it glorious.

22 And it is a people spoiled and robbed : snared in holes all of them, and hidden in houses of confinement ; they are for a spoil, and there is none that delivereth ; a prey, and none that saith, Restore.

23 Who among you will give ear to this ? will hearken, and hear for the time to come ?

24 Who gave up Jacob for a prey, and Israel to spoilers ? was it not the LORD, he against whom we have sinned ? And they would not walk in his ways, and heard not his law.

25 And he poured upon him fury, his anger, and the violence of war ; and it set him on fire round about, and he knew not ; and kindled upon him, and he laid it not to heart.

XLIII. 1 And now thus saith the LORD, that created thee, O Jacob, and that formed thee, O Israel, Fear not ; for I have redeemed thee, I have called (thee) by thy name, thou (art) mine.

2 When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be scorched, and the flame shall not kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour ; I have given Egypt for thy ransom, Ethiopia and Seba in thy stead.

4 Since thou art (become) precious in mine eyes, hast been honoured, and I have loved thee ; therefore I will give man in thy stead, and people for thy life.

5 Fear not ; for I am with thee : I will bring thy seed from the East, and gather thee from the West :

6 I will say to the North, Give up ; and to the South, Keep not back : bring my sons from far, and my daughters from the end of the earth :

4. 'therefore,' Heb. 'and,' marking principal clause : 'thy life,' lit. 'soul.'

6. 'Keep not back': or, 'restrain not,' 'confine not.'

21 The Lord God took counsel, that he might be justified, and might magnify praise.

22 And I saw, and the people was plundered and spoiled ; for the snare is in treasures everywhere, and in houses together ; where they hid themselves, they became a prey ; and there was none that set free a prey, and there was none that said, Restore.

23 Who is there among you that will give ear to this ? he shall hearken, for the time to come.

24 Who gave Jacob for a prey, and Israel to them that plunder him ? Is it not God, before whom they sinned, and they would not walk in his ways, nor hear his law ?

25 And he brought upon them the fury of his wrath, and war overpowered them, and they that set them on fire round about, and they understood not, each of them, neither laid it to heart.

XLIII. 1 And now thus saith the Lord God, who created thee, O Jacob, he that formed thee, O Israel. Fear not, for I have redeemed thee ; I have called thee by thy name, thou art mine.

2 Though thou pass through water, I am with thee, and rivers shall not overwhelm thee ; though thou go through fire, thou shalt not be burned, flame shall not burn thee up.

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour ; I have made Egypt and Ethiopia thy ransom, and set Syene in thy stead.

4 Since thou hast become precious in my sight, thou hast been glorified, and I have loved thee ; and I will give many men on behalf of thee, and rulers for thy head.

5 Fear not, for I am with thee ; I will bring thy seed from the East, and will gather thee from the West :

6 I will say to the North, Bring (them) ; and to the South, Keep not back : bring my sons from a land afar off, and my daughters from the ends of the earth,

23. 'hearken ye for...' B.

24 init. 'To which he gave,' B.

1. 'and he that formed,' B.

4. Omit 'many,' B.

6. 'Keep not back': lit. hinder not.

7 Everyone that is called by my name, and that I have created for my glory ; that I have formed, yea, have made.

8 Bring forth a blind people, and they have eyes ; and deaf ones, and they have ears.

9 All the nations are gathered together, and the peoples are assembled : who among them will tell this, and cause us to hear former things ? let them produce their witnesses, and appear righteous, and let them hear, and say, (It is) truth !

10 Ye are my witnesses, saith the LORD, and my servant, whom I have chosen ; that ye may know, and believe me, and discern that I am he ; before me there was no God formed, neither shall there be after me.

11 I, I am the LORD, and beside me is no Saviour.

12 Myself have told, and have saved, and have caused it to be heard, and there was no stranger among you ; and ye are my witnesses, saith the LORD, and I am God.

13 Yea, from the beginning I am he : and there is none that delivereth out of my hand : I will work, and who shall turn it back ?

14 Thus saith the LORD, your redeemer, the Holy One of Israel : For your sake I have sent to Babylon, and will bring down all of them as fugitives, and the Chaldeans in the ships of their shouting.

15 I the LORD am your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which giveth a way in the sea, and a path in the mighty waters :

17 Which bringeth forth chariot and horse, force and warrior : they lie down together, they shall not rise : they are quenched, they are gone out like a wick :

9. 'produce,' lit. 'give': 'appear righteous,' or, 'be justified.' So ver. 26, xlv. 25, &c.

13. 'from the beginning,' lit. 'from the day.'

7 All that have been called by my name. For in my glory have I established him, and formed (him), and made him,

8 And I led forth a blind people, and their eyes are likewise blind, and they are deaf, though they have ears.

9 All the nations are gathered together, and rulers shall be gathered from among them; who shall declare these things? or who shall declare to you what was from the beginning? let them bring their witnesses, and let them be approved, and let them speak truth, and let them hear.

10 Be ye witnesses to me, and I am witness, saith the Lord God, and the servant whom I have chosen out; that ye may learn, and believe me, and understand that I am; before me there came no other God, and after me there shall be none.

11 I am God, and beside me there is no Saviour.

12 I declared, and I saved, I reproached, and there was no stranger among you; ye are my witnesses, and I am witness, saith the Lord God,

13 Even from the beginning, and there is none that delivereth out of my hands: I will do it, and who shall turn it back?

14 Thus saith the Lord God who redeemeth you, the Holy One of Israel: For your sakes will I send to Babylon, and will rouse up all that flee, and the Chaldaeans shall be bound in stocks.

15 I am the Lord, God your holy one, he that shewed forth Israel your king.

16 Thus saith the Lord, that giveth a way in the sea, and a path in the mighty water,

17 He that bringeth forth chariots, and horse, and a mighty throng; but they have lain down, and shall not arise, they are quenched as flax that is quenched:

9. 'approved': or, 'justified': 'let them hear, and let them speak truth,' B: omit 'let them hear,' N*Q.

10. Omit 'me' after 'believe,' NBQ.

12. 'among us,' B: 'and I am the Lord God' (om. 'witness, saith') NB. Cf. ver. 10.

14 fin. So N^{ca}A 26 106: 'in ships' N*BQ: prob. should be 'shall make entreaty in ships' (δεηθήσονται, 305), see Field, 1859 edit., note ad loc.

17. 'He that (hath) brought forth,' NBQ: 'they shall lie down,' B*.

18 Remember ye not the first things, neither consider the things of old.

19 Behold, I do a new thing; now is it springing forth; will ye not know it? Yea, I will set a way in the wilderness, rivers in the desert.

20 The beast of the field shall honour me, jackals and (daughters of) ostriches: for I have given waters in the wilderness, rivers in the desert, to give drink to my people, my chosen.

21 The people which I have formed for myself, they shall recount my praise.

22 And thou hast not called upon me, O Jacob: for thou hast been weary of me, O Israel.

23 Thou hast not brought me the lambs of thy burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with a (meal) offering, nor wearied thee with incense.

24 Thou hast not bought me sweet cane with silver, neither hast thou steeped me with the fat of thy sacrifices: only thou hast caused me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, I am he that blotteth out thy rebellions for mine own sake, and I will not remember thy sins.

26 Put me in remembrance; let us plead together: do thou recount, that thou mayest appear righteous.

27 Thy first father sinned, and thine interpreters rebelled against me.

28 And I will profane princes of holiness, and will give up Jacob to the ban, and Israel to reproaches.

22. Some render, 'much less hast thou wearied thyself with me.'

26. 'let us plead together,' or, 'judge one another': possibly, 'be judged.'

28. Or past tenses, altering the points: 'princes of holiness': or, 'of the sanctuary' (?) or, 'consecrated princes.'

18 Remember ye <not> the first things, and consider not the things of old.

19 Behold, I do new things which shall now arise, and ye shall learn them: and I will make a path in the desert, and rivers in the waterless land:

20 The beasts of the field shall praise me, owls, and the daughters of ostriches; because I have given water in the desert, and rivers in the waterless land, I will give my chosen race to drink,

21 My people, whom I have preserved to set forth my excellences.

22 Not now have I called thee, Jacob, nor made thee weary, Israel:

23 No sheep have I of thy offering, nor didst thou glorify me in thy sacrifices, nor serve in thy sacrifices; nor have I wearied thee with frankincense,

24 Neither didst thou buy for me incense for silver, nor did I desire the fat of thy offerings; but in thy sins and in thine unrighteousness I stood before thee.

25 I am, I am he that blotteth out thy transgressions and will not remember thine unrighteousnesses.

26 But do thou remember, and let us be judged; tell thou first thy transgressions, that thou mayest be justified.

27 Our fathers first, and their rulers transgressed against me:

28 And the rulers defiled my holy things; and I gave Jacob over to destroy (him) and Israel for a reproach.

18. [not] omitted in A. Negative in all other Gk mss. 'Nolite (ergo) priora meminisse,' Cyp. *Test.* i. 12.

20. 'to give my chosen race,' NBQ.

22. A has strictly 'not' for 'nor.'

23. 'thy' before 'offering' not expressed in N^AQ &c. Omit 'nor serve in thy sacrifices,' N^B*BQ*.

24. 'an offering for silver,' B: 'thou stoodest before me,' BQ*.

25. 'transgressions for my sake, and thy sins, and will not,' B. (So Theod.) 'will not remember them,' NBQ.

27. 'Your fathers,' NBQ: 'your rulers' B.

28. A has 'Jerusalem' (abbrev.) for 'Israel.'

XLIV. 1 And now hear, O Jacob my servant ; and Israel, whom I have chosen ;

2 Thus saith the LORD that made thee, and formed thee from the womb, that will help thee : Fear not, O Jacob my servant, and (thou) Jeshurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and flowing streams upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon them that go forth of thee.

4 And they shall spring up in the midst of the grass, as willows by the water courses.

5 This one shall say, I am the LORD's ; and this shall call on the name of Jacob ; and this shall write with his hand, The LORD's ; and entitle, In the name of Israel.

6 Thus saith the LORD, the King of Israel, and his redeemer, the LORD of Hosts ; I am the first, and I am the last ; and beside me there is no God.

7 And who, as I, shall call, and shall tell it, and state it in order for me ? since I set up the people of old time ? and things which are coming, and things which shall come, let them tell it to them.

8 Shudder not, and fear not : have I not caused thee to hear, from that time, and told it ? and ye are my witnesses. Is there a God beside me ? and there is no Rock : I know not (any).

9 They that form a graven image are all of them waste ; and their desirable things shall not profit ; and their witnesses, they see not, nor know ; that they may be ashamed.

10 Who hath formed a god, and molten a graven image, to no profit ?

11 Behold, all his company shall be ashamed ; and the craftsmen, they are of men ; they shall all be gathered together, they shall stand up ; they shall fear, they shall be ashamed together.

5. 'call on...', or, 'proclaim, In the name of Jacob.' 'write with...': or, 'inscribe on his hand, To the LORD.' 'entitle': or, 'call in honour.'

7. Some render, 'let him tell it, and'... 'to them': or, 'on their part' (ethic dat.).

XLIV. 1 But now hear, Jacob my servant, and Israel, whom I chose (out).

2 Thus said the Lord God who made thee, and he that formed thee from the womb, Thou shalt yet be helped: fear not, my servant Jacob, and my beloved Israel whom I chose (out);

3 For I will give water in thirst to them that walk in a waterless place; I will put my Spirit upon thy seed, and my blessings upon thy children,

4 And they shall rise up as grass among water, and as a willow by the side of a flowing water.

5 This one shall say, I am God's, and this shall speak in the name of Jacob; and another writeth, I am God's; upon the name of Israel.

6 Thus saith God, the King of Israel, and his deliverer, God of Hosts; I am first, and I am hereafter; except me there is no God.

7 Who is as I am? let him stand, let him call, and make ready for me, since I made man for everlasting; and let them declare to you the coming things before they come.

8 Hide not yourselves; did ye not give ear from the beginning, and I declared it to you? ye are witnesses, whether there be a God beside me; and they were not, at that time.

9 They that mould images, and that grave, are all of them vain; they that make their own delights, which shall not help them; but they shall be ashamed,

10 All they that mould a god, and grave unprofitable things:

11 And all are withered from whence they sprang, and (are) dumb from among men; let them all be gathered together, and they shall stand together, let them be turned backward and be ashamed together.

5. 'cry aloud in the name of Jacob,' NBQ. 'shall write,' (N) BQ: add, 'with his hand,' B. 'upon the name of Is. shall he also cry,' N*B.

6. 'Thus saith the King of Israel' B*.

7. 'stand, and call, and declare, and make ready...' B.

8. 'Hide not yourselves, neither go astray' B|(Theod.).

8 fin. 'heard not, at that time' BQ.

9. 'are all of them vain things,' N*B: 'making,' B.

10. 'They that mould and grave a god are all of them unprof. things,' B.

11. Omit 'they shall' NBQ.

12 The craftsman in iron (hath) an adze, and worketh in the coals, and formeth it with hammers, with the arm of his strength; moreover he is hungry, and there is no strength: he drinketh no water, and is faint.

13 The craftsman in wood stretcheth out a line, he marketh it with a pencil; he shapeth it with planes, and marketh it out with the compass; and maketh it like the figure of a man, like the beauty of mankind: to dwell in a house.

14 He will hew him down cedars, and taketh ilex and oak, and strengtheneth for himself (one) among the trees of the forest: he planteth a pine, and the rain maketh it great.

15 And it shall be for man for burning: and he taketh of them, and warmeth himself; yea, he kindleth it, and baketh bread; yea, he fashioneth a god, and boweth himself; he maketh it a graven image, and falleth down thereto.

16 He burneth half thereof in the fire: with half thereof he eateth flesh: he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen fire:

17 And the remainder thereof he maketh to be a god, to be his (graven) image; he falleth down unto it, and boweth himself, and prayeth unto it, and saith, Deliver me; for thou (art) my god.

18 They know not, and they discern not; for one hath daubed their eyes, that they see not, and their hearts, that they consider not.

19 And he recalleth it not to his heart, and there is no knowledge, and no discernment to say, I have burned half of it in the fire, and also I have baked bread upon the coals thereof: I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I bow myself to the produce of a tree?

12. '(hath)': or, 'maketh.' Some render the clause, 'one worketh in iron with an adze': and so ver. 13, 'one worketh (or, he carveth) in wood.'

13. 'pencil': word not found elsewhere, and of uncertain meaning. 'Shapeth it with planes,' or, 'maketh it with chisels.'

14. 'He will hew': Heb. verb. is infin. 'a pine': or, 'an ash.'

18. 'consider not': perhaps, 'act not wisely.'

19. 'residue': or, 'superfluity.'

12 For the craftsman sharpeneth iron, with an adze he fashioneth it, and boreth it with a gimlet, worketh it with the arm of his strength; and he shall be hungry, and shall be faint, and not drink water:

13 The craftsman when he hath chosen a piece of wood, setteth it up by measure, and fitteth it together with glue; he maketh it like the form of a great man, and like the goodliness of man, to set it up in a house:

14 He cutteth wood out of the forest which the Lord planted, and the rain made it to grow,

15 That it may be for men for burning; and he taketh thereof, and is warmed; and they burn it, and bake loaves upon it; and the rest he maketh into gods, and they worship them.

16 Whereof he burneth half in the fire (and they burn them, and bake loaves upon them), and roasteth meat upon it, and eateth, and is filled: and when he is warmed, he saith, Sweet is it to me that I am warmed, and have seen fire.

17 But the rest of it he maketh a graven god, and worshippeth it, and prayeth to it, saying, Deliver me, for thou art my god.

18 They have not learnt to have understanding, for they are darkened, from seeing with their eyes, and understanding with their heart.

19 And he considereth not in his heart, nor pondereth in his soul, nor perceiveth with his understanding, that he hath burned half thereof in the fire, and baked loaves upon the ashes thereof, and roasted meat, and eaten; and made the rest of it into an abomination, and they worship it.

12. 'boreth': 'setteth up,' N*B: if this be read, can *τέρερον* mean 'a lathe'?

13. 'and maketh,' B.

15. 'upon them,' NBQ: 'they make,' NBQ: omit 'into,' B.

16. 'half in the fire, and upon half of it he baketh loaves in the coals,' B.

17. 'into a graven god,' NBQ.

19. Omit 'in his heart, nor pondereth,' B.

20 He is a feeder on ashes ; a deluded heart hath turned him aside, and he delivereth not his soul, nor saith, Is there not a lie in my right hand ?

21 Remember these things, O Jacob ; and Israel, for thou art my servant ; I have formed thee, thou art my servant : Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a mist, thy rebellions, and as a cloud thy sins ; return unto me ; for I have redeemed thee.

23 Sing, O ye heavens, for the LORD hath done it ; shout, ye lowest parts of the earth ; break forth, ye mountains, into singing ; the forest, and every tree therein ; for the LORD hath redeemed Jacob, and will beautify himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD, that maketh all things ; that stretcheth forth the heavens alone ; that spreadeth forth the earth : who was with me ?

25 That shattereth the signs of the praters, and diviners he will madden ; that turneth wise men backward, and maketh their knowledge foolish :

26 That setteth up the word of his servant, and fulfilleth the counsel of his messengers : that saith to Jerusalem, She shall be inhabited, and to the cities of Judah, They shall be built, and I will set up the wastes thereof :

27 That saith to the deep, Be wasted, and I will dry up thy rivers :

28 That saith to Cyrus, My shepherd, and all my pleasure shall he fulfil ; and saying to Jerusalem, She shall be built, and a temple shall be founded.

20. 'a feeder on ashes' : as pointed, 'a shepherd of...' Some render, 'he followeth after ashes...'

24. 'who was with me?' So Heb. text : margin, 'by myself.'

26. Or, 'that saith of Jerusalem' : and so to the end of the chapter, and beginning of chap. xlv.

28. 'pleasure' : or, 'will,' 'purpose.'

20 Learn ye that their heart is ashes, and they wander out of the way, and no one can deliver his soul; see, ye will not say, There is a lie in my right hand.

21 Remember this, Jacob, and Israel, for thou art my servant; I formed thee for my servant, and thou, Israel, forget not me.

22 For behold, I have blotted out thy transgressions as a cloud, and thy sins as darkness; turn thou to me, and I will redeem thee.

23 Rejoice, ye heavens, for God hath had mercy upon Israel: sound the trumpet, ye foundations of the earth; shout, ye mountains, in joy, ye hills, and all the trees upon them; for the Lord hath had mercy on Jacob, and Israel shall be glorified.

24 Thus saith the Lord, that redeemeth thee, and formeth thee from the womb, I am the Lord, that accomplish this; I alone stretched out the heaven, and established the earth.

25 Who else scattered the signs of ventriloquists, and divinations from the heart? turning wise men backward, and making foolish their counsel?

26 And establishing the words of his servants, and making true the counsel of his messengers? he that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built; and her desolate places shall arise:

27 That saith to the deep, Thou shalt be made desolate, and I will dry up thy rivers:

28 That biddeth Cyrus be wise, and saith, He shall perform all my desires; that saith to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

20. 'Learn thou,' BQ.

23. 'hath redeemed (ransomed) Jacob,' NBQ.

24. 'that accomplish all things,' NBQ.

25. 'shall scatter,' NBQ.

26. 'of his servant,' NBQ. 'cities of Idumaea,' B. Cf. vii. 6.

XLV. 1 Thus saith the LORD to his anointed, to Cyrus, of whose right hand I have taken hold, to bring down nations before him, and I will loose the loins of kings, to loose before his face two-leaved doors, and gates shall not be shut :

2 I will go before thee, and make swelling ground a level ; I will break in pieces doors of brass, and cut in sunder bars of iron :

3 And I will give thee treasures of darkness, and hidden things of secret places, that thou mayest know that I am the LORD, which call thee by thy name, the God of Israel.

4 For Jacob my servant's sake, and Israel's mine elect, therefore I have called thee by thy name : I have named thee honourably, and thou hast not known me.

5 I am the LORD, and there is none else : there is no God beside me : I have girded thee, and thou hast not known me.

6 That they may know from the rising of the sun, and from the setting thereof, that there is none beside me. I am the LORD, and there is none else,

7 That form light, and create darkness, that make peace, and create evil : I am the LORD, that do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness ; let the earth open, and let them bring forth salvation, and let her cause righteousness to spring up together : I the LORD have created it.

9 Ah, he that striveth with him that formed him ! a potsherd among potsherds of the ground. Shall the clay say to the potter, What makest thou ? or thy work, He hath no hands !

4. 'therefore,' Heb. 'and,' marking principal clause.

7. 'evil,' here explained as *calamity*.

9. 'him that formed.' Same word as 'potter,' cf. xxix. 16.

XLV. 1 Thus saith the Lord God to my anointed, Cyrus, on whose right hand <I have> taken hold, for nations to submit before him; and I will shatter the strength of kings, I will open doors before him, and cities shall not be shut:

2 I will go before him, and will level mountains, will break down doors of brass, and will snap asunder bolts of iron:

3 And I will give thee treasures of darkness, I will open to thee hidden (treasures) <unseen>, that thou mayest learn that I am the Lord that call thy name, the God of Israel.

4 For my servant Jacob's sake, and Israel's, whom I have chosen, I will call thee by thy name, and will receive thee; but thou knewest not me.

5 For I am the Lord God, and there is no other God beside me; and they knew me not.

6 That they from the rising of the sun, and they from the going down (thereof) may learn, that there is none beside me; and that I am the Lord God, and there is none other,

7 I, that establish light, and make darkness, that make peace, and create evils: I am the Lord God that doeth all these things.

8 Let the heaven from above rejoice, and let the clouds shower down righteousness: let the earth bring forth and make mercy to spring up, and let righteousness spring up together. I am the Lord that created thee.

9 What better things have I set up, as clay of the potter? shall the plowman plow the earth? shall the clay say to the potter, What doest thou, for thou workest not, neither hast hands?

1. A reads, 'thou hast taken hold...'

2. 'before thee,' **SBQ**.

3. 'unseen' omitted by A*: if it be read, 'hidden' may be taken with the first clause.

5. 'none other beside me,' B.

5 fin. 'thou knewest me not,' **SBQ**: 'I strengthened thee, and thou..., ' B.

6. Omit 'and that...' **SBQ**.

8. 'let her (the earth) cause righteousness to spring up,' **8Q**: 'let her (?) proclaim righteousness,' B.

9. 'plow the earth all the day,' **8*B**.

10 Ah, he that saith unto a father, What begettest thou? or to a woman, Wherewith travailest thou?

11 Thus saith the LORD, the Holy One of Israel, and he that formed him; Ask me of coming things concerning my sons, and command me concerning the work of my hands.

12 I have made the earth, and created man upon it: I, my hands, have stretched out the heavens, and all their host have I commanded.

13 I have roused him up in righteousness, and I will level all his ways: he shall build my city, and he shall send forth my captivity, not for hire, and not for a present, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall pass over unto thee, and become thine; they shall go after thee, in chains shall they pass over, and they shall bow down to thee, they shall pray unto thee: Only in thee is God, and there is none else, no God at all.

15 Verily thou art a God that hidest thyself, O God of Israel, Saviour.

16 They are ashamed and also confounded, all of them; the craftsmen of idols are gone into confusion together.

17 Israel is saved in the LORD with everlasting salvation: ye shall not be ashamed nor confounded to all eternity.

18 For thus saith the LORD that created the heavens; (he is God :) that formed the earth, and made it: he set it in order; he created it not a waste, he formed it to be inhabited: I am the LORD, and there is none else.

11 fin. Perhaps, 'leave in my charge the work,' &c. (very doubtful passage).

13. 'present': or, 'bribe.'

14. 'labour': perhaps = wealth, as the reward of labour: 'merchandise': or, 'gain,' 'earnings.'

17. 'in,' or, 'through the Lord': (lit.) 'with salvation of eternities.'

18. 'set it in order': or, 'established it.'

10 He that saith to the father, What wilt thou beget? or to the mother, Where wilt thou travail?

11 For thus saith the Lord God, the Holy One of Israel, that maketh the things to come; Ask ye me concerning my sons and concerning my daughters, and concerning the works of my hands give me a charge.

12 I made the earth, and man upon it; I with my hand established the heaven, I commanded all the stars.

13 I raised him up with righteousness, and all his ways (shall be) straight; he shall build my city, and shall turn the captivity of my people, not with ransom, nor with gifts, saith the Lord of hosts.

14 Thus saith the Lord of Hosts, Egypt is weary, and the merchandise of the Ethiopians: and the men of Saba, men of lofty stature, shall pass over unto thee, and shall be slaves unto thee, and shall follow behind thee, bound with manacles, and worship before thee, and in thee shall they pray: for in thee is God, and they shall say, There is no God beside thee.

15 For thou art God, and we knew it not, O God of Israel, Saviour.

16 All they that resist him shall be ashamed, and turned backward, and shall walk in shame. Be ye made new toward me, ye isles.

17 Israel is being saved by the Lord with an everlasting salvation; they shall not be ashamed, nor be turned backward for ever.

18 Thus saith the Lord, that made the heaven:—he is the God that showed forth the earth and made it, he himself set its bounds; he made it not for a void, but to be inhabited: I am, and there is none beside.

10. 'Shall the thing formed answer to him that formed it? he that saith,' &c., **N***c.b.B [cf. xxix. 16].

10 fin. 'Wherewith travailest thou?' B.

11. Omit 'and concerning my daughters,' B.

13. 'as a king with righteousness,' **N***B.

14. After 'manacles' B adds, 'and shall pass over to thee' (so Theod.). Omit 'they shall say,' **N**B. 'in thee,' i.e. 'in thy name' (?) or 'unto thee shall they pray.'

15 fin. B omits 'Saviour.'

16 fin. Cf. xli. 1.

18. 'for a void, but formed it to be inhabited,' B.

19 I have not spoken in secret, in a place of the land of darkness ; I said not unto the seed of Jacob, Seek ye me, (as in) a waste : I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves, and come ; draw near together, ye escaped of the nations ; they know not, that carry the wood of their graven image, and pray unto a God that cannot save.

21 Declare ye, and bring near : yea, let them take counsel together ; who hath caused this to be heard from of old, hath declared it from that time ? Is it not I, the LORD ? and there is no God else beside me : a righteous God and a Saviour ; there is none except me.

22 Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else.

23 I have sworn by myself, a word is gone forth from a mouth of righteousness, and it shall not return, that unto me every knee shall bow, every tongue shall swear.

24 Only in the LORD, saith one, have I righteousness and strength ; unto him shall one come, and all that were inflamed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be held righteous, and boast themselves.

XLVI. 1 Bel croucheth down, Nebo stoopeth ; their idols are for beast and cattle ; the things ye carried are borne heavily, a burden to the weary.

23. 'a word, &c.' : or, 'Righteousness is gone forth from my mouth, a word, and it shall not,' &c.

24. Or, 'Only in the Lord, saith one to me, is there righteousness,' &c.

19 I have not spoken in secret, nor in a dark place of the earth; I said not to the seed of Jacob, Seek ye a vain thing; I am, I am one that speaketh righteousness, and declareth truth.

20 Be gathered together, and come ye, take counsel together, ye that are being saved from among the nations. They had not learnt, they that lift up the wood, their graving, and pray as to gods that save not.

21 If they do declare it, let them draw near, that they may learn together, who made these things to be heard, from the beginning: then was it declared unto you, I am God, and there is none other but me; righteous and a saviour, there is none except me.

22 Turn ye to me, and ye shall be saved, ye that are from the end of the earth; I am God, and there is none other.

23 By myself I swear, that righteousness shall go forth from my mouth; my words shall not be turned back; that unto me shall every knee bow, and every tongue shall swear by God,

24 Saying, Righteousness and glory shall come unto him, and all they that separate themselves shall be ashamed.

25 From the Lord shall men be justified, and in God shall all the seed of the children of Israel be glorified.

XLVI. 1 Fallen is Bel, crushed into pieces is Dagon: their graven images were for wild beasts, and beasts of burden; lift them up bound as a load for one that is weary and hungry,

19. 'the Lord that speak righteousness, and declare truth,' **NBQ**.

20. Omit 'as,' **BQ**: 'save' is subj. (against grammar) in **NA**.

21. 'If they shall declare it,' **NBQ**.

22. (A has been wrongly added to in this verse.)

23. 'I swear that (lit. unless) righteousness shall..., ' **N*B**: or, 'for unto me..., 'every tongue shall swear (by) God,' **N*B** (but see Rom. xiv. 11; Phil. ii. 11).

25. A adds 'and' or 'also' before 'all,' and reads 'be glorified' in plural: probably wrongly: perh. translating, 'and be glorified in God and (so shall) all the seed,' &c.

1. 'Dagon.' So **NAQ*** about 20 cursives. B reads 'Nabo' (so Aq., Theod.): 'the beasts of burden,' B. 'Lift them up.' A actually reads *ἐδραϊ*, perh. for *ἐλετε*: auferetis, Cyp. *Test.* iii. 59.

2 They stoop, they crouch together ; they cannot deliver the burden, their soul is gone into captivity.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel : which are heavily borne from the womb, which are carried from the bosom :

4 And to old age I am he, and to grey hairs I will support ; I have made, and I will carry ; and I will support, and will deliver you.

5 To whom will ye liken me, and make me equal, and compare me, and we shall be like ?

6 They that pour forth gold from the bag, and weigh silver with the balance ; they hire a goldsmith, and he maketh it a god : they fall down, yea, they bow themselves.

7 They lift him upon the shoulder ; they support him, they set him in his place, and he standeth ; he moveth not from his place ; yea, one shall cry unto him, and he shall not answer, he shall not save him from his distress.

8 Remember this, and stand firm ; recall it to mind, O ye rebels.

9 Remember the first things of old : for I am God, and there is none else ; God, and there is none like me.

10 Declaring the after-things from the beginning, and from of old what is not done ; saying, My purpose shall stand, and I will do all my pleasure :

11 Calling a bird of prey from the east, the man of his counsel from a far country : yea, I have spoken, yea, I will bring it to pass : I have purposed it, I will also do it.

12 Hearken unto me, ye stout of heart, that are far from righteousness ;

13 I bring near my righteousness : it shall not be far off, and my salvation shall not tarry ; and I will give in Zion salvation, for Israel my glory.

2. 'their soul': prob.= 'themselves.'

6. 'balance': word means a *reed*, then a *rod* or bar.

8. 'stand firm': meaning and derivation obscure.

11. 'a far country,' lit. 'a land of distance.'

13. 'for Is. my glory': or, 'my glory to Israel.'

2 And enfeebled, without strength also ; who shall not be able to be saved from war, but themselves were led captive.

3 Hear ye me, house of Jacob, and all the remnant of Israel, that are carried from the womb, and reared up from a child.

4 Until old age I am, and until ye grow old, I am ; I bear with you, I made you, and I will let you (go) free, I will take you up, and will save you.

5 To whom have ye likened me ? See ye, deal cunningly, ye that are led astray :

6 Ye that contribute gold out of a bag, and silver by balance : they will set it in a scale, and when they have hired a goldsmith, they make works of their hands, and bow down, and worship them.

7 They lift it upon the shoulders, and walk ; and if they set it down, it remaineth in his place, it shall not stir ; and whosoever calleth unto him, he shall not hear, he shall not save him from evils.

8 Remember this, and lament ; repent, ye that have gone astray, turn with your heart.

9 And remember the former things from eternity ; for I am God, (and there is none beside me :)

10 Declaring the last things before they come to pass, and therewith they are fulfilled ; and I said, All my counsel shall stand, and all that I have counselled will I do.

11 Calling a fowl of the air from the East, and from a land afar off them concerning whom I have counselled ; I spake, and led him, I created and made, I led him, and made his way plain :

12 Harken to me, ye that have lost your heart, ye that are far from righteousness.

13 I have brought near my righteousness, and the salvation that cometh from me will I not delay : I have given salvation in Zion to Israel for a glorifying.

1 fin., 2. 'weary, Enfeebled and hungry, without strength,' &c. B. 'laborantes et esurientes et non valentes,' Cyp. l.c.

7. 'shoulder,' B.

XLVII. 1 Come down, and sit in the dust, O virgin daughter of Babylon: sit on the earth, there is no throne, O daughter of the Chaldaeans; for thou shalt no more be (one) they call tender and delicate.

2 Take the millstones, and grind meal; take off thy veil, lift up thy train, uncover the leg, pass through rivers.

3 Let thy nakedness be uncovered, yea, let thy shame be seen; I will take vengeance, and I will not meet man.

4 Our redeemer, the LORD of Hosts is his name, the Holy One of Israel.

5 Sit in silence, and go into darkness, O daughter of the Chaldaeans; for thou shalt no more be (one) they call lady of kingdoms.

6 I was wroth with my people, I profaned mine inheritance, and gave them into thy hand; thou didst shew them no mercy; upon the aged thou didst make thy yoke exceeding heavy.

7 And thou saidst, I shall be a lady for ever: until thou didst not lay these things to thine heart, thou didst not remember the latter end of it.

8 And now hear this, thou given to pleasure, that sittest securely, that sayest in thine heart, I and none else beside: I shall not sit a widow, neither shall I know bereavement.

9 And these two things shall come to thee in a moment in one day, bereavement, and widowhood: they shall come upon thee in full measure, for the multitude of thy sorceries, for the exceeding number of thy spells.

10 And thou hast been secure in thine evil: thou hast said, There is none that seeth me; thy wisdom and thy knowledge, it hath turned thee aside; and thou hast said in thine heart, I, and none else beside.

2. 'take off,' lit. 'uncover thy veil': same word as in 'uncover the leg.'

3. 'meet,' i.e. 'make terms with man': or possibly, 'spare man.'

8. 'given to pleasure': 'voluptuous one,' Alex., Cheyne: 'securely,' or 'confidently,' and so ver. 19: 'bereavement,' or 'childlessness,' and so ver. 9.

9. 'for': (twice) perhaps, 'in spite of...' (for *all*): or simply, 'amidst...'

XLVII. 1 Come down, sit upon the ground, virgin daughter of Babylon; enter into the darkness, daughter of the Chaldaeans, for no longer shalt thou be any more called tender and delicate.

2 Take a millstone, grind meal, take off thy covering, uncover thy grey hairs, make bare the legs, pass through rivers.

3 Thy shame shall be uncovered, thy reproaches shall appear; I will do justice upon thee, no longer will I deliver thee over unto men,

4 Saith thy deliverer, the Lord of Hosts, his name is the Holy One of Israel.

5 Sit down in amazement, enter into the darkness, daughter of the Chaldaeans: no longer shalt thou be called the strength of a kingdom.

6 I was provoked at my people, thou defiledst mine inheritance: I gave (them) into thine hand, and thou showedst them no mercy; thou didst make the yoke of the elder very heavy.

7 And thou saidst, I shall be a princess for ever; thou perceivedst not this in thy heart, neither didst remember the last things.

8 But now hear this, delicate one, that sittest, that art confident, that sayest in thine heart, I am, and there is none other; I shall not sit as a widow, nor shall I come to know bereavement.

9 But now shall there come suddenly these two things in one day, childlessness and widowhood shall come suddenly upon thee in thy witchcraft; in the strength of thy enchantments exceeding greatly,

10 In the hope of thy wickedness; for thou saidst, I am, and there is no other: learn thou, that the understanding of these things and thy harlotry shall be thy shame: and thou saidst in thine heart, I am, and there is no other.

1. 'enter...darkness,' 'sit upon the ground,' B: add. 'there is no throne,' Q^{mg} 41 91 104 309 (87).

4. 'Thy deliverer (is) the Lord' (omit 'saith') N*B. Text N^{ca}cbAQ* 26 49 93 106 &c.

6. 'them' expressed in B.

9. The order of words differs in B as corrected: the orig. hand reading only 'But now shall (it) come suddenly upon thee in thy witchcraft; in the strength,' &c.

10. 'the understanding of these things shall be, and' &c. N*B (omit 'that'). NBQ om. 'shall be' before 'thy shame.'

11 And evil shall come upon thee; thou shalt not know the dawning thereof; and ruin shall fall upon thee; thou shalt not be able to avert it: and desolation shall come upon thee suddenly, (which) thou shalt not know.

12 Stand forth, I pray, with thy spells, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth: peradventure thou wilt be able to profit, peradventure thou wilt strike terror.

13 Thou art wearied with the multitude of thy counsels: let them, I pray thee, stand forth and save thee—they who divide the heavens, who gaze on the stars, who make known at the new moons—from what shall come upon thee.

14 Behold, they are become as stubble, fire hath burned them; they shall not deliver their soul from the hand of the flame; it is no coal to be warm, fire to sit before.

15 Thus are the things to thee wherein thou hast laboured: thy traffickers from thy youth go astray everyone his own way: there is none that saveth thee.

XLVIII. 1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, not in truth, and not in righteousness.

2 For they are called of the holy city, and lean upon the God of Israel: the LORD of Hosts is his name.

3 I have declared the first things from that time; and they went forth out of my mouth, and I showed them; I wrought suddenly, and they came to pass.

4 Because I knew that thou art hard, and thy neck is an iron sinew, and thy brow brass:

11. 'the dawning thereof': or, 'how to charm it away': cf. viii. 20 (Margoliouth). 'avert,' lit. 'atone,' 'cover.'

12 init. Or, 'Persist, I pray, in thy...'

13. Or, 'make known...of what shall,' &c.

14. 'their soul,' i.e. themselves, their life: 'hand,' i.e. power.

15. 'laboured': or, 'wearied thyself' (as ver. 12, but not 13).

1. 'are called,' or, 'call yourselves': and similarly ver. 3.

11 And there shall come upon thee destruction, and thou shalt not perceive it ; a pit, and thou shalt fall into it : and there shall come misery upon thee, and thou shalt not be able to be clear of it : and there shall come destruction suddenly upon thee, and thou shalt not perceive it.

12 Stand now in thine enchantments, and thy abundant witchcraft, which thou didst learn from thy youth, (to see) if thou canst be helped :

13 Thou hast grown weary in thy counsels : let the astrologers of the heaven stand and save thee ; let them who look on the stars declare to thee what is purposed to come upon thee.

14 Behold, all shall be burnt up as brushwood upon a fire, and they shall not deliver their soul from the flame ; since thou hast coals of fire, sit thereon.

15 These shall be thy help : thou didst weary thyself in thy traffic from thy youth : each went astray by himself ; but for thee shall be no salvation.

XLVIII. 1 Hear ye this, house of Jacob, ye that are called by the name of Israel, and that have come forth from Judah, ye that swear by the name of the Lord God of Israel, calling him to mind not with truth, nor with righteousness,

2 And holding by the name of the holy city, and staying yourselves upon the God of Israel : the Lord of Hosts is his name.

3 Still have I declared the former things, and out of my mouth went they forth, and came to be heard : I did them suddenly, and they came to pass.

4 I perceive that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.

12. 'didst learn,' imperfect : 'canst' : lit. 'shalt be able to be helped.'

15. Omit 'thy,' BQ.

3. 'and it came to be heard,' NBQ.

5 Therefore I have from that time declared it to thee ; before it came to pass I showed it thee ; lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard ; see it all : and ye, will not ye declare it ? I have caused thee to hear new things from now, and things reserved, and thou didst not know them.

7 They are created now, and not from that time ; and before to-day, and thou heardest them not ; lest thou shouldst say, Behold, I knew them.

8 Nay, thou hast not heard ; nay, thou hast not known ; nay, from that time thine ear opened not ; for I knew that thou didst deal very treacherously, and wast called a rebel from the womb.

9 For my name's sake I defer mine anger, and for my praise do I refrain it for thee, that I cut thee not off.

10 Behold, I have refined thee, and not as silver ; I have chosen thee in the furnace of affliction.

11 For mine own sake, for mine own sake, will I do (it) ; for how is it profaned ? and I will not give my glory unto another.

12 Hearken unto me, O Jacob, and Israel my called : I am he, I am the first, I also am the last.

13 Mine hand also laid the foundation of the earth, and my right hand spread out the heavens ; I call unto them, they will stand up together.

14 All ye, assemble yourselves, and hear ; which among them declared these things ? The LORD hath loved him : he will do his pleasure on Babylon, and his arm (shall be) on the Chaldaeans.

5. 'Therefore,' Heb. 'And,' marking principal clause.

8. 'didst deal': or, 'wouldst deal.'

9. 'defer,' 'refrain': lit. 'prolong...muzzle.'

10. 'chosen': or, 'tried.'

11. 'how is it...?' or, 'how shall it be profaned?'

13. 'spread,' or, 'spanned out the heavens.'

14. 'among them': some MSS. read, 'among you.' i.e. 'he whom the LORD hath loved will do...' The end of the verse is difficult and rather uncertain. Some make 'his arm' object to 'will do,' parallel to 'pleasure' = will, purpose.

5 And I declared to thee the things of old, before they came upon thee ; I made it to be heard of thee, lest thou shouldest say, Mine idols have done it, and say, The graven and the molten images have commanded me.

6 Ye have heard all, and ye perceived not ; but I have also made to be heard of thee the new things from henceforth which shall come to pass ; and thou saidst not,

7 Now come they to pass, and not long since, and not in former days didst thou hear of them ; lest thou shouldest say, Yea, I perceive them.

8 Thou didst neither perceive nor know, nor did I open thine ears from the beginning ; for I perceived that thou wouldest utterly set them at nought, and thou shalt be called a transgressor even from the womb.

9 For my name's sake will I show thee my wrath, and my glorious deeds will I bring upon thee, that I may not utterly destroy thee.

10 Behold, I have sold thee, not for silver ; and I delivered thee out of the furnace of beggary.

11 For mine own sake will I do it unto thee ; for my name is polluted, and my glory will I not give to another.

12 Hear me, Jacob, and Israel, whom I call ; I am first, and I am for everlasting :

13 And my hand laid the foundation of the earth, and my right hand established the heaven ; I will call them, and they shall stand together.

14 And all shall be gathered together, and shall hearken. Who declared these things unto them ? Because I loved thee, I did this upon Babylon, thy will, to destroy the seed of the Chaldaeans.

5. 'declared to thee ancient things,' B. 'lest at any time thou shouldst,' B.

6. Omit 'also,' B.

14. So A : other mss., 'I did thy will upon Babylon, to destroy...'

15 I, I, have spoken ; yea, I have called him ; I have brought him, and he shall make his way prosperous.

16 Draw near unto me, hear ye this ; not from the beginning have I spoken in secret ; from the time that it was, there am I ; and now the Lord GOD, and his spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel : I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest walk.

18 O that thou hadst hearkened to my commandments ! and thy peace had been as the river, and thy righteousness as the waves of the sea !

19 And thy seed had been as the sand, and the offspring of thy bowels like the grains thereof : his name should not be cut off nor destroyed before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans ; with a voice of singing declare ye, make this heard, send it forth to the end of the earth ; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not in the deserts (where) he made them go ; he caused the waters to flow out of the rock for them ; and he clave the rock, and the waters gushed out.

22 There is no peace, saith the LORD, to the wicked.

XLIX. 1 Hearken, ye isles, to me, and listen, ye peoples, from afar ; the LORD hath called me from the womb ; from the bowels of my mother hath he made mention of my name.

2 And he made my mouth like a sharp sword ; in the shadow of his hand he hid me ; and set me for a polished arrow ; in his quiver he concealed me,

15. i.e. 'brought him' into view, into prominence ; or, on his way?

16. The grammar admits the rendering 'hath sent me and his Spirit' : but the emphasis is strongly against it : most authorities support it, however, on theological grounds.

18. Or, 'wouldst hearken.'

19. 'grains,' or, 'entrails,' of the sea, i.e. the fishes.

15 I spake, I called him, led him, and made his way prosperous.

16 Draw near unto me, and hear ye this ; from the beginning have I not spoken in secret, nor in a dark place of the earth ; when it came to pass, there was I, and now the Lord hath sent me, and his spirit.

17 Thus saith the Lord, thy deliverer, the Holy One of Israel : <I am thy God,> I have shown to thee, that thou mayest find the way wherein thou shalt walk.

18 And if thou hadst hearkened to my commandments, thy peace should have been made as a river, and thy righteousness as a wave of the sea ;

19 And thy seed should have become as sand, and the offspring of thy womb as the dust of the earth ; nor shalt thou now be utterly destroyed, nor shall thy name perish before me.

20 Come thou forth from Babylon, fleeing from the Chaldeans ; proclaim ye the voice of joy, and let this be heard, report it to the end of the earth ; say ye, The Lord hath delivered his people Jacob.

21 And if they be thirsty, he will bring them through the wilderness, he will bring water for them out of a rock ; a rock shall be cleft, and water shall flow, and my people shall drink.

22 There is no rejoicing, saith the Lord, for the wicked.

XLIX. 1 Hearken to me, ye isles, and attend to me, ye nations ; after long time shall it stand, saith the Lord. From my mother's womb he called my name,

2 And set my mouth as a sharp sword, and under the shelter of his hand he hid me ; he made me as a chosen arrow, and in his quiver he sheltered me,

16. Omit 'nor in a dark place of the earth,' ^N^{ca}^{cb}BQ. (Cf. xlv. 19.) B repeats 'the Lord.'

17. (I am thy God,) omitted by A^a?

20. Rather, 'proclaim it,' B. 'his bondman Jacob,' ^NBQ &c.

21. A reads 'be thirsty' in fut. (not strict grammar). 'he will bring water for them through the wilderness, he will bring it for them...', ^NB.

2. 'in his quiver he hid me,' ^N*B.

3 And said unto me, Thou art my servant, O Israel, in whom I will glorify myself.

4 And I said, I have laboured in vain, for waste and vanity have I consumed my strength ; surely my judgment is with the LORD, and my recompense with my God.

5 And now, saith the LORD, that formed me from the womb for a servant to him, to bring Jacob again to him, and that Israel be not swept away ;—and I shall be honoured in the eyes of the LORD, and my God shall be my strength—

6 And he said, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel ; and I will give thee for a light of the nations, that my salvation may be to the end of the earth.

7 Thus saith the LORD, the redeemer of Israel, and his Holy One, to the despised of soul, to the abhorred of a nation, to a servant of rulers : Kings shall see and arise ; princes, and they shall bow themselves ; for the sake of the LORD, that is faithful ; the Holy One of Israel, and he hath chosen thee.

8 Thus saith the LORD, In a time of favour have I answered thee, and in a day of salvation have I helped thee ; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to allot the desolate allotments,

9 Saying to the captives, Go forth ; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights is their feeding place.

4. 'laboured': or, wearied myself. Usual word, *mishpat*, for 'judgment': meaning here, 'my right,' or 'my rightful reward.'

5. 'and that Israel...': Heb. margin, 'and that Israel be gathered unto him'—doubt between readings 'not' and 'to him,' as in ix. 3 (pronounced alike).

6 fin. Or, 'to be my salvation to...earth.'

9 init. Or, 'To say to the captives...'

3 And said unto me, Thou art my bondman, Israel, and in thee will I be glorified.

4 And I said, Vainly have I laboured, in vain and for nought have I given my strength ; therefore my judgment is from the Lord, and my toil before my God.

5 And now thus saith the Lord, that formed me from the womb his bonds slave, to gather together Jacob and Israel unto him, I will be gathered, and will be glorified before the Lord, and my God shall be my strength.

6 And he said to me, It is a great thing for thee, that thou mayest be called my servant, that thou mayest set up the tribes of Jacob, and turn again the dispersion of Israel ; behold. I have set thee for a light of nations, that thou mayest be for salvation unto the end of the earth.

7 Thus saith the Lord thy deliverer, the God of Israel, Sanctify him that lightly esteemeth his soul, him that is held abominable by the nations, the slaves of the rulers ; kings shall see him, and rulers shall rise up and worship him for the Lord's sake : for faithful is the Holy One of Israel, and I chose thee.

8 Thus saith the Lord, In an acceptable time I heard thee, and in a day of salvation I helped thee, and gave thee for a covenant of nations, to establish the earth, and to cause to inherit desolate heritages,

9 Saying to them that are in bonds, Go forth, and (bidding) them that are in darkness be revealed. And in all the ways they shall feed, and in all paths is their pasture.

4. 'with the Lord,' NBQ*.

5. 'to gather Jacob unto him and Israel,' B ('Israel and Jacob,' N*): 'they shall be gathered, and glorified,' Q*.

6. (have given thee, B), 'for a covenant of a race, for a light...' NB. (Cf. xlii. 6.)

8. Or, 'allot' as in Heb. 'helped thee, and formed thee, and gave thee...', B.

9. 'revealed. In all...', B.

10 They shall not hunger nor thirst ; and the burning sand and sun shall not smite them ; for he that hath mercy on them shall lead them, and by springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from afar ; and behold, these from the north and from the sea ; and these from the land of Sinim.

13 Sing, O heavens, and rejoice, O earth ; and break forth into singing, ye mountains ; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 And Zion said, The LORD hath forsaken me, and the Lord hath forgotten me.

15 Will a woman forget her suckling, not to have compassion on the son of her womb ? yea, these may forget, and I will not forget thee.

16 Behold, upon both palms have I engraved thee ; thy walls are continually before me.

17 Thy sons make haste ; thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and see ; they all are gathered together, they come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird them on (thee) like a bride.

19 For (as for) thy ruins and thy waste places, and the land of thy destruction, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away.

20 The sons of thy bereavement shall yet say in thine ears, The place is too strait for me : give place to me, and I will dwell.

10. 'burning sand.' See xxxv. 7. 'by' or 'to springs...'

12 fin. Or, 'The Sinites' (unknown, possibly China : authorities mostly think *not* identical with Sinites of Gen. x. 17 ; 1 Chr. i. 15).

17. 'sons' : 'builders,' the Babylonian MS., some ancient versions and commentators.

20. 'give place' : i.e. 'make room for me' : lit. draw near.

10 They shall not hunger nor thirst, neither shall burning heat nor sun smite them; but he that hath mercy on them shall comfort them, and lead them through springs of waters:

11 And I will turn every mountain into a way, and every path into a pasture for them.

12 Behold, these come from far, these from the north, and these from the sea, and others from the land of the Persians.

13 Rejoice, ye heavens, and let the earth exult: let the mountains break out in joy, because God hath had mercy on his people, and hath comforted the humble among his people.

14 But Zion said, The Lord hath forsaken me; and, The Lord hath forgotten me.

15 Will a mother forget her little child, not to have mercy on the offspring of her womb? but even if a woman should forget this, yet will I not forget thee, saith the Lord.

16 Behold, I have painted thy walls upon my hands, and thou art alway before me.

17 And soon shalt thou be built by them, by whom thou wast destroyed, and they that laid thee desolate shall come forth from thee.

18 Lift up thine eyes around, and look on (them) all; behold, they were gathered together, and came to thee; as I live, saith the Lord, thou shalt clothe thee with them all, and shalt put them on thee as a bride's adornment.

19 For thy desolate, and destroyed, and fallen places, shall now be narrow by reason of thine inhabitants; and they that swallowed thee up shall be far removed from thee.

20 For thy sons, whom thou hast lost, shall say in thine ears, The place is (too) narrow for me: make a place for me, that I may dwell in it.

12. 'shall come (diff. verb) from far, these from the north and the sea,' BN*Q.

15. 'Will a woman...?' NBQ. 'or (forget), so as not to have,' N*B.

18. 'with them all as an adornment, and shalt put them on thee as an adornment, as a bride,' B. (See Burkitt, Tyconius, p. cx.)

21 And thou shalt say in thine heart, Who hath begotten me these, and I was bereaved and barren, an exile, and outcast? and who hath nourished up these? Behold, I was left alone; these, where were they?

22 Thus saith the Lord God, Behold, I will lift up my hand toward the nations, and set up my standard to the peoples; and they shall bring thy sons in the bosom, and thy daughters shall be carried on the shoulder.

23 And kings shall be thy nursing fathers, and their princesses thy nursing mothers: they shall bow themselves to thee face to the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD, on whom they that wait shall not be ashamed.

24 Shall the prey be taken from the mighty, or the captive of the righteous delivered?

25 For thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; and I will contend with him that contendeth with thee, and I will save thy children.

26 And I will make them that oppress thee to eat their own flesh, and they shall be drunken with their own blood, as with new wine; and all flesh shall know that I the LORD am thy saviour and thy redeemer, the Mighty One of Jacob.

L. 1 Thus saith the LORD, Where is the bill of your mother's divorcement, wherewith I have put her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your rebellions was your mother put away.

21. 'hath begotten': lit. 'hath borne me these,' but verb is masc.

24. For 'righteous,' some (with Pesh. Vulg.) would read 'terrible,' as in ver. 25.

21 And thou shalt say in thine heart, Who begat me these? Yea, I am childless and a widow, but who hath brought up these for me? I have been left alone, but where had I these?

22 Thus saith the Lord, Behold, I raise up towards the nations my hand, and to the isles will I lift up my signal, and they shall bring thy sons in their bosom, and shall lift thy daughters upon thy shoulders,

23 And kings shall be thy nursing fathers, and the princesses thy nurses; they shall worship before thee on the face of the earth, and shall lick up the dust of thy feet; and thou shalt learn that I am the Lord, and thou shalt not be ashamed.

24 Shall one take spoils from a giant? and if one take a captive unlawfully, shall he be saved?

25 Thus saith the Lord, If one take a giant captive, he shall take spoils, and taking them from a mighty man he shall be saved; and I will judge thy cause, and I will deliver thy sons:

26 And they that afflict thee shall eat their own flesh, and shall drink their own blood as new wine, and shall be drunken; and all flesh shall perceive that I am he that hath delivered thee, and that layeth hold upon the strength of Jacob.

L. 1 Thus saith the Lord, Of what kind is the bill of your mother's divorcement, wherewith I sent her away? or to what debtor have I sold you? Behold, for your sins were ye sold, and for your transgressions sent I your mother away.

21. 'Yea' (Gr. $\delta\epsilon$).

Or, 'where were these of mine' (eth. dat.).

23. 'their princesses,' B (N?).

23 fin. 'the Lord, and they shall not be ashamed that wait for me,' BQ^{mg}.

26. 'that afflicted thee,' NBQ. 'that I the Lord am he that...', NB.

1. 'debtor.' This is the proper meaning of the Greek word, but the converse meaning seems required here. The Gr. word is used 1 Sam. xxii. 2, where the corresponding Hebrew is "Everyone *who had a creditor*," same Heb. word as here. Perhaps, 'to whom have I, as a debtor, sold you?' with Lucianic MSS., and Aquila.

2 Why came I, and there was no man? Why called I, and there was none that answered? Is my hand utterly too shortened to redeem? and is there no power in me to deliver? Behold, at my rebuke I will dry up the sea, I will make rivers a wilderness; their fish stink for want of water, and die with thirst.

3 I will clothe the heavens in blackness, and make sackcloth their covering.

4 The Lord GOD hath given me the tongue of disciples, that I should know how to sustain the weary with a word; he wakeneth every morning, he wakeneth mine ear to hear as disciples.

5 The Lord GOD hath opened me an ear, and I resisted not, I drew not back.

6 I gave my back to smiters, and my cheeks to them that plucked off the hair; I hid not my face from ignominies and spitting.

7 And the Lord GOD will help me; therefore I am not confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 Near is he that justifieth me: who will contend with me? let us stand forth together; who is the master of my judgment? let him come near to me.

9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wear out like a garment; the moth shall eat them.

10 Who is among you that feareth the LORD, that hearkeneth to the voice of his servant? He that walketh in darkness, and hath no light? let him trust in the name of the LORD, and lean upon his God.

2. 'utterly shortened,' Heb. repeats verb. 'I will dry up': or, 'I dry up...I make, (3) I clothe.' Some render, 'I can dry up,' &c.

8. i.e. 'sheweth me righteous.' 'the master,' &c. meaning apparently, 'mine adversary.'

2 Why was it that I came, and there was no man? I called, and he listened not? Is not my hand strong to deliver? or have I not strength to rescue? behold, by my threat I will make the sea a desolation, and make rivers desolate, and their fishes shall be dried up because there is no water, and shall die for thirst.

3 And I will clothe the heaven with darkness, and will make his shroud as sackcloth.

4 The Lord giveth me a tongue of instruction, to perceive in season when I must speak a word; he gave me in the morning, he added unto me an ear to hear,

5 And the instruction of the Lord openeth mine ears, and I am not disobedient, nor gainsay (it).

6 I have given my back for scourges, and my cheeks for blows, and my face I turned not away from the shame of spittings,

7 And the Lord became my helper; therefore I turned not back; but I set my face as a solid rock, and I perceived that I should not be ashamed.

8 For he draweth near that justified me: who is he that contendeth with me; let him stand up against me together; yea, who is he that contendeth with me? let him draw near to me.

9 Behold, the Lord helpeth me: who shall harm me? behold, all ye shall wax old as a garment, and as it were a moth shall eat you up.

10 Who among you is he that feareth the Lord? let him listen to the voice of his servant: ye that walk in darkness, they have no light, trust ye in the name of the Lord, and stay yourselves upon God.

2. 'and there was none that listened,' **NBQ**. 'by my reproof,' B: 'by my reproof and my threat,' **N***. (**N^{corr}** as text).

3 init. Omit 'And,' B.

4. i.e. 'an instructed (or disciplined) tongue.' Omit 'in season,' **NBQ**. 'The Lord' repeated (so *vv.* 5 and 7), B.

6 init. 'I gave,' **NB**.

7. 'turn back,' often implying *shame*. Cf. Psal. xl. 14, lxx. 2, &c.

9. 'will help,' B: omit 'as it were,' **N*B**.

11 Behold, all ye that kindle a fire, that gird yourselves with firebrands; walk amid the light of your fire, and amid the brands that ye have kindled. From my hand is this for you; ye shall lie down in pain.

LI. 1 Hearken to me, ye that pursue righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you; for I called him, being one, and blessed him, and increased him.

3 For the LORD hath comforted Zion; he hath comforted all her waste places; and he hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of song.

4 Listen unto me, my people; and give ear unto me, O my nation; for a law shall go forth from me, and I will settle my judgment for a light of the peoples.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wear out like a garment, and they that dwell therein shall die as in like manner; but my salvation shall be for ever, and my righteousness shall not be dismayed.

7 Hearken unto me, ye that know righteousness, a people in whose heart is my law; fear ye not the reproach of (weak) men, and be ye not dismayed at their revilings.

11. 'gird yourselves with...': Pesh. has 'set a light to': followed by some (Secker, Hitz., Ew.). 'walk amid...' or, 'begone into the flame of...and into...'

4. 'from me': lit. 'from by me': cf. Greek, *παρ' ἐμοῦ*. 'settle': lit. 'make to rest.'

6. So (deictic phrase)='like that,' Del.: 'like a gnat' (singular form of word rendered 'lice' in Exod. viii. 12) many comm.: but this prob. requires slight emendation.

11 Behold, all ye kindle a fire, and strengthen a flame ; walk by the light of your fire, and in the flame wherewith ye kindled it ; because of me came this upon you, ye shall lie down in pain.

LI. 1 Hearken to me, ye that pursue that is righteous, and seek the Lord : look unto the solid rock which ye did hew, and unto the hole of the pit which ye digged.

2 Look unto Abraham your father, and unto Sarah that bare you ; for he was one, and I called him, and blessed him, and loved him, and multiplied him.

3 And thee will I now comfort, Zion, and I did comfort all her waste places ; <and I will make her waste places> as a garden, and the western regions like a garden of the Lord ; joy and exultation shall they find therein, confession and the voice of praise.

4 Hearken to me, hearken, my people ; and ye kings, give ear unto me ; for a law shall go forth from me, and my judgment for a light of the nations.

5 My righteousness draweth quickly near ; and my salvation also shall go forth, and in my arm shall the nations hope ; the isles shall wait for me, and in my arm shall they hope.

6 Lift up your eyes to the heaven, and look upon the earth beneath ; for the heaven is massed as smoke, and the earth shall wax old like a cloke, and they that dwell on the earth shall die like as those (things) ; but my salvation shall be for everlasting, and my righteousness shall not fail.

7 Hearken unto me, ye that know judgment, my people who have the law in your hearts ; fear ye not the reproach of men, and be not overcome by their despising.

2. Omit ' and multiplied him,' B.

3. A omits (apparently homoeoteleuton)... 'and I will make her waste places...'

5. Orig. hand of A reads 'thy righteousness.' 'and my salvation also shall go forth as (for) a light,' NB.

6. Omit 'on the earth,' B ('the dwellers').

7. 'a people who...', B.

8 For the moth shall eat them like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the LORD; awake as in the ancient days, the generations of old. Art thou not it that hewed Rahab in pieces, that pierced the dragon?

10 Art thou not it that dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?

11 And the ransomed of the LORD shall return and come to Zion with song, and everlasting joy upon their head; they shall attain gladness and joy, and sorrow and sighing are fled away.

12 I, I, (am) he that comforteth you; who art thou, that thou fearest (weak) man that shall die, and the son of man that shall be made as grass;

13 And hast forgotten the LORD thy maker, that stretched out the heavens, and laid the foundations of the earth? and hast trembled continually all the day before the fury of the oppressor, as he made ready to destroy? and where is the fury of the oppressor?

14 He that is bowed down hasteneth to be loosed, and shall not die in the pit, nor shall his bread fail.

15 And I am the LORD thy God, that stirreth up the sea, and its waves roared; the LORD of Hosts is his name.

16 And I put my words in thy mouth, and with the shadow of my hand have I covered thee, to plant the heavens, and to lay the foundations of the earth, and say unto Zion, Thou art my people.

8 fin. Lit. 'for a generation of generations.'

12. 'that thou....,' Heb. 'and thou fearest.' 'made,' or 'given up as grass.'

14. 'in,' lit. 'unto the pit.'

15. 'stirreth up': or, 'calmeth,' 'setteth,' as ver. 4, Jer. xxxi. 2: see, however, Jer. l. 34.

8 For as a cloke shall it be eaten up by time, and as wool shall it be eaten up by a moth ; but my righteousness shall be for ever, and my salvation for generations of generations.

9 Awake, awake, Jerusalem, and put on the strength of thine arm ; awake as in the beginning of a day, as a generation of eternity. Art not thou

10 She that maketh desolate the sea, the water, the abundance of the deep ? that made the depths of the sea a passage way for the delivered,

11 and them that were redeemed ? For by the Lord's doing shall they return, and come to Zion with joy, and everlasting exultation ; for upon their head is exultation and praise, and joy shall take hold of them ; grief is fallen away, and pain, and sighings.

12 I am, I am he that comforteth thee ; learn of whom thou wast ware, and didst fear before a mortal man, and before a son of man ; who were dried up like grass.

13 And thou forgottest God that made thee, that made the heaven, and laid the foundations of the earth ; and didst fear continually all the days the face of the wrath of him that was afflicting thee, for (it was) as (though) he were minded to remove thee ; and now, where is the wrath of him that did afflict thee ?

14 For in thy being saved he shall not stand (still), nor linger.

15 For I am thy God, which disturbeth the sea, and maketh her waves to sound ; the Lord of Hosts is my name.

16 I will put my words in thy mouth, and under my right hand will I shelter thee ; wherewith I set up the heaven, and laid the foundation of the earth ; and he shall say to Zion, Thou art my people.

11. Omit 'exultation and...' B.

12. 'learn who thou art, that thou didst fear' (lit. being who thou didst fear) B (so Theod. and Aq. Symm. nearly).

13. 'remove': A by clerical error reads 'to please thee.'

15. 'maketh...sound': the verb is not usually trans.: but can take an acc. of the sound or instrument. See Theocr. *Id.* 11. 36.

16. 'under the shadow of my hand,' NBQ. The words might bear the meaning, 'and Zion shall say...' (cf. xl. 9).

17 Wake, wake thee up, arise, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury ; thou hast drunken the bowl of the cup of bewilderment, thou hast drained it out.

18 There is no guide for her among all the sons that she hath brought forth, neither is there any that taketh hold of her hand of all the sons that she brought up.

19 These two things are come upon thee : who will mourn with thee ? wasting and destruction, and the famine and the sword : how shall I comfort thee ?

20 Thy sons have fainted : they lie at the head of all the streets, like an antelope in a net ; they that are filled with the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine :

22 Thus saith thy Lord, the LORD, and thy God, that pleadeth the cause of his people, Behold, I take out of thine hand the cup of bewilderment, the bowl of the cup of my fury ; thou shalt no more drink it again :

23 And I will put it into the hand of thy tormentors ; which said to thy soul, Bow down, and we will pass over ; and thou didst set thy back as the earth, and as the street, to them that passed over.

LII. 1 Awake, awake, put on thy strength, O Zion ! Put on thy garments of beauty, O Jerusalem, holy city : for there shall no more come into thee again the uncircumcised and the unclean.

19. 'how...' literally, '*who?*' (meaning doubtful). 'In what character?' Cheyne: others, 'By whom?' 'who but I,' &c.

20. Or, literally, 'Thy sons are shrouded.'

17 Awake, awake, stand up, Jerusalem, that hast drunk the cup of wrath from the hand of the Lord; for thou didst drink, and didst empty out the cup of falling, the goblet of (his) wrath.

18 And there was none that comforted thee from among all thy children that thou broughtest forth; and there was none that took hold of thy hand from among all thy sons whom thou didst raise up.

19 These two things are against thee; who shall grieve with thee? ruin and destruction, famine and sword: who shall comfort thee?

20 Thy sons are they that are helpless, that lie down at the head of every passage way like sodden herbs; that are full of the wrath of the Lord, that are undone through the Lord God.

21 Therefore hear, thou that art humbled, and drunken, not with wine:

22 Thus saith the Lord, the God that judgeth his people, Behold, I have taken out of thine hand the cup of falling, the goblet of (my) wrath, and thou shalt no more drink it again:

23 And I will put it into the hands of them that did thee wrong, and them that humbled thee; which said to thy soul, Bow down, that we may pass by; and thou laidest thy back even with the ground, without, for them that went by.

LII. 1 Awake, awake, Zion; put on thy strength, Zion, and put on thy glory, Jerusalem, holy city; no longer shall there pass through thee again (one) uncircumcised and unclean.

17. 'hast drunk from the hand of the Lord the cup of his wrath,' B.

20. Lit. 'like half-cooked beet' (ancient discrepancy, known to Jerome, whose attempts at explanation are unsuccessful). The Heb. word rendered 'antelope' is generally assumed to be the same as that used in Deut. xiv. 5, A.V. 'wild ox.' LXX. rendering possibly corrupted from some Egyptian term (Alexander).

22. 'my' not expressed in **NAQ**.

23. 'I will give it,' **NB**: for 'back' B reads 'middle.'

1. 'and thou...Jerusalem,' B: 'the holy city,' **NBQ**.

2 Shake thyself from the dust: arise, sit, O Jerusalem! the bands of thy neck are loosed, O captive daughter of Zion.

3 For thus saith the LORD, Ye were sold for nought; and not with silver shall ye be redeemed.

4 For thus saith the Lord GOD, My people went down into Egypt at the first to sojourn there; and Asshur oppressed them without cause.

5 And now, what have I here, saith the LORD, that my people is taken away for nought? they that rule over him howl, saith the LORD; and my name continually all the day is despised.

6 Therefore my people shall know my name; therefore (they shall know) in that day that I am he that doth speak: Here am I.

7 How beautiful upon the mountains are the feet of him that bringeth glad tidings, that causeth peace to be heard; that bringeth glad tidings of good, that causeth salvation to be heard; that saith unto Zion, Thy God doth reign!

8 The voice of thy watchmen! they lift up the voice, they sing together; for they shall see eye to eye, at the LORD's return to Zion.

9 Break forth, sing together, ye wastes of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch not what is unclean; go ye out of the midst of her; purify yourselves, ye that bear the vessels of the LORD.

2. 'the bands...loosed': so Heb. text. Margin, most generally followed, 'loose thyself from the bands of thy neck.'

3. 'for nought': i.e. gratis (so Vulg.). Cf. ver. 5.

7. 'beautiful': perhaps, '*seemly*,' or '*timely*': cf. Greek.

11. 'ye that bear...' or, 'ye armour-bearers of the LORD' (regular phrase for *armour-bearer*): perhaps both meanings are conveyed.

2 Shake off the dust, and arise ; sit down, O Jerusalem, put off the bond from thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye were sold for nought, and not with money shall ye be ransomed.

4 Thus saith the Lord, My people went down aforetime into Egypt to sojourn there, and by force were they led to the Assyrians.

5 And now, why are ye here? Thus saith the Lord, Because my people were seized for nought, ye marvel and wail. Thus saith the Lord, Because of you my name is continually blasphemed among the nations.

6 Therefore my people shall learn my name in that day, that I am verily he that speaketh : I am here,

7 Like beauty upon the mountains, like the feet of one bringing glad tidings of news of peace, like one that bringeth glad tidings of good things ; for I will make thy salvation heard, saying to Zion, God shall reign over thee.

8 For the voice of them that watch over thee is upraised, and with their voice shall they rejoice together : for eyes shall look upon eyes, when the Lord hath mercy upon Zion.

9 Let the waste places of Jerusalem break forth together in joy, for the Lord hath mercy upon her, and hath delivered Jerusalem.

10 And the Lord will make bare his holy arm before all the nations ; and all the ends of the earth shall see the salvation that cometh from God.

11 Depart, depart ye, go forth from thence, and touch not what is unclean ; go forth from the midst of her, separate yourselves, ye that bear the vessels of the Lord.

2. 'loose the bond,' BQ^{mg} (Δ for Δ): 'put on,' Q* (!)

4. 'Lord' repeated in B.

5. A actually reads, 'what shall be here?' (itacism).

6. Lit. 'himself that speaketh.'

8. 'hath mercy,' future (ungrammatical) in NA.

10. B omits article before 'ends': 'our God,' NB.

12 For ye shall not go out in haste, nor go in flight: for the LORD goeth before you, and the God of Israel is your rereward.

13 Behold, my servant shall deal wisely, he shall be high, and lifted up, and exalted exceedingly.

14 Like as many were appalled at thee; his sightliness was so marred from (that of) a man, and his form from (that of) the sons of men:

15 So shall he sprinkle many nations; kings shall shut their mouths because of him; for that which was not recounted to them shall they see, and that which they heard not shall they discern.

LIII. 1 Who hath believed our message? and the arm of the LORD, to whom was it revealed?

2 And he grew up before him as a sapling, and as a root out of a dry ground: he had no form nor majesty; and we saw him, and there was no sightliness, that we should desire him.

3 Despised and avoided of men; a man of pains, and one that knew sickness; and as one from whom faces are hid; despised, and we esteemed him not.

4 Surely he bore our sicknesses; and our pains, he supported them; and we, (on our part,) did esteem him stricken, smitten of God, and afflicted.

5 And he was pierced for our rebellions, bruised for our iniquities; the chastisement of our peace was upon him; and in his stripes was there healing for us.

6 All we like sheep did go astray; we turned every one to his own way; and the LORD made to fall upon him the iniquity of us all.

13. 'My servant shall prosper,' Targ. and various authorities.

14. Or, 'marred more than (any) man...more than the sons of men.'

15. 'sprinkle': or, 'scatter': or, 'startle': objections are raised to the text-rendering.

1. Or, 'upon whom was it...?'

2. Or, 'nor majesty that we should look on him.'

3. Or, 'Despised and ceasing to be of men.'

5. 'for,' i.e. 'because of our rebellions.' 'of,' i.e. 'belonging to,' 'leading to our peace.'

12 For not with confusion shall ye go forth, nor in flight shall ye go: for the Lord will go before in front of you, and the Lord, the God of Israel, is he that gathereth you together.

13 Behold, my servant shall understand, and shall be exalted, and be glorified exceedingly.

14 Like as many shall be amazed at thee,—so shall thy form be despised from among men, and thy glory from among men—

15 So shall many nations marvel at him, and kings shall shut their mouth; for (they) to whom it was not declared shall see concerning him, and they who have not heard shall understand.

LIII. 1 Lord, who did believe our report? and the arm of the Lord, to whom was it revealed?

2 We declared him as a child before him, as (is) a root in a thirsty land; he hath no form nor glory. And we saw him, and he had no form nor comeliness,

3 But his form was unhonoured, and failing among all men; a man under a stroke, and one that knew how to bear sickness; for his face is turned away, he was dishonoured and not esteemed.

4 This is he that beareth our sins, and sorroweth for us; and we esteemed him to be in trouble, and under a stroke, and calamity.

5 But he was wounded for our transgressions, and was sick because of our sins; the discipline of our peace was upon him; with his stripe we were healed.

6 All we like sheep did go astray, each strayed by his own way; and the Lord gave him over to our sins.

12. 'and the God of Israel' (omit 'the Lord') 'that gathereth,' B: meaning as the Hebrew. (See Exod. xiv. 19.)

15. 'shut,' lit. bring together: **NBQ** 'keep fast (or together) their mouth,' one letter different.

2. 'form,' at least in this verse prob. conveying the sense of *beauty*.

3. 'among (all **N**) the sons of men,' **NB**.

5. 'hath been sick,' **NBQ**: 'discipline,' or, 'correction': same word as (a tongue of) instruction, ch. l. 4.

7 He was oppressed, and he humbled himself, and opened not his mouth; as a lamb (that) is led to the slaughter, and as a sheep (that) is dumb before her shearers; and he opened not his mouth.

8 From restraint and from judgment he was taken away; and as for his generation, who considereth, that he was cut off out of the land of the living? for the rebellion of my people was he stricken.

9 And one appointed his grave with wicked men, and with a rich man in his death; because he had done no violence, and there was no deceit in his mouth.

10 And the LORD was pleased to bruise him; he laid sickness on him; if his soul should make a guilt-offering, he should see a seed, he should prolong days, and the pleasure of the LORD should prosper in his hand.

11 Out of the travail of his soul he shall see, he shall be satisfied: by his knowledge shall my righteous servant make many righteous; for he will bear their iniquities.

12 Therefore will I give him part among the many, and he shall divide the spoil with the strong; because he poured out his soul unto death; and he was numbered with the rebellious; and himself bare the sin of many, and made intercession for the rebellious.

LIV. 1 Sing, O barren, that didst not bear; break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, saith the LORD.

7. 'opened,' imperfect tense.

8. 'from,' perhaps='because of': but cf. lvii. 1, where verb however is different. 'and as for his generation': or, 'and his life who will consider? for he was,' &c.

9. 'appointed,' lit. 'gave...' 'Because,' or 'although...' 'death' is here plural in Heb.

10. Or, 'if thou shouldst make his soul a...'

7 And he, for that he hath been evil intreated, openeth not his mouth; he was led as a sheep to slaughter, and as a lamb dumb before the shearer, so he openeth not his mouth.

8 In his humiliation his judgment was taken away; who shall describe his generation? for his life is removed from the earth; from the transgressions of my people was he led to death.

9 And I will give the wicked instead of his burial, and the rich instead of his death; because he committed no transgression, neither was guile found in his mouth.

10 And the Lord desireth to cleanse him from his plague: if ye offer for sin, your soul shall see a long lived seed: and the Lord desireth to take (him) away from the trouble of his soul,

11 To show to him a light, and to form him with understanding, to justify a just one that serveth many aright, and their sins shall he himself bear.

12 Therefore he shall make many to inherit, and the spoils of the mighty shall he divide; because his soul was given over unto death; and he was reckoned among the transgressors; and himself bare the sins of many, and was given over because of their sins.

LIV. 1 Rejoice, barren one that bearest not, break forth and cry aloud, thou that travailest not; for many are the children of the desolate, rather than of her that hath her husband; for the Lord hath spoken it.

7, 8. See Acts viii. 32.

9. 'he committed no transgression, nor guile in his mouth,' N*B; 'insidias' Cyp. *Test.* II. 15, 'dolum' August. *Civ. Dei* XVIII. 29. 'guile' is nom. in Codd. 87, 97 (N^{cb}?). Text N^{ca}AQ and about 20 cursives, incl. 26 49 86 106 198, Clem. Rom. *ad Cor.* xvi. 10, Justin M. (twice). Tert. *adv. Judaeos* x. 'nec dolus in ore eius inventus est.' Cf. 1 Pet. ii. 22.

10. 'our soul,' B.

11. 'to justify...' &c.: or, 'to make a righteous one righteous.'

12 fin. 'sins': 'transgressions,' B.

2 Widen the place of thy tent, and let them stretch forth the curtains of thy habitation; withhold not; lengthen thy cords, and strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; and thy seed shall possess nations, and make desolate nations to be inhabited.

4 Fear not, for thou shalt not be ashamed; and be not confounded, for thou shalt not blush; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy husband is thy Maker; the LORD of Hosts is his name; and thy Redeemer is the Holy One of Israel: the God of the whole earth shall he be called.

6 For the LORD hath called thee as a wife forsaken and grieved in spirit, and a wife of youth, when she is rejected, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a gush of wrath I hid my face from thee for a moment; and with everlasting lovingkindness will I have mercy on thee; saith the LORD thy Redeemer.

9 For this is the waters of Noah unto me; as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee.

10 For the mountains shall remove, and the hills totter; yet my lovingkindness shall not remove from thee, nor my covenant of peace totter, saith he that hath mercy on thee, the LORD.

3. 'break forth,' or 'through.'

9 init. Some MSS., Pesh., Vulg., Targ. and some commentators read 'as in the days of N.' (vowel points, and division of words).

10. 'shall,' or 'may remove': or, 'Though the mountains remove...'

2 Widen the place of thy tent, and of thy curtains; make fast, spare not, lengthen thy cords, and strengthen thy stakes;

3 Spread it out yet to the right hand and to the left; and thy seed shall inherit nations, and thou shalt people cities that have been desolate.

4 Fear not, because thou wast put to shame; and turn not back, because thou wast reproached; for thou shalt forget thy perpetual shame, and the reproach of thy widowhood shalt thou not remember.

5 For thy Maker is the Lord, the Lord of Hosts is his name; and he that delivereth thee is the very God of Israel, he shall be called (so) in all the earth.

6 Not as a woman forsaken <and faint of heart> hath the Lord called thee, nor as a woman hated from her youth, saith thy God.

7 For a little while I forsook thee, and with great mercy will I have mercy on thee.

8 In a little wrath I turned my face away from thee, and in everlasting mercy have I had mercy on thee: saith the Lord thy deliverer.

9 From the water that was in the time of Noah this is mine, as I swear to him at that time, that I would no more be wroth with the earth because of thee, nor for a threatening of thee remove the mountains:

10 Nor shall thy hills be shaken from their place: so neither shall the mercy that cometh from me upon thee fail, nor the covenant of thy peace be removed; for he said, The Lord is gracious to thee.

6. A* omits 'and faint of heart.'

8. 'will I have mercy,' B (N^{cb}?).

9. B's reading may mean, 'nor should the mountains remove' (intr.).

10 fin. Or, 'the Lord *be* gracious...': or, 'for (so) said the Lord (that is) gracious to thee.' B reads, 'gracious (is he) to thee, O Lord.' Cf. Matt. xvi. 22.

11 O thou afflicted, tossed with tempest, not comforted ; behold I lay thy stones in antimony, and thy foundations with sapphires.

12 And I will make thy battlements rubies, and thy gates to be fiery stones, and all thy border stones of pleasure.

13 And all thy sons shall be disciples of the LORD, and great shall be the peace of thy sons.

14 In righteousness shalt thou be established ; be thou far from oppression, for thou shalt not fear, and from destruction, for it shall not come near thee.

15 Behold, they surely gather together ; it is not of me ; who gathereth against thee ? he shall fall because of thee.

16 Behold, I have created the craftsman, that bloweth on the fire of coals, and that bringeth forth a weapon for its work ; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper ; and every tongue (that) shall rise up against thee in judgment thou shalt convict. This is the heritage of the servants of the LORD, and their righteousness from me, saith the LORD.

LV. 1 Ah, every one that thirsteth, come ye to the waters, and he that hath no silver ; come ye, buy and eat : and come, buy wine and milk, for no silver and for no price.

2 Wherefore do ye weigh silver for no bread, and your earnings for that which is not to satisfy ? hearken, (only) hearken unto me, and eat ye that which is good, and let your soul delight itself in fatness.

14. 'In,' or 'by righteousness.'

15. Or, 'they stir up strife, it is not from me.'

16. Or, 'a weapon according to his work.'

17. Lit. 'Every weapon...shall not...'

2. 'hearken, (only) hearken': or, 'hearken diligently' (verb repeated in Heb.). 'delight itself' or 'luxuriate': cf. lvii. 4, lviii. 14, &c.

11 Humbled and unstable, thou wast not comforted; behold, I prepare for thee carbuncle for thy stone, and sapphire for thy foundations.

12 And I will make thy battlements of jasper, and thy gates of crystal stones, and thy circuit of chosen stones.

13 And (I will make) all thy sons instructed of the Lord, and thy children (to be) in great peace.

14 And in righteousness shalt thou be builded; refrain from wrong, and thou shalt not be afraid, and trembling shall not come nigh thee.

15 Behold, strangers shall approach unto thee through me, and they shall dwell by thee, and flee for refuge to thee.

16 Behold, I create thee, not as doth a smith that bloweth the coals, and bringeth forth an instrument for a work: but I have created thee not for destruction, to waste thee.

17 Every instrument is corruptible, but against thee I will not approve it; and every voice that shall stand up against thee for judgment, all them shalt thou vanquish, and they that are subject to thee shall be therein. There is an inheritance for them that attend on the Lord, and ye shall be righteous in my sight, saith the Lord.

LIV. 1 Ye that thirst, come to (the) water, and all ye that have no money, come and buy, and drink, without money and price, of the wine, and the fat.

2 Wherefore do ye value (them) for money, and your labour, not for satisfying? and ye shall eat good things, and your soul shall delight itself in good things.

16. 'Behold, I have created,' B.

17. 'Every instrument that is prepared' (kindred verb) B (N* has an error which gives some support). Text N^{ca}AQ, Lucianic and other cursives, incl. 26 49 106 (omit 'but,' NBQ). 'I will not prosper it,' NBQ &c.: 'it shall not prosper,' Q^{mg} (and cursives, mainly Luc.). 'every voice shall,' N*B. (Heb. omits relative.)

1. 'buy and eat,' B.

2. 'delight itself,' or, 'revel,' 'luxuriate.'

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, the faithful lovingkindnesses of David.

4 Behold, I have given him for a witness of peoples, a chief and commander of peoples.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knoweth not thee shall run unto thee; for the sake of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For (as) the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, unless it have watered the earth, and made it bring forth and sprout, and given seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth; it shall not return unto me void, unless it have accomplished that which I please, and made to prosper that for which I sent it.

12 For ye shall go forth with joy, and be led in peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap the hand.

6. 'while he may be,' lit. 'in his being found.'

7 fin. 'will be abundant in pardoning.'

10. 'unless it have...': or, 'without watering...and making...' (and so ver. 11).

3 Attend with your ears, and follow ye my paths; hearken to me, and your soul shall live amid good things; and I will make with you an everlasting covenant, the holy things of David that are sure.

4 Behold, I have given him for a testimony among nations, a ruler and commander over nations.

5 Nations which knew not thee shall call upon thee; and peoples which understand not thee shall flee unto thee, for thy God's sake, the Holy One of Israel; for he glorifieth thee.

6 Seek ye God, and as ye find him, call upon him; and whensoever he draweth near unto thee,

7 Let the wicked forsake his ways, and the man that transgresseth his counsels; and let him return unto the Lord, and he will have mercy upon him; for far away will he dismiss your sins.

8 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord.

9 But, as the heaven is far from the earth, so is my way far from your ways, and your thoughts from my thought.

10 For as rain cometh down, or snow from heaven, and will not return, until it have watered the earth, and she bring forth and blossom, and shall give seed to the sower, and bread for food:

11 So shall be my word, whatsoever goeth forth from my mouth; it shall not return until all that I willed be fulfilled, and I prosper thy ways and my commandments.

12 For ye shall go forth in joy, and in delight shall ye be taught; for the mountains and the hills shall leap forth, welcoming you in delight, and all the trees of the field shall clash their branches,

3. A reads, '*our* soul.'

5. 'Nations which know not thee,' NB: 'the Lord thy God's sake,' N*BQ*.

6. 'Seek ye the Lord,' N*B.

10. 'out of heaven,' NBQ: omit 'shall,' NBQ.

11. Or, 'and I will prosper.'

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

LVI. 1 Thus saith the LORD, Keep ye judgment, and do righteousness; for my salvation is near to come, and my righteousness to be revealed.

2 Happy is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath, not to profane it, and keepeth his hand, not to do any evil.

3 And let not the alien, that hath joined himself to the LORD, speak, saying, The LORD will surely separate me from his people; and let not the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast by my covenant:

5 I will even give unto them in my house and within my walls a memorial and a name better than sons and daughters; I will give him an everlasting name, that shall not be cut off.

6 And the aliens, that have joined themselves to the LORD, to minister unto him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath, not to profane it, and holdeth fast by my covenant:

7 Them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices (shall be) acceptable upon mine altar; for mine house shall be called a house of prayer for all the peoples.

8 Saith the Lord God which gathereth the outcasts of Israel, Yet will I gather (more) unto him, to his gathered ones.

13. 'fir': or, 'cypress.' 'name,' i.e. memorial.

2. 'not to profane,' &c. Lit. 'from profaning...from doing...'

3. 'alien,' lit. 'son of a stranger' (so ver. 6). 'surely,' or, 'utterly separate' (verb repeated).

5. 'memorial,' or 'monument': lit. 'hand.'

7. Lit. 'cause them to rejoice in my house...' 'acceptable,' lit. for acceptance.

13 And instead of the broom shall come up the cypress, and instead of the fleabane shall come up a myrtle-tree; and the Lord shall be for a name and for an everlasting sign, and shall not fail.

LVI. Thus saith the Lord, Guard ye judgment, do righteousness; for my salvation is come near to appear, and my mercy to be revealed.

2 Happy is the man that doeth this, and the mortal that holdeth fast thereto, and guardeth the sabbaths, not to pollute them, and watcheth his hands, to do no wrong.

3 Let not the stranger, that cleaveth to the Lord, say, Then will the Lord separate me from his people; and let not the eunuch say, I am a dry tree.

4 Thus saith the Lord to all the eunuchs that keep my sabbaths, and choose out what I desire, and hold fast to my covenant:

5 I will give to them in my house and within my wall a notable place; (it is) better than sons and daughters; an everlasting name will I give to them, and it shall not fail.

6 And to all the strangers that cleave to the Lord, to serve him, and to love the name of the Lord, that they may be to him for bondmen and for bondwomen; and (as for) all them that keep my sabbaths, not to pollute them, and hold fast to my covenant,

7 I will bring them in to my holy mountain, and make them joyful in the house of my prayer; their whole burnt offerings and their sacrifices shall be accepted upon mine altar. For mine house shall be called a house of prayer for all the nations,

8 Saith the Lord that gathereth together the dispersed of Israel, for I will gather unto him a gathering.

3. 'stranger,' lit. 'stranger-born,' and so ver. 6. (Cf. Exod. xii. 43.)

5. Omit '(it is),' B.

6. B reads, 'being,' or 'by being to him,' &c. (expression in the style of Aquila).

9 All ye beasts of the field, come to devour; all beasts of the forest.

10 His watchmen are blind, they know not, all of them; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber.

11 And the dogs are strong of soul, they know not satiety; and they, the shepherds, know not how to discern; they are all turned to their own way, every one to his gain, from the furthest end of it.

12 Come ye, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, very exceeding great.

LVII. 1 The righteous perisheth, and no man layeth it to heart; and men of lovingkindness are taken away, none considering that the righteous is taken away from the face of the evil.

2 He entereth into peace; they rest on their beds, whoso walketh straight forward.

3 And ye, draw near hither, ye sons of the sorceress, seed of an adulterer and a whore.

4 At whom do ye make sport? at whom widen ye the mouth, and lengthen the tongue? Are ye not children of rebellion, a seed of falsehood?

5 Inflaming yourselves among the terebinths, under every green tree; slaying the children in the torrent-valleys under the clefts of the rocks.

6 Among the smooth (stones) of the torrent-valley is thy portion; they, they are thy lot; even to them hast thou poured out a drink-offering, thou hast offered a meat-offering. Shall I relent for these things?

7 Upon a mountain exalted and lifted up hast thou set thy bed; even there hast thou gone up to offer sacrifice.

9. Object of 'devour,' acc. to Heb. accents, is 'beasts' (of the forest).

10. 'dreaming,' or, 'raving': some MSS. read 'seers,' and so Vulg. (¶ for ¶).

11. 'soul' here = appetite: 'from the furthest end' apparently means *without exception*: some render, *from his quarter*.

1. 'taken away,' lit. gathered.

2. 'entereth into...' or, 'goeth in peace.'

5. 'Inflaming...slaying...' or, 'Ye that inflame...that slay...'

9 All ye wild beasts of the field, come hither and eat, all ye wild beasts of the forest.

10 See ye, that all are utterly blinded, they have not learnt to have understanding; dumb dogs all, they will not be able to bark; dreaming on their couch, prone to slumber.

11 And the dogs are insatiate of heart, and know not satisfying; and they are wicked, knowing no wisdom; all follow their own ways, each after the same manner.

12 * * * * *

LVII. 1 See ye, how the righteous hath perished, and no man accepts it in his heart, and righteous men are taken away, and no man considereth; for from the face of wrong hath the righteous been taken away.

2 His burial shall be in peace, he is removed out of the midst;

3 But draw ye near hither, sons that are transgressors, ye seed of adulterers and a whore.

4 Wherein do ye take delight? and against whom open ye your mouth? and against whom do ye drop out your tongue? are ye not children of perdition, a transgressing seed?

5 Ye, that call upon your idols under leafy trees, that slay your children in the valleys amid the rocks!

6 That is your portion, this is your lot: and for those thou didst pour out drink-offerings, and to those thou didst bring sacrifices: shall I not then be wroth for this?

7 Upon a mountain high and lofty, there was thy couch, and there broughtest thou up sacrifices.

10. Omit 'to have understanding,' B. (Cf. xliv. 18.) Omit 'all,' after 'dogs,' B*. 'prone,' lit. 'loving' to slumber.

11 fin. 'his own manner,' B.

ver. 12. Supplied from Theodotion in some MSS.

4. 'Wherein,' or, 'at whom...take delight?' (or, 'revel,' 'make sport').

6. 'and to those': 'and to these,' BQ^{mg}.

8 And behind the door and the post hast thou set thy memorial; for away from me hast thou uncovered, and gone up, hast enlarged thy bed, and gotten thee a covenant from them; thou hast loved their bed, hast looked on a hand.

9 And thou hast travelled to the king with oil, and hast multiplied thy perfumes, and hast sent thine envoys far off, and hast brought (thyself) down, even to hell.

10 Thou hast wearied thyself with the abundance of thy travel; thou saidst not, It is hopeless; thou hast found revival of thy strength; therefore thou wast not faint.

11 And of whom hast thou been afraid, and feared, that thou shouldest lie, and hast not remembered me, hast not laid it to thine heart? Have I not held my peace, and that from of old, and thou fearest not me?

12 I will declare thy righteousness; and thy works, and they shall not profit thee.

13 When thou criest, let thy gatherings deliver thee; and a wind shall lift them all up, a breath shall take them away; and he that trusteth in me shall inherit the land, and shall possess my holy mountain:

14 And (one) saith, Cast up, cast up, clear a way; take up the stumbling block out of the way of my people.

15 For thus saith he that is high and lifted up, that dwelleth for ever, and holy is his name; I dwell in the high and holy place, and with him that is crushed and humble of spirit, to revive the spirit of the humble, and to revive the heart of the crushed ones.

16 For I will not contend for ever, and not always will I be wroth; for the spirit would fail from before me, and the souls which I have made.

8. Very doubtful: for 'looked on,' 'perhaps 'chosen'; and 'hand' *may* = place, monument, as in lvi. 5.

10. 'strength,' lit. 'hand.'

12. Some propose to emend to '*my* righteousness.'

13 init. Lit. 'In (or at) thy crying.'

15. 'that dwelleth for ever,' or, 'dwelleth in eternity': 'I dwell in the high...' or, 'in the height and in holiness.'

16. 'souls,' lit. 'breaths.'

8 And behind the posts of thy door didst thou set thy memorials; thou thoughtest, that if thou shouldst revolt from me, thou wouldst gain advantage; thou lovedst them that lay with thee,

9 And didst multiply thine adultery with them, and madest many them that were far off from thee, and didst send envoys beyond thy borders, and turnedst away, and wert abased even to hell.

10 By thy much journeyings thou wert wearied, and saidst not, I will cease; being strong in that thou didst thus; therefore thou besoughtest me not.

11 Of whom wast thou ware, and fearedst; and didst deceive me, and rememberedst me not, neither tookest me into thy thought? and I saw thee, and looked aside, and thou fearedst not me.

12 And I declare my righteousness, and thy evil deeds; which shall not profit thee.

13 When thou criest out, let them deliver thee in thy affliction; for a wind shall take all these, and a tempest shall bear them away. But they that hold fast to me shall possess the earth, and shall inherit my holy mountain,

14 And they shall say, Cleanse the paths before his face; remove stumbling blocks from the way of my people.

15 Thus saith the Lord, the highest among the high, that inhabiteth eternity, Holy among the holy is his name, the Lord, the highest, resting among the holy, and giving patience to the faint hearted, and giving life to them whose hearts are crushed:

16 And not for ever will I punish you, nor will I always be angry with you; for a spirit shall go forth from me, and I have made every breath.

9. Omit 'and turnedst away,' N*B. (Aq., Symm., Theod. omit.)

12. 'I will declare,' NBQ: 'thy righteousness,' N*BQ^a (Aq., S, Th.).

14. 'stumbling blocks': or, 'stakes,' 'thorns.'

15. Omit 'the Lord,' B twice (N* first time).

16 init. Omit 'And...' NBQ.

17 For the iniquity of his gain was I wroth, and smote him ; I hid myself and was wroth, and he went on perversely in the way of his heart.

18 I have seen his ways, and I will heal him ; and I will lead him, and requite with comfort him and his mourners ;

19 Creating fruit of the lips, Peace, peace, to the far off and the near, saith the LORD, and I will heal him.

20 And the wicked are like the stirred up sea ; for it cannot rest, and its waters stir up mire and dirt.

21 There is no peace, saith my God, to the wicked.

LVIII. 1 Cry with the throat, withhold not, raise thy voice like a trumpet, and tell my people their rebellion, and the house of Jacob their sins.

2 And (yet) they inquire of me day by day, and take pleasure in the knowledge of my ways ; as a nation that hath done righteousness, and not forsaken the judgment of its God ; they ask of me the judgments of righteousness ; they take pleasure in drawing near to God.

3 Wherefore have we fasted, and thou seest not ? afflicted our soul, and thou knowest not ? Behold, in the day of your fast ye find pleasure, and exact all your tasks.

4 Behold, ye fast for contention and quarrel, and to smite with the fist of wickedness ; ye shall not fast as to-day, to make your voice to be heard on high.

5 Shall such be the fast I will choose ? a day of man's afflicting his soul ? is it to bow down his head like a bulrush, and spread out sackcloth and ashes (as a bed) ? Wilt thou call this a fast, and an acceptable day to the LORD ?

17. 'smote,' imperf. ; perhaps, 'kept smiting.'

19. 'Creating': participle, construction doubtful.

21. 'saith the LORD,' several MSS.

3. 'pleasure': or, 'will,' 'bent': according to some, 'business.' Cf. ver. 14. Some render the last clause, 'and oppress all your labourers.'

4. Or, 'ye do not fast to-day so as to make your voice heard...'

5. 'acceptable,' lit. 'of acceptance.'

17 For sin I troubled him a little while, and I smote him, and turned my face from him; and he was troubled, and went gloomily in his ways.

18 I have seen his ways, and I healed him, and comforted him, and gave him true comfort,

19 Peace upon peace to them that are far off, and them that are near; and the Lord said, I will heal them:

20 But so the unrighteous shall be tossed as waves, and shall not be able to rest.

21 There is no rejoicing, saith the Lord God, for the wicked.

LVIII. 1 Cry out with strength, and spare not, lift up thy voice as a trumpet, and declare to thy people their sins, and to the house of Jacob their transgressions.

2 They will seek me day by day, and desire to know my ways: as a people that hath practised the righteousness of God, and hath not forsaken the judgment of its God; they ask of me now righteous judgment, and desire to draw near to God,

3 Saying, Why is it that we have fasted, and thou sawest not? humbled our souls, and thou perceivedst not? for in the days of your fast ye find your desires, and vex all those subject unto you.

4 Ye fast for quarrels and strife, and smite a humble man with fists; wherefore fast ye before me as to-day, for your voice to be heard in clamour?

5 This is not the fast that I choose, and a day for a man to humble his soul; not even if thou bend thy neck like a ring, and spread sackcloth and ashes under thee, not even so shall ye call it an acceptable fast.

20. 'Omit 'so,' B.

21. Omit 'the Lord,' B.

1. 'as with a trumpet,' B.

2. 'They seek me,' NBQ: 'practised righteousness,' NBQ &c.

4 init. 'If ye fast,' B.

6 Is not this the fast that I will choose? to loose the bands of wickedness, to undo the thongs of the yoke, and to let the crushed go free, and that ye should break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring afflicted outcasts home? when thou seest the naked, that thou cover him, and hide not thyself from thine own flesh?

8 Then shall thy light break forth as the dawn, and thy healing shall spring up speedily; and thy righteousness shall go before thee, the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou remove from the midst of thee the yoke, the pointing of the finger, and speaking iniquity:

10 And furnish thy soul to the hungry, and satisfy the afflicted soul; then shall thy light arise in the darkness, and thy gloom be as the noonday:

11 And the LORD shall lead thee perpetually, and satisfy thy soul in dry places, and make strong thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

12 And they that are of thee shall build up ruins of old time: thou shalt raise up the foundations of generation upon generation; and thou shalt be called Repairer of the breach, Restorer of paths to dwell in.

10. 'furnish thy soul,' i.e. 'thy desire.' 'then,' Heb. 'and,' marking principal clause. 'arise,' or, 'be bright': 'noonday,' plur. in Heb.

11. 'in dry places': or, 'in droughts.' Some render, 'enrich' or 'make fat thy bones.' 'fail': or, 'deceive (i.e. disappoint) not.'

12. 'they that are of thee': some propose to emend, '*thy sons*': but this (which resembles word for *build up*) seems needless.

6 Not such a fast as this do I choose, saith the Lord ; but loose every bond of iniquity, unloose the knots of oppressive compacts, send forth the broken in forgiveness and tear asunder every unjust writing :

7 Break thy bread for one that is hungry, and bring the homeless poor into thine house ; if thou see one naked, clothe him, and of the kinsmen of thy seed thou shalt not despise any.

8 Then shall thy light break forth early in the morning, and thy healing shall arise speedily ; and thy righteousness shall go before thee, and the glory of God shall wrap thee round.

9 Then shalt thou cry, and God shall hearken to thee ; while thou art yet speaking, he shall say, Behold, here I am. If thou take away from thee bonds, and stretching forth of hands, and the word of murmuring,

10 And give to a hungry man thy bread from thy soul, and satisfy the soul that hath been humbled, then shall thy light arise in the darkness, and thy darkness (shall be) as noonday,

11 And thy God shall be <with thee> continually ; and thou shalt be satisfied according as thy soul desireth, and thy bones shall be enriched, and shall be as a well-watered garden, and as a spring whose water faileth not ; and thy bones shall grow up as grass, and shall be enriched, and they shall inherit for generations of generations.

12 And thy desolate places of old shall be rebuilt, and thy foundations shall be everlasting, for generations of generations ; and thou shalt be called, A builder of fences, and thou shalt make thy paths in the midst to rest.

8. For 'healing,' ^{N^{cb}} 91^{corr} 106^{corr} 147 have 'clothing' (*ἡδύτια* for *ἰάματα*). This evident corruption is found in Old Latin: Cyp., *Test.* III. 1, &c., Tertullian *de Resurr. Carn.* XXVII. (vestimenta), also in Barnabas (Gr. Lat.) ch. 3, Justin M. *Tryph.* (Lucifer, Irenaeus (lat.), Speculum, &c. have *sanitates*.) See Jerome ad loc., Burkitt, Tyconius, lxiv.

9. 'bonds,' Gk word is singular.

10. 'the bread,' ^{NBQ} &c. (Text A 26 49 106 Barnabas.)

11. Omit 'with thee,' A. 'and thy bones shall grow...generations.' So ^{N^{ca}} A^Q and about 18 cursives, incl. 26 49 198. Omit ^{N*B} 106 301 &c. Probably a doublet of preceding words: but cf. lxvi. 14.

12. Possibly, 'thy desolate places shall be built for ever': fin. or, 'and (they shall call) thy paths in the midst resting-places.'

13 If thou turn away thy foot from the sabbath, as to doing thy pleasure on my holy day; and call the sabbath a delight, the holy (day) of the LORD honourable; and honour it, not doing thine own ways, not finding thine own pleasure, nor speaking words:

14 Then shalt thou have thy delight in the LORD; and I will cause thee to ride upon the heights of the earth, and to eat the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

LIX. 1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear grown heavy, that it cannot hear:

2 But your iniquities have been separating between you and your God, and your sins have hidden the Face from you, that he hear not.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken falsehood, your tongue will mutter wickedness.

4 There is none that sueth in righteousness, and none that pleadeth in truth; they trust in emptiness, and speak vanity; they conceive mischief, and bring forth iniquity.

5 They hatch viper's eggs, and weave spider's webs; he that eateth of their eggs shall die, and that which is crushed, it hatcheth out into an adder.

6 Their webs shall not serve for a garment, neither shall they cover themselves with their works; their works are works of iniquity, and the practice of violence is in their hands.

7 Their feet run to evil, and make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their highways.

13. 'as to...' is perhaps equivalent to 'from doing': cf. lvi. 2, &c., and the second part of this verse.

1. Lit. 'shortened from saving': some render, 'too short to save'; similarly the second clause.

4. 'sueh': or, 'proclaimeth': 'in (or, *with*) righteousness...truth.'

6. Or, 'neither shall any' (indef.) cover themselves,' &c.

13 If thou turn away thy foot from the sabbaths, not to do thine own desires on the holy day, and thou shalt call the sabbaths full of pleasure, holy to thy God, thou shalt not lift thy foot for work, nor speak a word in anger out of thy mouth,

14 Then thou shalt have thy trust in the Lord, and he shall set thee up upon the good things of the earth, and shall feed thee upon the inheritance of Jacob thy father; for the mouth of the Lord hath spoken this.

LIX. 1 Is not the Lord's hand mighty to save? or hath he made his ear heavy, that it hear not?

2 But your sins separate between you <and your God,> and because of your sins hath he turned his face away from you, not to have mercy upon you.

3 For your hands are defiled with blood, and your fingers in sins; and your lips have spoken transgression, and your tongue doth meditate wrong-doing.

4 No man speaketh righteousness, nor is there any true judgment; they trust in vanities and speak empty words; for they have conceived trouble, and bring forth transgression.

5 They brake the eggs of asps, and weave the web of a spider; and he that trieth to eat of their eggs, when he breaketh it he findeth wind, and in it is a basilisk.

6 Their web shall not be for a garment; nor shall they be clothed with their works; for their works are works of transgression.

7 And their feet run after wickedness, swift to shed blood, and their reasonings (are) the reasonings of fools; destruction and unhappiness is in their ways,

13. Or, '*then* thou shalt call' (*kai* marking apodosis): in which case 'And' must replace 'then' at beginning of 14. 'holy to God' (om. 'thy') **N*B**.

2. A's reading for 'separate' differs by a letter: it is unsupported and hardly intelligible: A also omits the words 'and your God,...'

7. 'their reasonings are from murders,' **B***: '(are) reasonings from murders,' **BabmgQ**

8 The way of peace they know not, and there is no judgment in their tracks; they have made them their paths crooked; whosoever goeth therein knoweth not peace.

9 Therefore is judgment far from us, neither doth righteousness overtake us; we wait for light, and behold darkness; for brightness,—we walk in gloom.

10 We grope along the wall like blind men, and we grope as men without eyes; we have stumbled at noonday as in the dusk; among the vigorous as the dead.

11 We all groan like bears, and moan piteously like doves; we wait for judgment, and there is none; for salvation, it is far off from us.

12 For our rebellions are multiplied before thee, and our sins testify against us; for our rebellions are with us, and our iniquities, we know them:

13 Rebelling and denying the LORD, and drawing back from following our God: speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is driven backward, and righteousness standeth afar off; for truth hath stumbled in the broad place, and uprightness cannot enter.

15 And truth is (found) missing, and he that removeth from evil maketh himself a prey; and the LORD saw it, and it was evil in his eyes that there was no judgment.

16 And he saw that there was no man, and was amazed that there was none that interposed; therefore his own arm wrought salvation for him, and his righteousness, it upheld him.

17 And he put on righteousness as a coat of mail, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and wrapped himself in jealousy as a cloke.

10. 'vigorous': dubious: some take the word as literally = fat, lusty: some render 'in fruitful places,' others, 'in dark places' (in caliginosis, Vulg.).

11. Heb. intensifies by repeating the verb 'moan.'

12. 'testify': verb in singular: 'are a witness,' or possibly '(each) testify...'

13. 'revolt,' lit. departure: 'uttering,' or 'muttering,' as ver. 3.

14. Or, 'thrust backward.'

15. 'maketh...a prey': or, 'giveth himself to be plundered.'

16. Or, 'his own arm saved for him.'

8 And a way of peace they know not, and there is no judgment in their ways ; for the paths which they travel are perverted, and they know not peace.

9 Therefore did their judgment depart from them, and righteousness shall not take hold of them ; when (they) waited for light, darkness came upon them ; they waited for a shining, and walked in midnight gloom.

10 They shall grope like blind men for a wall, and as though they had no eyes shall they grope ; and they shall fall at noonday as though at midnight, they shall groan as dying men :

11 As a bear and as a dove together shall they go : we waited for judgment, and there is none ; salvation is far removed from us.

12 For manifold is our transgression before thee, and our sins stand forth against us ; for our transgressions are in us, and our wrong doings we have learnt.

13 We were profane, and lied, and departed away from behind our God ; we talked unrighteously and were disobedient, we conceived and rehearsed unrighteous words from our heart,

14 And removed (our) judgment behind us, and righteousness standeth far off from us ; for truth is consumed in their streets, and they could not go through by straight ways.

15 And truth is removed, and they changed their thought from understanding ; and the Lord saw it, and it pleased him not, that there was no judgment.

16 And he saw, and there was no man, and he perceived, and there was none that would take hold ; and he defended them with his arm, and with his mercy he supported them.

17 And he put on righteousness as a breast-plate, and put on an helmet of salvation upon his head, and clothed himself in a cloke of vengeance, and his clothing

9. (they) not expressed in A*B.

10. Omit 'and' after 'grope,' B.

13. Omit 'from' after 'away,' B [this 'from' resembles style of Aquila].

14. Omit 'from us,' NBQ.

18 According to their deeds, accordingly will he requite, fury to his adversaries, recompense to his enemies; to the isles he will requite recompense.

19 And they shall fear the name of the LORD from the setting, and his glory from the rising of the sun; for he shall come as a pent-up stream, which the breath of the LORD driveth.

20 And a redeemer shall come to Zion, and to them that turn from rebellion in Jacob, saith the LORD.

21 And as for me, this is my covenant with them, saith the LORD; my Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

LX. 1 Arise, shine, for thy light is come, and the glory of the LORD hath risen upon thee.

2 For behold, the darkness shall cover the earth, and deep gloom the peoples; but the LORD shall rise upon thee, and his glory shall appear upon thee.

3 And nations shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; they are all gathered, they come to thee; thy sons shall come from far, and thy daughters shall be carried on the side.

5 Then thou shalt see, and be bright, and thy heart shall throb, and be enlarged; for the abundance of the sea shall turn unto thee, the wealth of nations shall come to thee.

18. 'deeds': or, 'deserts': the word is correlative in meaning, standing for conduct, good or bad, and the corresponding return = 'recompense.'

19. Or (with the accents) 'when the adversary shall come in like a river, the Spirit of the LORD lifteth a banner against him.'

20. Or, '*for Z...*' '*for those that...*'

1. 'shine,' or, 'be enlightened': 'hath risen,' or, 'brightened,' 'dawned' (also ver. 2, and 3, 'rising').

5. 'see': 'fear,' some MSS. and editors. 'throb': or, 'tremble.' 'abundance': or, 'uproar.' 'wealth': or, 'strength.'

18 As ready to requite, a requital of shame unto his adversaries.

19 And they from the setting (of the sun) shall fear the name of the Lord, and they from the rising of the sun his glorious name; for the anger of the Lord shall come like a rushing river, it shall come with wrath.

20 And the deliverer shall come for Zion's sake, and shall turn away ungodliness from Jacob.

21 And this is the covenant to them from me, saith the Lord; my spirit which is upon thee, and the words which I have put in thy mouth, shall not fail out of thy mouth, and out of the mouth of thy seed: the Lord hath spoken it, henceforth and for ever.

LX. 1 Shine, shine, Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

2 Behold, darkness and gloom covereth the earth upon (the) nations; upon thee shall the Lord appear, and his glory shall be seen upon thee:

3 And kings shall walk by thy light, and nations by thy brightness.

4 Lift up thine eyes round about, and see thy children gathered together; behold, all thy sons are come from far, and thy daughters shall be borne upon the shoulders.

5 Then thou shalt see, and fear, and be amazed in heart, because there shall come over unto thee the wealth of the sea, and of nations and peoples. And there shall come unto thee

21. 'for the Lord hath spoken it,' **NBQ**.

1. 'Shine': or, 'be enlightened.'

2. 'shall cover,' **NBQ**: 'darkness shall cover the earth, and gloom (shall be) upon (the) nations,' **BQ**. 'but upon thee,' **NBQ**.

4. Omit 'behold,' **NB**.

6 A stream of camels shall cover thee, young camels of Midian and Ephah; all of them shall come from Sheba, they shall bear gold and incense, and they shall tell tidings of the praises of the LORD.

7 All the flocks of Kedar shall gather together unto thee, the rams of Nebaioth shall minister unto thee; they shall go up with acceptance on mine altar, and I will beautify the house of my beauty.

8 Who are these that fly as a cloud, and as doves to their lattices?

9 Surely the isles are waiting for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel; for he hath beautified thee.

10 And aliens shall build thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, and in my favour have I had mercy upon thee.

11 And thy gates shall be open continually; they shall not be shut, day and night; to bring unto thee the wealth of nations, and their kings led along;

12 For the nation and the kingdom that will not serve thee shall perish; and the nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the plane tree and the larch together, to beautify the place of my sanctuary; and I will make the place of my feet honourable.

14 And the sons of them that afflicted thee shall go unto thee, bowing down; and all they that scorned thee shall bow themselves to the soles of thy feet; and they shall call thee the City of the LORD, Zion of the Holy One of Israel.

10. 'aliens': see lvi. 3. 'favour': or, 'acceptance,' as ver. 7, and lviii. 5.

11. i.e. 'that men may bring...wealth' (or, strength).

13. 'fir-tree': or, 'cypress.'

14. 'scorned,' or, 'rejected.'

6 Herds of camels, and the camels of Midian and Ephah shall cover thee ; all (they) from Sheba shall come, bringing gold, and they shall bring frankincense and precious stone, and shall bring glad tidings of the salvation of the Lord.

7 And all the sheep of Kedar shall be gathered together, and the rams of Nebaioth shall come for thee, and acceptable (offerings) shall be brought unto mine altar, and my house of prayer shall be glorified.

8 Who are these that fly like clouds, and like doves with their nestlings?

9 For me did the isles wait, and the ships of Tarshish first of all, to bring thy children from far, and their silver and their gold with them, because of the name of the Lord, which is holy, and because the Holy One of Israel is glorious.

10 And strangers shall build thy walls, and their kings shall stand beside thee : for because of my wrath I smote thee, and because of my mercy I loved thee.

11 And thy gates shall be opened continually, by day and by night they shall not be shut, to bring unto thee the power of nations, and kings led along.

12 For the nations and their kings, whosoever will not serve thee shall die, and the nations shall be utterly desolated.

13 And the glory of Lebanon shall come unto thee, with the cypress and pine and cedar together, to glorify my holy place.

14 And there shall come unto thee in fear the sons of them that humbled thee and provoked thee ; and thou shalt be called, City of the Lord ; Zion of the Holy One of Israel,

6. Omit 'and precious stone,' BQ.

7. Omit 'for thee,' B.

8 fin. Add 'to me,' ^{ca}B.

9. 'first of all,' lit. 'among the first,' see Lid. and Scott, Lex. 'and the name,' Q.

11. 'and their kings,' B.

12. 'die': 'perish,' ^{ca}BQ. 'be utterly desolated': verb with cognate noun, to render Heb. repetition of verb.

13. 'with,' lit. 'in' (i.e. consisting in?).

15 Instead of thy being forsaken and hated, and none passing through thee; I will set thee for an everlasting pride, a gladness of generation upon generation.

16 And thou shalt suck the milk of nations, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty one of Jacob.

17 Instead of brass I will bring gold, and instead of iron I will bring silver, and instead of wood brass, and instead of stones iron; and I will make thy government peace, and thine overseers righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction in thy borders; and thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall no more be thy light by day; and as for shining, the moon shall not give light to thee; and the LORD shall be to thee an everlasting light, and thy God thy beauty.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be to thee an everlasting light, and the days of thy mourning shall be fulfilled.

21 And thy people shall be all of them righteous; they shall possess the land for ever; the shoot of my planting, the work of my hands, that I may beautify myself.

22 The smallest shall become a thousand, and the least a strong nation; I the LORD will hasten it in its time.

LXI. 1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to bring glad tidings unto the afflicted; hath sent me to bind up the broken^rhearted, to proclaim liberty to captives, and opening of eyes to the bound:

15. Lit. 'and I will...' 'and' prob. marking principal clause.

17. Or, 'I will set peace (for) thy government, and righteousness thine overseers.'

21. Or, 'possess the earth': 'planting': or, 'plantation.' Heb. text has 'his,' margin 'my' (י for י). Lit. 'for beautifying (oneself).'

22. Lit. 'the small' (Heb. has no comp. or superl. forms): 'the little.'

1. 'opening,' generally of eyes, but *perhaps* here of the prison.

15 Because thou hast been forsaken, and hated, and there be none that came to help; and I will set thee for an everlasting triumph, a joy for generations of generations.

16 And thou shalt suck the milk of nations, and shalt eat the wealth of kings; and shalt learn that I the Lord am thy Saviour, and the God of Israel that delivereth thee.

17 And instead of brass I will bring for thee gold, and instead of iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones iron; and I will set thy rulers in peace, and thine overseers in righteousness.

18 And no longer shall wrong doing be heard in thy land, nor destruction, nor unhappiness in thy borders; but thy walls shall be called Salvation, and thy gates carved work.

19 And the sun shall not be thy light by day, nor shall the rising of the moon enlighten thy night; but the Lord shall be to thee an everlasting light, and God thy glory.

20 For thy sun shall not go down, and the moon shall not fail thee; for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be fulfilled.

21 And thy people (shall be) all of it righteous, and they shall possess the earth for ever; guarding the plant, the work of his hands, for glory.

22 The smallest shall be for thousands, and the least one a great nation: I the Lord will gather them together in due season.

LXI. 1 The spirit of the Lord is upon me; wherefore he hath anointed me to preach glad tidings to the poor; he hath sent me to heal the broken hearted, to proclaim liberty to captives, and recovery of sight to the blind:

15. Or, 'and' may be taken to mark principal clause: almost = 'therefore.' In this case there should be a full-stop at end of ver. 14, and ver. 15 is complete in itself, otherwise 15a is a quasi-parenthesis, or else qualifies 14b.

17 init. Omit 'and,' B*. Lit. 'give thy rulers...'

18. 'carved work': perhaps γλύμμα is a corruption of ἀγαλλιαμα, 'triumph'; cf. lxi. 11.

19. 'sun shall not any more be,' B.

20. So A, 26: or, 'the sun shall not go down upon thee,' ethic dat., B &c.

21. Omit 'and' before 'they,' B. Or, 'possess the land...'

2 To proclaim a year of acceptance for the LORD, and a day of vengeance for our God ; to comfort all mourners ;

3 To appoint for the mourners of Zion, to give unto them a garland instead of ashes, the oil of gladness instead of mourning, a garment of praise instead of a faint spirit ; and they shall be called oaks of righteousness, the planting of the LORD, that he may beautify himself.

4 And they shall build up ruins of old time ; they shall raise up desolations of the first days ; and they shall restore ruined cities, desolations of generation upon generation.

5 And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.

6 And ye shall be called the Priests of the LORD ; men shall say of you, The Ministers of our God ; ye shall eat the wealth of nations, and in their glory shall ye boast.

7 Instead of your shame, (ye shall have) twofold ; and as for confusion, they shall sing of their portion ; therefore in their land they shall possess twofold ; everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery with injustice ; and I will give them their earnings with truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the nations, and their offspring among the peoples ; all that see them shall acknowledge them, that they are a seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall exult in my God ; for he hath put on me garments of salvation, he hath wrapped me in a cloke of righteousness, as a bridegroom putteth on priestly garland, and as a bride doth don her jewels.

2. Or, 'of our God.'

3. 'garland' or, 'diadem,' and so ver. 10. 'faint': word rendered 'dimly-burning,' xlii. 2. Lit. 'it shall be called to them, oaks...' &c. 'planting': or, 'plantation,' cf. lx. 21.

6. 'wealth': or, 'strength.' 'shall ye boast': or, 'and to their glory shall ye succeed.'

8. 'injustice': so some MSS., and many authorities. Usual Heb. text, Vulg. &c. point it differently as 'a burnt offering.'

10. Heb. repeats verb, 'rejoice,' for emphasis.

2 To call it an acceptable year of the Lord, and a day of requital; to comfort all them that mourn;

3 That there be given to the mourners of Zion glory instead of ashes, the anointing of joy to the mourners, a robe of glory instead of a spirit of despair; and they shall be called generations of righteousness, a plant of the Lord for glory.

4 And they shall build everlasting desolations, they shall set up what were before utterly desolate, and they shall renew desolate cities, that had been desolate for generations.

5 And strangers shall come, feeding thy sheep, and aliens for plowmen and vinedressers.

6 But ye shall be called priests of the Lord, and ministers of God; ye shall eat up the might of nations, and in their wealth shall ye be marvelled at.

7 So shall they inherit the earth a second time, and everlasting joy (shall be) upon their head.

8 For I am the Lord, that love righteousness, and hate robberies (proceeding) from injustice: and I will give to the righteous their toil, and I will make an everlasting covenant with them.

9 And their seed shall become known among the nations, and their offspring; every one that seeth them shall observe them, that these are a seed blessed by God.

10 And with joy shall they rejoice unto the Lord. Let my soul triumph because of the Lord; for he hath clothed me with a cloke of salvation and a robe of joy, he hath put a garland on (my head) as on a bridegroom, and hath adorned me with ornaments as a bride.

3. After 'Zion,' N*B insert 'to them.'

6. Omit 'and' before 'ministers,' NBQ.

7. Or, 'inherit the land.'

9. 'their offspring in the midst of the peoples,' BQ^{mg}.

10. 'garland': or 'mitre,' 'diadem.'

11 For as the earth which putteth forth her sprout, and as a garden which causeth its plants to sprout, so the Lord God will cause righteousness and praise to sprout forth before all the nations.

LXII. 1 For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as a shining, and her salvation as a torch that burneth.

2 And nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall pronounce.

3 And thou shalt be a crown of beauty in the hand of the LORD, and a diadem of kingship in the open hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolation; for thou shalt be called My delight in her, and thy land Married: for the LORD delighteth in thee, and thy land shall be married.

5 For (as) a young man marrieth a virgin, thy sons shall marry thee; and with the rejoicing of a bridegroom over a bride, thy God shall rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem; all the day and all the night continually they shall not hold their peace. Ye remembrancers of the LORD, no rest for you,

7 And give no rest to him, until he establish, and until he set Jerusalem (as) a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn (as) food to thine enemies; and aliens shall not drink thy new wine, at which thou hast laboured:

11. 'plants': lit. 'the things sown therein.'

2. 'pronounce,' or, 'determine.'

3. 'diadem,' or, 'tiara' (diff. word from lxi. 3, 10).

4. 'Forsaken,' 'Desolation,' 'My delight in her,' 'Married' = Heb. Azubah, Shēmāmah, Hephzibah, Beulah.

6. 'remembrancers,' i.e. ye that remind the LORD.

6, 7. 'rest,' or, 'silence.'

8. 'laboured,' or, 'wearied thyself.'

11 And like earth making her blossom to grow, and like a garden its seeds; so will the Lord make righteousness and triumph to rise up before all the nations.

LXII. 1 Because of Zion I will not be silent, and because of Jerusalem I will not cease, until my righteousness go forth as light, and my salvation shall burn as a torch.

2 And nations shall see thy righteousness, and kings thy glory; and he shall call thee by thy new name, which the Lord shall name.

3 And thou shalt be a crown of beauty in the hand of the Lord, and a diadem of royalty in the hand of thy God.

4 And thou shalt no longer be called Forsaken, and thy land shall not be any more called Desolate; for thy name shall be called My delight, and thy land, Dwelling.

5 And as a young man joineth house with a virgin, so shall thy sons found houses with thee; and it shall be, as a bridegroom shall rejoice over a bride, so shall the Lord rejoice over thee.

6 And upon thy walls, Jerusalem, have I set watchmen, all the day and all the night, who shall not be silent for ever, making mention of the Lord.

7 For ye have none (other) like; if he establish, and make Jerusalem an exultation upon the earth.

8 The Lord hath sworn by his glory and by the might of his arm, I will not any more give thy corn and thy meats to thine enemies; and no longer shall stranger children drink thy wine, for which thou didst labour.

11. 'the Lord' repeated in B.

1. '*her* righteousness,' BQ^{mg} (Aq., Th., Symm.).

2. 'a new name,' B.

4. Add 'for the Lord hath taken pleasure in thee, and thy land shall be dwelt in,' B and most cursives, Q^{mg} (Theod., Symm.). [Omitted by ~~NAQ~~* 26

41 109 (198 partly) 239 305 306.]

5. Omit 'with thee,' BQ.

9 For they that have gathered it shall eat it, and praise the LORD; and they that have stored it shall drink it in my holy courts.

10 Pass through, pass through at the gates; clear ye the people's way; cast up, cast up the highway; clear it of stones; lift up a banner over the peoples.

11 Behold, the LORD hath caused it to be heard unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his hire is with him, and his recompence before him.

12 And they shall call them The holy people, the redeemed of the LORD; and thou shalt be called, Sought out, A city not forsaken.

LXIII. 1 Who is this that cometh from Edom, with bright red garments from Bozrah? this, that is glorious in his raiment, swaying in the mightiness of his strength? I, that speak in righteousness, mighty to save.

2 Wherefore is there red upon thy raiment, and thy garments like one that treadeth in a winepress?

3 I have trodden the wine trough alone, and of the peoples there was not a man with me; and I trode them in mine anger, and trampled them in my fury; and their life blood was sprinkled on my garments, and I have stained all my raiment.

4 For a day of vengeance is in my heart, and the year of my redeemed ones is come.

12. Or, 'And men (indef.) shall call them...'

1. 'glorious,' lit., swelling: perh. of *flowing* robes. Cf. Ps. civ. 1; of swelling, rising ground, ch. xlv. 2.

3. The tenses are imperfect, with *vav* not conversive: the past tense may be iterative: or else the points require alteration for this rendering: and so ver. 6. 'life blood,' literally *juice* or *sap*. 'have stained': the tense form (Hiph. perf.?) is exceptional.

9 But they that gather them together shall eat them, and praise the Lord; and they that gather them together shall drink them in thy holy courts.

10 Go ye through my gates, and make a way for my people; and cast away the stones out of the way, lift up a signal to the nations.

11 For behold, the Lord maketh it to be heard unto the end of the earth; Say ye to the daughter of Zion, Behold, thy Saviour cometh to thee, having his own reward, and (his) work before his face.

12 And he shall call it an holy people, ransomed by the Lord; while thou shalt be called, A city sought after, and, Not forsaken.

LXIII. 1 Who is this that approacheth from Edom, a redness of garments from Bozrah? so beauteous in his apparel, in violence with might? I discourse righteousness, and judgment of salvation.

2 Wherefore are thy garments red, and thy raiment as from a trodden winepress?

3 (I am) full with the trodden (press); and of the nations there is no man with me; and I trode them down in wrath, and ground them down as the earth, and brought down their blood to the earth.

4 For a day of recompense is come upon them, and a year of ransom is here.

9. Rather, 'they that (have) gathered' (twice), B: 'my holy courts,' **NBQ**, &c.

11. (his) before 'work,' not expressed in AQ*.

2. 'from treading of a winepress,' Q: and see next note.

3. Or (taking *πλήρης* as genitive, see Hort, *Introd.* to N.T. on Mk iv. 28, App. p. 24): 'from...winepress, (3) full (and) trodden?' Tert. *adv. Marc.* iv. 60: 'sicut de foro torcularis pleno conculcato'; Cypr. *Epist.* lxiii. 7: 'velut a calcatione torcularis pleni et conculcati.' But Nobilius, 'id est, oppletus sum,' doubtfully. **Σ** reads *πλήρως* with 23 41 91 97 239 306 (26) Q^{mg}. [Luc. MSS. insert *I trode the press alone*; so Symm.] 'in my wrath,' B: omit 'to the earth' at the end of verse, B*. [Luc. MSS. again have insertion, partly at least from Theod., Symm.]

5 And I looked, and there was none that helped ; and I was amazed, and there was none that supported ; and mine own arm wrought salvation for me, and my fury, it supported me.

6 And I trampled the people in mine anger, and made them drunk in my fury, and brought down their life blood to the earth.

7 I will recall the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD hath recompensed to us, and the abundance of good toward the house of Israel which he hath recompensed to them, according to his mercies, and according to the abundance of his lovingkindnesses.

8 And he said, Only they are my people, sons that will not deal falsely ; and he became their Saviour.

9 In all their distress he was distressed, and the angel of his Face saved them ; in his love and in his forbearance he redeemed them ; and he lifted them up, and carried them all the days of old.

10 And they rebelled and grieved his holy Spirit ; and he turned to be their enemy, and himself fought against them.

11 And he remembered the days of old, Moses, his people ; Where is he that brought them up out of the sea, with the shepherd of his flock ? Where is he that put his holy Spirit within him ?

12 That caused his glorious arm to go at the right hand of Moses, dividing the waters before them, to make himself an everlasting name ?

13 That caused them to go through the deeps, like a horse in the wilderness, without stumbling ?

5. Or, 'arm saved for me,' as lix. 16.

6. Many MSS., editions, and other authorities read '*shattered*' (ב for כ) for 'made drunk.'

9 init. So Heb. margin (ל to him for ל not). Heb. text, 'In all their adversity he was not an adversary...' (?).

11. Or, 'And his people remembered the days of old, of Moses.' Or, (omit 'with') 'the shepherd' (obj. to 'brought up,' or possibly to 'remembered.') Many MSS. &c. read 'shepherds.'

13. 'wilderness,' prob. meaning 'open country': cf. Psal. cvi. 9.

5 And I looked on them, and (there was) no helper ; and I perceived, and no one took hold ; and my arm rescued them, and my wrath pressed on.

6 And I trampled them down with my anger, and brought down their blood to the earth.

7 I called to mind the mercy of the Lord, the excellences of the Lord in all things which the Lord recompenseth to us. The Lord is an upright judge to the house of Israel, he bringeth it upon us according to his mercy and according to the abundance of his righteousness.

8 And he said, Are they not my people? children, and they will not set at nought ; and he was their salvation

9 Out of all affliction. It was no messengers, nor angel, but the Lord himself that saved them, because he loved them, and spared them ; he it was that ransomed them, and took them up, and uplifted them all the days of old.

10 But they disobeyed, and provoked the holy Spirit ; and he was turned to enmity against them, himself fought against them.

11 And he remembered the days of old : he that brought up from the land the shepherd of the sheep. Where is he that put his holy Spirit within them?

12 He that led Moses with his right hand? the arm of his glory? he overcame the water before his face, to make himself an everlasting name.

13 And he led them through the deep, like a horse through the wilderness, and they wearied not,

7. 'which he recompenseth,' NB.

8. Omit 'and' after 'children,' NBQ.

9. 'all their affliction,' NB: 'messenger,' NBQ: 'but himself that saved,' BQ.

10. 'his holy Spirit,' NBQ. 'and himself fought,' N* A².

11. 'where is he that brought up from the sea...?' B*.

13 init. Omit 'and' (also 14 before 'a spirit') NBQ.

14 As a beast goeth down into the valley, the Spirit of the LORD brought him to rest; so didst thou lead thy people, to make thyself a name of beauty.

15 Look from heaven, and see from the habitation of thy holiness and thy beauty: where is thy jealousy, and thy mighty acts? the sounding of thy bowels and thy mercies are restrained towards me.

16 For thou art our father; for Abraham knoweth us not, Israel doth not recognize us: thy name is Our Redeemer from of old.

17 Why dost thou make us stray, O LORD, from thy ways, and harden our heart from fearing thee? Return, for thy servants' sake, the tribes of thine inheritance.

18 Thy holy people have possessed for a little while; our adversaries have trodden down thy sanctuary.

19 We are become as they over whom thou never barest rule, upon whom thy name was not called.

LXIV. 1 O that thou hadst rent the heavens, that thou hadst come down, that the mountains had quaked at thy presence!

2 As when fire kindleth brushwood, (as) fire maketh water boil, to make thy name known to thine adversaries, (that) nations should tremble at thy presence,

3 While thou didst terrible things (which) we hoped not for; that thou hadst come down, the mountains had quaked at thy presence!

4 And from old they have not heard, have not perceived by the ear, eye hath not seen a God beside thee, who will work for him that waiteth for him.

14. Ancient versions &c. 'the Spirit...led him' (slight difference of letters).

15 fin. Lit. 'have restrained themselves.'

18. Doubtful, but no other translation seems preferable.

1. Or, 'that thou *wouldest* rend,' &c.: and so in ver. 3.

2. '(that) nations should...' or, 'nations shall tremble...'

4. Or, 'eye hath not seen, beside thee, O God, what he will do for him,' &c.

14 And as beasts through a plain; and a spirit came down from the Lord, and guided them; so didst thou lead thy people, to make thyself a name of glory.

15 Turn thou from heaven, and see from thy holy house, and (thy) glory: where is thy jealousy and thy might? where is the abundance of thy mercy and thy pitifulness, that thou didst bear with us?

16 Thou art our father; for Abraham knew us not, and Israel recognized us not; but thou, Lord, art our father; deliver us, thy name is among us from the beginning.

17 Why didst thou make us to wander, Lord, from thy way? didst harden our hearts, that we should not fear thee? turn unto us, for the sake of thy bondmen, for the sake of the tribes of thine inheritance,

18 That we may inherit a little of thy holy mountain: our adversaries trode down thy sanctuary.

19 We are become as at the beginning, when thou didst not rule over us, neither was thy name called upon us.

LXIV. 1 If thou openest the heaven, trembling shall seize the mountains before thee, and they shall melt,

2 As wax melteth from before the fire; and fire shall burn up thine enemies, and the name of the Lord shall be manifest among thine enemies; from before thy face shall nations be confounded,

3 When thou doest thy glorious deeds; trembling shall seize the mountains before thee.

4 From everlasting have we not heard, nor have our eyes seen <any God except thee>, and thy works which thou wilt do to them that wait for mercy.

15. 'thy' not expressed before 'glory' in **NAQ**. Perhaps, 'the house of thy holiness and glory.'

16 init. 'For thou art,' **NB**: 'thy name is upon us,' **NBQ**.

18. Omit 'our adversaries...sanctuary,' **NB**.

2. 'before,' lit. 'the face of,' not expressed in **NBQ**: 'thy name shall be,' **B**.

4. 'any God except thee,' omitted by **A***.

5 Thou meetest him that rejoiceth and worketh righteousness ; in thy ways they will remember thee ; behold, thou wast wroth, and we sinned ; in them (have we been) long time, and shall we be saved ?

6 And we are all become as one unclean, and all our righteousnesses as a polluted garment ; and we are all withered as the leaf ; and our iniquities, like the wind, will take us away.

7 And there is none that calleth upon thy name, that rouseth himself to hold fast by thee : for thou hast hid thy face from us, and melted us by the hand of our iniquities.

8 And now, O LORD, thou art our father ; we are the clay, and thou our potter ; and we all are the work of thy hand.

9 Be not wroth, O LORD, to the uttermost, and remember not iniquity for ever ; behold, look, we beseech thee, we are all of us thy people.

10 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation.

11 Our house of holiness and beauty, (in) which our fathers praised thee, is burned up with fire, and all our desirable things are laid waste.

12 Wilt thou, for all this, refrain thyself, O LORD ? wilt thou hold thy peace, and afflict us to the uttermost ?

LXV. 1 I was to be inquired of by them that asked not, have let myself be found by them that sought me not ; I said, Here am I, Here am I, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a refractory people, which walk in a way which is not good, after their own thoughts.

5 fin. Very dubious. Some render, 'in them (thy ways) is continuance (or eternity), and we shall be saved.'

7. 'and melted us': Secker, Lowth, Cheyne, &c. with Pesh. Targ. (cf. LXX.) propose to read 'delivered us into the hand of' [root מוֹן for מוֹן]. Perhaps 'into' is right.

8. 'potter': or 'fashioner,' xxix. 16, xlv. 9.

9. 'to the uttermost,' or, 'to excess.'

5 For he will meet them that do righteousness, and they shall remember thy ways. Behold, thou wast wroth, and we sinned: therefore we strayed,

6 And we all became as unclean, all our righteousness as filthy rags; and we fell away like leaves because of our transgressions; so shall a wind bear us away.

7 And there is none that calleth on thy name, or remembereth to lay hold upon thee; for thou didst turn thy face away from us, and didst deliver us over because of our transgressions.

8 And now, O Lord, thou art our father; and we are clay, all (are) the works of thy hands.

9 Be not wroth with us exceedingly, and remember not all our sins betimes; and now look upon us, for we are all thy people.

10 Thy city of the Holy One, Zion, is become desert; Jerusalem is become as a desert: turned to a curse

11 Is the house, our holy place: and the glory which our fathers blessed is burnt with fire, and all (our) glorious things are fallen together.

12 And for all this thou didst refrain, O Lord, and heldest thy peace, and didst humble us exceedingly.

LXV. 1 I became manifest to them that sought me not; I was found of them that inquired not of me; I said, Behold (here) am I, to the nation which called not my name.

2 I spread forth my hands all the day, to a disobedient and gainsaying people; to them which walked not by a way which was true, but after their own sins.

5 init. Omit 'For,' B.

8. 'all we (are) the works,' B.

11 fin. 'our' definitely expressed in **NB**; B omits 'together.'

12. Or, 'above (in addition to) all this.'

1. B transposes 'sought me not...' 'inquired not of me.' O.L. [Cyp. *Test. i. 21*] has *quaerunt...interrogabant*.

2. 'walk by a way which is not good' (fair), B.

3 The people that irritate me continually to my face ; which sacrifice in the gardens, and burn incense upon the bricks :

4 Which sit in the graves, and lodge in guarded places, which eat swine's flesh, and broth of abominations is in their vessels :

5 Which say, Keep to thyself, come not near to me ; for I am holy to thee. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me : I will not hold my peace, unless I requite, and I will requite into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD ; which burned incense on the mountains, and reproached me upon the hills : and I will measure their recompense first into their bosom.

8 Thus saith the LORD, As when the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it ; so will I do for my servants' sake, not to destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Judah a possessor of my mountains ; and my chosen ones shall possess it, and my servants shall (go to) dwell there.

10 And Sharon shall become a home for flocks, and the valley of Achor a resting place for oxen, for my people that have inquired of me.

11 And as for you, that forsake the LORD, that forget my holy mountain, that set in order a table for Fortune, that fill up a mingled draught for Destiny :

4. Or, 'who dwell...and pass the night in guarded places.'

5. Or, possibly, 'I sanctify thee. These...'

7. 'reproached,' or, 'insulted.'

9 fin. Lit. 'shall dwell thither.'

3 This people is that which provoketh me continually to my face; it is they that sacrifice in the gardens, and burn incense upon the bricks to the demons that shall not be:

4 And they lie down in the monuments and in the caves for the sake of dreams; they that eat swine's flesh and broth of sacrifices; all their vessels are defiled.

5 That say, Hence away from me, draw not near to me, for I am clean: these are a smoke of my wrath, a fire burneth therein every day.

6 Behold, it is written before me, I will not be silent, until I render into their bosom

7 Their iniquities, and (the iniquities) of their fathers, saith the Lord; who burned incense upon the mountains, and reproached me upon the hills; I will render their works into their own bosom.

8 Thus saith the Lord: Like as the grape shall be found amid the cluster, and they shall say, Hurt it not: for a blessing of the Lord is in it: so will I do for the sake of him that serveth me, for his sake will I not destroy (them) all.

9 And I will bring forth the seed that cometh from Jacob, and from Judah, and it shall inherit my holy mountain, and my chosen shall inherit it, and my bondmen shall dwell there.

10 And there shall be in the forest folds of flocks, and the valley of Achor shall be for a resting place for herds, for my people who sought me.

11 But ye are they that forsook me, and that forget my holy mountain; and prepare a table for the demon, and fill a mingled drink to Fortune.

3. A reads 'burn incense' for 'sacrifice': 'demons that are not,' **NBQ**.

4 init. Omit 'and,' B.

6. 'until I render, and I will render,' **NQ** (Aq., Symm.).

7. 'render' is subj. (against grammar) in B*.

8. Omit 'of the Lord,' **N*BQ**.

9. 'and my chosen and my bondmen shall inherit it, and they shall dwell there,' **NBQ**.

12 I will (even) destine you for the sword, and ye shall all crouch down to the slaughter; because I called, and ye did not answer; I spake, and ye did not hear; but did evil before mine eyes, and chose that in which I took not pleasure.

13 Therefore, thus saith the Lord GOD, Behold, my servants shall eat, and ye shall be hungry: behold, my servants shall drink, and ye shall be thirsty; behold, my servants shall rejoice, and ye shall be ashamed:

14 Behold, my servants shall sing for happiness of heart, and ye shall cry out for pain of heart, and shall howl for breaking of spirit.

15 And ye shall leave your name for a curse unto my chosen; and the Lord GOD shall slay thee, and call his servants by another name;

16 So that he who blesseth himself in the earth shall bless himself by the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the first distresses are forgotten, and because they are hid from mine eyes.

17 For behold, I create new heavens and a new earth; and the first things shall not be remembered, nor come up into the heart.

18 But rejoice ye and exult for ever at that which I create; for behold, I create Jerusalem an exultation, and her people a joy.

19 And I will exult in Jerusalem, and rejoice in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying out.

20 There shall be no more from thence an infant of days, or an old man, that shall not fulfil his days: for the youth a hundred years old shall die, and the sinner a hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

14. 'happiness,' lit. '*good* of heart.'

15. 'curse,' lit. 'oath.'

16. 'truth,' Heb. Amen.

12 I will deliver you up to a sword, ye shall all fall by slaughter : for I called you, and ye hearkened not ; I spake, and ye heard amiss ; and did that which was evil before me, and chose that which I desired not.

13 Therefore thus saith the Lord, Behold, they that serve me shall eat, but ye shall be hungry ; behold, they that serve me shall drink, but ye shall be thirsty ; behold, they that serve me shall rejoice, but ye shall be ashamed.

14 Behold, they that serve me shall exult in joyfulness, but ye shall cry out for weariness of your heart, and shall wail because of the breaking of spirit.

15 For ye shall leave your name for a loathing for my chosen, but you shall the Lord destroy. But they that serve him shall be called by a new name,

16 Which shall be blessed upon the earth ; for they shall bless the true God, and they that swear upon the earth shall swear by the true God. For they shall forget the first affliction, and it shall not come up into their heart.

17 For the heaven shall be new, and the earth new, and they shall not remember the former things, nor shall they come into their heart.

18 But they shall find joy and exultation in her ; behold, I make Jerusalem an exultation, and my people a joy.

19 And I will exult in Jerusalem and rejoice in my people : and no longer shall there be heard in her the voice of weeping and the voice of crying,

20 Nor shall there be there one untimely, nor an old man who shall not fulfil his time : for the young shall be a hundred years old, but he that dieth a sinner shall be a hundred years old, and is accursed.

21 And they shall build houses, and themselves shall inhabit them ; and shall plant vineyards, and themselves shall eat the fruits of them :

14. ' of heart...of your spirit,' B.

15. ' that serve me,' **SB**.

18. ' for behold,' BQ.

20. ' be there any more one untimely,' B. ' shall be accursed,' **SBQ**.

22 They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of the tree are the days of my people, and my chosen shall wear out the works of their hands.

23 They shall not labour in vain, nor bring forth for terror; for they are the seed of the blessed of the LORD, and their offspring (shall be) with them.

24 And it shall be, before they shall call, I will answer; still shall they be speaking, and I will hear.

25 The wolf and the lamb shall graze together, and the lion shall eat straw like the ox; and (as for) the serpent, dust his food. They shall not do evil nor deal corruptly in all my holy mountain, saith the LORD.

LXVI. I Thus saith the LORD, The heavens are my throne, and the earth the footstool of my feet; where is this house ye will build unto me? and where is this place of my rest?

2 And all these things hath my hand made, and all these things came to be, saith the LORD; and to this one will I look, to him who is afflicted and contrite in spirit, and trembleth at my word.

3 He that slaughtereth the ox, slayeth a man; he that sacrificeth the sheep, breaketh a dog's neck; he that offereth a meal offering, swine's blood: he that maketh a memorial of incense, blesseth iniquity. Also they have chosen their own ways, and their soul taketh pleasure in their abominations.

4 Also I will choose their mockeries, and will bring their fears upon them; because I called, and there was none that answered; I spake, and there was none that heard; and they did evil before mine eyes, and chose that in which I took not pleasure.

22. 'wear out,' causal of verb 'to grow old.' (Cf. LXX.)

1. 'where is...' or, 'what is...', treated by some as equivalent to, 'what manner of house will ye build,' &c.: as the Greek.

22 And they shall not build, and others inhabit; and they shall not plant, and others eat. For according to the days of the tree of life are the days of my people; the works of their labours shall they make to grow old.

23 And my chosen ones shall not labour in vain, nor bring forth children for a curse; for it is a seed blessed by God, and their offspring shall be with them.

24 And it shall be, before they cry out, I will hearken to them; while they are yet speaking, I will say, What is it?

25 Then shall wolves and lambs feed together, and a lion shall eat chaff as an ox, and a serpent shall eat the earth as bread: they shall not do wrong nor hurt upon my holy mountain, saith the Lord.

LXVI. 1 Thus saith the Lord, The heaven is my throne, and the earth the footstool of my feet; what kind of house will ye build for me? or of what kind is the place of my rest?

2 For all these things hath my hand made; and all these things are mine, saith the Lord; and unto whom shall I look, save to him that is humble, and quiet, and trembleth at my words?

3 But the transgressor, who sacrificeth to me a bullock, is as one that slayeth a dog, and he that offereth fine flour as though it were swine's blood; he that giveth frankincense for a memorial, as a blasphemer; and they chose their own ways, and their abominations, which their soul desired.

4 And I will choose their mockeries, and requite unto them their sins: for I called them, and they hearkened not unto me; I spake, and they heard not: and they did that which was wicked before me, and chose out things which I willed not.

22 init. Omit 'And,' **SB**: 'for the works,' B.

23 init. Omit 'And,' B.

23 fin. Omit 'shall be,' B.

1. 'and of what kind,' BQ. A* apparently omits 'house.'

3. Or, 'as though he slew,' **SB**.

3 fin. 'and their soul desired their abominations,' B.

4. 'choose': 'receive,' B.

5 Hear the word of the LORD, ye that tremble at his word ; your brethren say, that hate you, that drive you away for my name's sake, Let the LORD show himself glorious, and we shall see your joy ; and they shall be ashamed.

6 A voice of tumult from the city, a voice from the temple, a voice of the LORD rendering retribution to his enemies.

7 Before she travailed, she brought forth ; before pain came to her, she was delivered of a man child.

8 Who hath heard such a thing ? who hath seen such things ? Shall a land be travailed with in one day ? shall a nation be born at once ? for Zion travailed, she also brought forth her sons.

9 Shall I bring to the birth, and not cause to bring forth ? saith the LORD ; shall I, that cause to bring forth, shut up (the womb) ? saith thy God.

10 Be ye glad with Jerusalem, and exult in her, all ye that love her : rejoice with her, all that mourn with her.

11 That ye may suck, and be satisfied from the breast of her consolations : that ye may milk out, and delight yourselves from the fulness of her glory.

12 For thus saith the LORD, Behold, I extend to her peace like a river, and the glory of nations like an overflowing stream : and ye shall suck ; ye shall be borne upon the side, and be fondled upon the knees.

13 As a man whom his mother comforteth, so will I comfort you : and ye shall be comforted in Jerusalem.

14 And ye shall see this, and your heart shall rejoice, and your bones shall shoot up like the young grass ; and the hand of the LORD shall make itself known toward his servants, and he shall be indignant toward his enemies.

5. According to Heb. accents : ' your brethren say, they that hate you,..., For my name's sake the LORD shall be glorified.'

8. Or, ' Shall the earth be made to travail in one day ?'

11. ' fulness,' doubtful word : possibly parallel to ' breast.'

14. ' and he shall be indignant...' or, ' and his indignation toward ' &c.

5 Hear the word of the Lord, ye that tremble at his word ; speak, our brethren, to them that hate us and hold (us) in abomination, that the name of the Lord may be glorified, and may be seen in their joy ; and they shall be ashamed.

6 A voice of crying from the city, a voice from the temple, a voice of the Lord requiting a requital to them that resist him.

7 Before the travailing woman brought forth, before the pain of her pangs came, she escaped, and bare a man-child.

8 Who (hath) heard such a thing, and who hath seen it so ? did the earth travail in one day, was a nation ever born at once ? for Zion travailed, and she brought forth her children.

9 But it was I that gave thee this expectation, and thou rememberedst me not, saith the Lord : behold, is it not I that make the fruitful and the barren ? saith thy God.

10 Rejoice, O Jerusalem, and keep solemn assembly, all ye that dwell in her ; rejoice with joy, all ye that mourn over her.

11 That ye may suck, and be filled from the breast of her consolation ; that ye may suck out, and take delight from the entering in of her glory.

12 For thus saith the Lord : Behold, I do incline toward them like a river of peace, and like a torrent overflowing the glory of nations : their children shall be borne upon the shoulders, and on the knees shall they be comforted,

13 As whomsoever a mother shall comfort ; for so will I also comfort you, and in Jerusalem shall ye be comforted.

14 And your heart shall see and rejoice, and your bones shall grow up as herbage : and the hand of the Lord shall be made known to them that worship him, and he shall threaten the disobedient.

5. ' words of the Lord,' B : ' hate you and hold (you),' &c., B.

6. ' A voice, a crying,' A*.

8. ' or was a nation born,' B.

10. ' solemn assembly in her,' **NBQ**. ' all ye that love her,' BQ : ' rejoice together with her with joy,' B.

13. Omit ' for,' **NBQ** (punctuation then as Heb.).

14. ' And ye shall see, and your heart shall rejoice,' **NB** : ' them that fear him,' B.

15 For behold, the LORD shall come in fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For with fire will the LORD enter into judgment, and with his sword with all flesh; and the smitten of the LORD shall be many.

17 They that hallow themselves, and purify themselves for the gardens behind one in the midst, eating swine's flesh, and the abomination, and the mouse, shall come to an end together, saith the LORD.

18 And I their works and their thoughts: it cometh, to gather all nations and tongues: and they shall come, and see my glory.

19 And I will set a sign among them, and I will send the escaped of them unto the nations, Tarshish, Pul, and Lud, that draw the bow, Tubal and Javan, the isles afar off, that have not heard my message, neither have seen my glory; and they shall tell my glory among the nations.

20 And they shall bring all your brethren out of all nations, a (meal) offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring the (meal) offering in a clean vessel to the house of the LORD.

21 And also of them will I take for the priests, for the Levites, saith the LORD.

22 For as the new heavens and the new earth, which I make, stand before me, saith the LORD, so shall your seed and your name stand.

17. 'one,' masc. (meaning a leader, hierophant?) Heb. text. Heb. marg. has 'one,' fem. (i.e. an image? or tree); some emend slightly, to read, for 'behind one,' 'one after another.'

18 init. Heb. has no verb in this clause: perhaps 'I know' or 'I will punish' should be supplied. 'it,' i.e. the time cometh.

19. 'message,' lit. hearing: perhaps, 'the report of me.'

21. Many MSS. and versions read 'for the priests *and* for the Levites.'

15 For behold, the Lord shall come as a fire, and his chariots as a whirlwind, to render vengeance in wrath, and utter rejection in a flame of fire.

16 For by the fire of the Lord shall all the earth be judged, and all flesh by his sword : many shall be wounded by the Lord.

17 They that hallow and purify themselves for the gardens, and eat swine's flesh, and their abominations, and the mouse, in the forecourts, shall be consumed together, saith the Lord.

18 And I (know) their works, and their reasoning ; I am coming to gather together all the nations and the tongues, and they shall come, and shall see my glory.

19 And I will leave signs upon them, and I will send forth from them those that are saved to the nations, to Tarshish, and Phut, and Lud, and Meshech, and Tubal, and to Greece, and to the isles afar off ; men who have not heard my name, neither have seen my glory : and they shall declare my glory among the nations.

20 And they shall bring your brethren out of all the nations for a gift to the LORD, with horses and chariots, in mule-chariots with awnings, into the holy city Jerusalem, saith the Lord, that the children of Israel may bring their sacrifices to me with psalms, into the house of the Lord.

21 And from them will I take me priests and Levites, saith the Lord.

22 For like as the heaven (is) new, and the earth (is) new, that which I make remaineth before me, saith the Lord : so shall your seed and your name stand.

15. 'his vengeance, and his,' &c. B. (Q supports former pronoun.)

16. A reads 'shall all the earth be consumed' (cf. ver. 17).

18. ~~N~~ supplies verb 'know' (or 'understand').

19. 'a sign,' ~~N~~*B.

21. Rather, 'will I take for myself,' A : omit 'me,' BQ.

23 And it shall be, from new moon to new moon, and from sabbath to sabbath, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have rebelled against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a horror unto all flesh.

23 And it shall be, for month after month, and sabbath after sabbath, all flesh shall come before me to worship at Jerusalem, saith the Lord.

24 And they shall go forth, and shall see the limbs of the men that have transgressed against me: for their worm doth not cease, and their fire shall not be quenched: and they shall be for a spectacle to all flesh.

23. 'to worship before me at Jerusalem,' B.

23 fin. A* omits 'the Lord.'

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THE BOOK OF ISAIAH

ACCORDING TO THE
SEPTUAGINT
(CODEX ALEXANDRINUS)

TRANSLATED AND EDITED BY

R. R. OTTLEY, M.A.

II. TEXT AND NOTES.

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Ἐὰν γε γνώσκεις ἂν ἀναγνώσκεις;

PREFACE.

THE Septuagint version of the Old Testament served several generations of men, in its time, almost as if it had been an original document. Few of its readers were able to look behind it ; and from it were made several translations into other tongues, without any regard to, or knowledge of, the primary Hebrew. Similarly, there are many at the present day, who, while fairly familiar with Greek and Latin, know no Hebrew ; and their situation with regard to the O.T. Scriptures deserves consideration. If they are inclined to try the experiment of reading the Greek version, they will be able to approach from some, though certainly not all, points of view, a few steps nearer to the actual language of the books. (Comparatively abundant means are at hand to correct any possible misapprehensions that might arise from the use of the Greek.) It is for them, in the first place, that this work is intended ; and the endeavour is made to treat the Greek Book of Isaiah with some regard for this acquired quasi-original character. It is needful to direct constant attention to the relation between the version and its original : but the book is designedly approached from the Greek side. Those who do not read Greek must be referred to Vol. I., for attempts to give tolerably literal translations from the Hebrew and the Greek, facing one another on the pages.

Technicality in terms and in treatment has been, as far as possible, avoided. Biblical references are given according to the chapters and verses of the Authorised Version, and usually by the familiar names of the books, as given in ordinary reference Bibles and in the Tables of Lessons. Greek and Latin classical authors have been occasionally quoted in the notes, when resemblances of thought or wording suggested themselves. Even a

familiar quotation is welcomed by some readers ; and only in the "classics" can coincidence be really independent.

Accuracy has been aimed at, but, in a subject so complex as this, it is hard to attain ; and it is to be feared that lapses may be found, the more so since the work has been mostly done alone, and at some distance from the great centres of learning and research : where, as it is pleasant to dream, there is ready help forthcoming from experts in every branch, and the very atmosphere breathes knowledge. My thanks to previous labourers were expressed generally in the Preface to the former volume, and apply to this one also ; on particular points—see, e.g., note on li. 20—acknowledgment is made as they arise. A special word of apology, mingled with gratitude, is due to the memory of J. F. Schleusner, who, as I since find, had anticipated a suggestion which I put forward in the *Journal of Theological Studies*, Jan. 1903, as to Isai. v. 17 ; and other ideas which had independently struck me, I have found among his stores. Though the direct and concentrated help towards the study of the Septuagint is still comparatively small in amount, a great deal is to be found in less direct forms and in widely-scattered places : which makes it difficult to collect all the available information, and to be sure of its sources. Those who best know the conditions of such work will be most lenient to failures in this respect. Encouragement and help have been freely forthcoming, when opportunity brought me in the way of them : but those friends, who might else have purified my results by hints and revision, are, almost without exception, busied with urgent and valuable work ; so that I have been loth to suggest that they should tax their good-nature and their time. Therefore my volume must go forth without the polishing they might have given it, though guarded from many slips and inadvertences by the watchful care and trained ability of the workers at the Cambridge University Press.

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INTRODUCTION.

I.

THE reasons for choosing the Alexandrine Codex as the basis for the Greek text here printed, and for the translation in Vol. I., have been given in the Introduction to that volume, and are reinforced below. The text has been compared with the photograph of the ms., but in very few and small points does it differ from the readings of A as given in the Cambridge manual *O.T. in Greek*. The punctuation of that edition has been generally followed, when the text of A admits it. The punctuation of the ms. itself has not been regarded, as that course might mean following it in trifles, and departing from it at crucial points.

The footnotes do not profess to give anything approaching to a complete critical apparatus. That would have required a book of enormously increased bulk : and it would have been useless, as the Cambridge manual edition gives even the minutest variants of the chief uncials, while the larger edition is to furnish the sifted evidence from every source in a form as complete as any student can handle conveniently or grasp with success.

All that is proposed here is to give the text of A with practical accuracy from a reader's point of view : adding the more important variants of B, that anyone with that text before him, or accustomed to its use, may be saved needless perplexity, or the trouble of constant reference ; as well as a selection of variants from the cursive MSS., partly with the view of showing their affinities and prevalent grouping, with certain exceptions thereto, partly for the sake of the readings themselves, when specially interesting or important. The cursives have been, to some extent, provisionally

classed: see Vol. I. Introd. p. 14 foll.; and fall into three main divisions, (a) "Hexaplaric," giving on the whole the text placed by Origen in the fifth column of his *Hexapla*, and separately reproduced under the auspices of Eusebius and Pamphilus; (b) "Hesychian"; and (c) "Lucianic," representing similarly the text as edited in Egypt by Hesychius and in Syria by Lucian. But additions to the true text, which have intruded from the *Hexapla*, are found, more or less, in all MSS.; especially in the comparatively numerous and well-marked "Lucianic" group: which has, apart from these additions, a text marked generally by some characteristics of its own. Considerable importance is attached to this Lucianic text, of which Lagarde published his reconstruction, from Genesis to Esther: and it is often referred to, especially in the books of Kings. But I must confess to a complete want of success, so far, in disentangling any Lucianic readings in Isaiah, which can be fairly called important.

The numbers, according to Holmes and Parsons, of the leading cursive MSS. are sometimes given with readings in the footnotes to the text. When all, or most, of those belonging to a class agree, the first only is generally quoted by its number, followed by "al." or "pl." to denote a minority or majority of the cursives extant, which may be roughly estimated at about two dozen for any given place in the book. Thus "22 al.," or if 22 fails, "36 (or 48) al." means the Lucianic cursives generally: if "pl." be used, it means that enough of the other cursives agree with them to establish a majority. But if an uncial or uncials head the list, "al." or "pl." is often added without specifying any cursives.

It was pointed out in Vol. I. (Introd. pp. 14, 15) that the Hesychian MSS. have often a text very near that of the principal uncials, B sometimes excepted, and of other cursives which are credited with some independence of character. Else how come \aleph and A to agree so often with Q, 41 also with Q, 26 and 106 with A, 301 with some or all of these? The frequent agreement of \aleph AQ with these cursives in giving the words of a phrase in different order from B and the Hebrew is instructive; for the LXX. generally adhere closely to the Heb. order, so that B is probably their

truest representative in this respect: but in other ways, except that they refuse to admit many Hexaplaric additions which B and the Luc. cursives contain, \aleph AQ do not seem to depart more widely than the rest from the Hebrew in general. Thus at present it seems that an approximately true text of the LXX., and the Hesychian edition, would, in Isaiah, come very near to one another. A few readings gathered from other sources, the conformation of the order of words here and there to B's text, and the rigid excision of any Hexaplar matter that remained, would, with the aid of a few sound conjectures when forthcoming, bring us almost to a working text. This text would still exhibit some incomprehensible passages, and very many differences from the Massoretic Hebrew: which facts are at present variously explained, but are, I think, in reality mainly due to one and the same cause, on which something must be said later: namely, the character of the Greek version itself. We should, however, have before us the LXX., substantially; that is, the version made at Alexandria, or if more than one was made, probably the version which most made good its footing there.

The explanatory notes are intended rather for the inquiring reader than for the expert. Commentaries on the books of the Septuagint are still conspicuous chiefly by their absence, and the present work is rather in the nature of rough-hewing. Owing to this, and to the character of the book and the conditions of the version, the notes will doubtless appear heterogeneous and desultory: but anyone who has worked at such a subject will allow that to be almost unavoidable. Sometimes the subject-matter refuses to be entirely ignored: sometimes the interest centres in the relation of version to original, and the hypothetical text before the translators; then the Greek style and language will call for notice; while now and again questions of the text of the LXX. version itself come to the front. Among these and other accumulated, if not conflicting claims, some sort of compromise is all that is practicable. Fascinating as textual study is—otherwise it might seem strange, how many of the greatest scholars have spent a preponderant part of their labour upon it—it enters into this book only because it cannot be put aside. After three

centuries of modern Septuagint study, large portions of the O.T. remain where no really satisfactory text is yet available: where only preliminary efforts have been made, and nothing is offered but a tentative classification of MSS., with the publication of correct texts of a few principal uncials, and readings, still awaiting correction and digestion, of the cursives. Under the circumstances, the best that can be hoped for the present work is, that its effect may not be entirely such as results, *τυφλὸς τυφλὸν ἐὰν ὀδηγῇ*: but that some slight advance may be made in levelling upward towards the position claimed for him *τῷ ὀξύτατα καθορῶντι τὰ παριόντα καὶ μνημονεύοντι μάλιστα.....καὶ ἐκ τούτων δὴ δυνατώτατα ἀπομαντευομένῳ τὸ μέλλον ἥξειν*. To some, perhaps, even this hope will seem over-confident; it is, no doubt, the most that can be expected for provisional attempts with provisional means.

Passing to another matter, the collection in these notes of discrepancies between the LXX. and Hebrew of Isaiah will, I think, be found larger than that brought together for English readers in any other single work. Even to professed students of the O.T. this may prove of some convenience, though they may not need the elucidation which, whenever possible, it has been sought to give.

The interval between the appearance of the former and the present volume is both a disadvantage and a source of regret to me; but it was hardly to be avoided, even though much, perhaps most, of the work for the second volume was done before the first appeared. On the other hand, I am glad to have had time to consider such criticisms on the former instalment of my work as have reached me.

The reasons for choosing Cod. A were dwelt on at some length in the Introduction to Vol. 1. (pp. 9—19). As was there said, the character of B in Isaiah has before now been impugned (see Burkitt, *Tyconius*, pp. cx., cxvii.; Swete, *Introd. to O.T. in Greek*, p. 488); it is neither at its best in that book, nor is it, probably, the best MS. available for it. Sufficient respect for its usual high character is surely shown by referring to its principal variations in the footnotes both to text and translation, so that

those who prefer to use it will find but slight inconvenience in doing so. (It should be remembered, that the Sixtine edition differs not inconsiderably from the exact text of B ; the variations in Isaiah amount to more than three hundred.) But its readings are frequently suspicious or inferior ; the number of places where it appears to preserve the true text against the majority of MSS. is not very large ; and a considerable number of what seem to be neither more nor less than Hexaplaric interpolations appear in it : see, e.g., xxv. 9, xxxvi. 10, xxxvii. 8, 14, 17, 34, xxxviii. 6, 11. It was at first intended to use it for the basis of this work, and the change was made with some expenditure of time and trouble ; an experience which seems to be akin to that of others.

Putting B aside, what other course was open than to use one of the great trio \aleph AQ? Objection could be very fairly taken to the choice of any cursive, and the present time is unpropitious for an attempt to construct an eclectic text, which could be, at best, but a temporary makeshift. Of the three, it is clearly right to reject \aleph , on account of its plentiful aberrations, its apparently mixed character, and the complication caused by the multitude of corrections by later hands. However great its value for comparison and reference, the inconvenience would be such that only the clearest superiority would tempt anyone to use it for a basis. There remains Q ; and though of later date than A, its text must be allowed to be, on the whole, but little inferior. But it has been learnedly and searchingly examined by Ceriani, whose results are accessible ; it is probably the most decidedly Hesychian of the great uncials, and its marginal additions would have required special treatment, introducing fresh difficulties. Moreover, Curter's digest of Procopius' commentary, published so long ago as 1580, is supposed to give the text of Q (see Swete, *Introd. to O.T. in Greek*, p. 192) ; and probably few students of to-day have ever cared to set eyes upon it. (As a matter of fact, Curter does not give Q's text in a pure form, but a mixture of it with the Aldine edition, which latter seems to be the text given by S. Münster, in 1535 or 1540.)

An exhaustive process thus leads us to A, whose special claim on English students we need by no means blush to recognise :

“splendidissimum nostrae gentis κειμήλιον,” as Field calls it in his 1859 edition. A’s text, though it has long been moderately familiar in this country, has generally been presented in a mixed form. Grabe based his great edition upon it; but following a system something like that of Origen in his *Hexapla*, he admitted much foreign matter into his text, though distinguishing it by special type and critical signs. (For an estimate of his work, see Swete, *Introd. to O.T.*, pp. 183, 184.) His text suffered a fate like Origen’s, and was reproduced without the critical marks. The best, and probably the best known, example of such reproduction, is that edited by Dr Field, and published by the S.P.C.K. in 1859. This book, though now out of print, can often still be obtained: its type is admirable, and the editing, needless to say, carried out with much skill on the lines laid down. But one of its objects was to furnish a Greek text of the O.T. which should agree, as nearly as possible, with the extant Hebrew; and this implies, beside other minor deviations from Cod. A, considerable additions from Hexaplaric sources. The character and amount of these can easily be perceived by those who will compare a copy of Dr Field’s work, or of Grabe’s, with the text of A here given. (They can also be seen in the list of variants, taken from Grabe, which is prefixed to the text of the LXX. in Bagster’s Polyglot series.)

But, as this edition of Isaiah is intended less for textual students than for general reading, the text of A is not printed with absolute exactness. This would have given an arbitrary and unintelligible text in too many places. A few readings which are not to be found in A have therefore been printed in the text; but the intention has been to show in the footnotes the rejected readings of A in all such cases, except in the matter of common errors or varieties of spelling, and itacisms of the usual kind. Such forms as *φλεγμενουσα*, *εμμεσω*, *παιδινου*, *διερεθησεται*, *εκχθρους*, *τιχος*, *εγ* (for *εκ*), *ποιμαινα*, are altered without notice. The movable final *ν* and the *ς* of *οὕτως* are printed in the text according to A; so with the elision or retention of the final vowel in *οὐδέ*, *ἐπί*, *διά*, *κατά*, &c., the difference between *εμου* and *μου* or *οὐ* and *οὐ μή*, and the forms of the augmented or

reduplicated verb, such as *ἠϋξαντο*, *ἐόρακεν*, and the like. These, however, are not noticed as variants in the footnotes, if mss. differ, unless for some special reason. Serious textual students will know where to find these things in the Cambridge edition, and others will not want them. With the above exceptions, the text of A is given as faithfully as possible.

Complete translations from the Hebrew and the Greek were given in Vol. I., that the general reader might not be altogether debarred from using the book, even if he knew no language but English. The translation from the Greek was the first part of the design, from which the rest has grown up; that from the Hebrew was not part of the original plan at all, and was only undertaken at a later stage, because the differences between the Hebrew and Greek were so numerous, and so various in kind and degree, that nothing short of complete translations seemed to show them adequately for comparison¹.

Of these differences, it was impossible even to notice more than a few in the brief footnotes to Vol. I.; and even in the fuller notes which now follow, I have been obliged to leave many minor points untouched. The translations, however, show them in a general way, and Scholz (see *Introd.* to Vol. I. pp. 49, 53) has collected a good many. It is possible that a large proportion of them, which affect number and person, the voices of the Greek, and the different conjugations or aspects of the Hebrew verb, may be accounted for by the character of the mss. used by the translators—certainly unpointed, perhaps abbreviated, and possibly illegible—and also, to some extent, by grammatical laxity on their part. The terminations of both languages, especially of the Hebrew, lend themselves readily to confusion. Most of the attempts, therefore, here made to explain or account for discrepancies between Hebrew and Greek are concerned mainly, almost entirely, with the roots employed, rather than with the syntactical forms. But throughout the work, which, if not highly

¹ In the course of my work I have tried to compute the difference for every verse in Isaiah, on a scale from 0 (for identity) to 10 (for complete difference); and out of 1292 verses, I could only reckon 43 as exact, and 25 more as all but exact, in correspondence.

original, is yet an experiment of a kind hitherto hardly attempted, the object is to suggest rather than to dogmatize, to explore rather than to publish an exact chart and description ; to point out the difficulties which have made themselves felt, rather than to claim to solve them. Information, often second-hand, is inserted here and there, by way of convenient reminder rather than of instruction. A novel suggestion may occasionally be found ; but brilliant or startling results need not be expected, and, in dealing with such a subject, are, perhaps, hardly to be desired.

II.

It is unlikely that we are as yet within reach of a final decision upon the relation between the Hebrew of the Old Testament as known to us in the Massoretic Text, and as represented in the Septuagint. Caution is needed, the more so as some scholars have doubts how far the genuine LXX. text can, as yet, be extracted from our MS. material, in the case of most, if not all, the books of the O. T. Perhaps these doubts need not press very acutely upon us, so long as they are not lost sight of. At any rate, it may soon become possible to construct a text, which shall bear some analogy to the N. T. text of Westcott and Hort: not, indeed, as that text is regarded by their most thoroughgoing adherents, but as it is viewed by the late Dr Salmon in his *Thoughts on the Textual Criticism of the N. T.* (pp. 53, 54, 155). It is, indeed, acknowledged generally (Swete, *Introd. to O. T. in Greek*, p. 494 : cf. Burkitt, *Tyconius*, p. cxviii.) that we can reasonably hope to reach the LXX. text of the second or third century A. D. ; there is some ground, I hope, for thinking that we may reach a text substantially agreeing with what was read in Apostolic times, or even earlier. No doubt there are still some curious facts to be accounted for: outlying readings in the Old Latin and other daughter-versions, or in the quotations of the Fathers; the fragments of the *Quinta* (discussed by Prof. Burkitt in the *Proceedings of Soc. of Bibl. Archaeology*, June 1902; see on ix. 6, p. 156 of this vol. and Vol. I. *Introd.* p. 5)¹: the evidence for a rival version or

¹ On *Septima*, see Dr Sinker, *The Psalm of Habakkuk*, p. 42.

edition, used by Theodotion as a base, and appearing in early quotations (Swete, *Introd. to O. T.*, pp. 48, 395—6, 403); to which must be added the occasional appearance of duplicate renderings, which are sometimes found in practically all mss., and do not follow any suggested groupings of them.

The problem is thus complicated; but as to the relation of the Version to the Massoretic Text, I hold to the belief which I have before expressed (Vol. I. *Introd.* p. 49 foll.). Limiting ourselves for the present to the Book of Isaiah, the general view that the LXX. as we know it shows us an underlying Hebrew recognisable as better than the M. T. seems to me untenable and unreasonable; while the proofs that they misread and misinterpreted abound on every side. If they did this, there remains, of course, a possibility, on purely literary grounds, that here and there the text, after being correctly read and rendered by the Alexandrian translators, may have been corrupted; but the internal evidence of Heb. and LXX., i.e. the intrinsic merits of rival readings, do not seem to me to encourage the supposition that this has often happened. Some minds, moreover, will still not refuse to entertain the idea that the Heb. text has been guarded, not only by the watchful care of the Jews, but also by the special providence of the Almighty.

Compare, for instance, what we find in the case of the LXX. and its own daughter-versions, especially the Old Latin. In the great majority of instances, a quotation from the O. L. (in the fragmentary mss., in Cyprian or Tyconius, even in Tertullian, or in Jerome's revised—"Gallican"—Psalter) is as easily recognised as coming from the LXX., where that differs from the Hebrew, as if it stood in the Greek of the N. T. or came straight from the Greek page of the LXX. itself. A glance is often enough: there may be corruptions, as in Isai. xxix. 3 (Würz. Frag., *sicut avis* = ὥς Δαυεὶδ LXX.), xlv. 1 (Cyp. Tert. Tycon. &c. *domino* = Κυρίῳ for Κύρῳ), lviii. 8 (Tert. Cyp. *vestimenta* = ἱμάτια with ^{sc-a} al. for ἱάματα, which other O. L. authorities give rightly *sanitates*), Ezek. xxxviii. 13 (Würz. Frag. *iuvēnis* for *tu venis*), as well as passages where we scarcely see daylight, as Isai. x. 18 (Tyconius, p. 48, *ardebunt montes et per praeripia fugient*) or Ezek. xxxvii. 11, where Tertullian, *De Resurr. Carn.*, has *avulsi sumus in eis*, in which we

cannot recognise LXX.'s *διαπεφωνήκαμεν*: but Cyp. and Tyconius have *expiravimus*. Still, generally speaking, the LXX. is at once recognisable, and it can be seen, in the case of a variant, which reading the O.L. supports, just as in the N.T. the evidence of "African" and "European" Latin, or of the Vulgate, can, as a rule, be assigned to its proper place. The Syro-hexaplar version, allowing for difference of idiom, is, I suppose, equally literal and equally easy to recognise. But, as between M.T. and LXX., passages constantly occur where the case would be quite different. The quotations in the N.T. are not, as a rule, from the more widely divergent passages; many are from places where there is substantial or complete agreement. Yet who would detect, at first sight, any relation to the M.T. of Prov. xi. 31 in "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18), or to that of Ps. xl. 6 in "a body hast thou prepared me" (Heb. x. 5)? And had such passages as Isai. ix. 5, xvii. 10 *b*, xxi. 11 *b*, 12, xxiv. 23 *a*, xxvii. 3, 4, been quoted according to the LXX., who, merely from knowledge of the M.T., could have identified them? The intrinsic inferiority of the LXX., according to the judgment of most authorities, in any or all of these passages, is important; but this is, to some extent, a question of taste, and in any case, the completeness of difference is the more strictly relevant point at this stage. The amount of these differences is to some extent disguised, firstly, because, as has been said, the more divergent passages are not the most often quoted; secondly, because modern commentators on the O.T. have, very naturally, not paused to weigh the LXX. equally at every point. They quote it when it suits their exegetic or textual argument; they seldom balance its supposed weight on their side at one point by its contradiction at another; they hardly ever mention its obviously impossible renderings in places where they are satisfied with the M.T. On the other hand, they often appeal for support against the M.T. to passages of the LXX. which as they stand are hopelessly impossible substitutes, but from whose corruption or incoherency they snatch a hint here and a suggestion there, reconstructing the text largely from their "inner consciousness," and therefore perhaps unduly to their satisfaction.

The great age, comparatively speaking, of the MSS. of the Greek O.T. constantly stimulates hope that this added antiquity may afford means for improving upon the Hebrew text. The oldest MS. of the Hebrew Bible dates, perhaps, from 916 A.D.; the oldest MS. of the LXX. is about 550 years older than this, some MSS. of the Old Latin indeed hardly less, while the Version itself branches off from the parent stem 500 years or more before that again. But circumstances on the other side seem to prove that the Hebrew text did not, through a great deal of that time, deteriorate at all considerably; while doubts also suggest themselves, as to the value of the LXX.'s witness. The traditional story of the origin of the Version (see Vol. I. *Introd.* pp. 1, 2; Swete, *Introd. to O.T. in Greek*, pp. 9—23) is discredited as a whole, and in many of its details. Yet certain statements inherent in it, and uncontradicted, combine with the internal evidence to make it practically free from doubt that Alexandria (or its neighbourhood) was the place, and the third to the second century B.C. the time, which saw the O.T. first put into Greek; not, however, necessarily all at one time or by one translator or company of translators (Swete, *Introd. O.T.* pp. 23—27, 315—318; H. St J. Thackeray, in *Journ. of Theol. Studies*, Vol. IV. 14—16: Jan.—July, 1903). On the whole, the evidence points to the Pentateuch having taken shape first. The Prophets were probably translated before 132 B.C., possibly by 200 B.C. or soon after. Some think that the Version originated from Greek interpretations or paraphrases, made in the Alexandrian synagogues, corresponding to those in Aramaic which were commonly given in Palestine: and this may be indirectly, even if not directly, true. The Greek style provides an argument that the Version was made rather by the Jews themselves than by the literary men of the city. They may have had some help from these on the one hand, as from Palestinian Hebraists on the other; but, so far as the bulk of the work is concerned, probably but little. Their own knowledge of Hebrew would be only moderate; nor would Aramaic be a familiar tongue to them, as the fact of their needing, or at least preferring, and making a Greek version shows. Greek itself they knew, but not quite as a native tongue, and with little training or taste for the

graces and glories of its literature¹. Thus it may be said, that there was no language of which they had perfect control; and Greek itself, as spoken and written at Alexandria, was somewhat past its best as a language; still capable of very much, but not what it had been in the "golden prime" of Ionia and Athens. In many places and times there have been both individuals and whole classes hampered, whatever their ability, by such an incompleteness of language power. Macaulay notices it in Frederick the Great: and probably the cause which chiefly tends to produce it is the practical necessity for using one or more languages not natural to the speakers, while yet they have not acquired any literary culture. Under such circumstances men might well fail altogether in such a task as the rendering of the sacred books of the Hebrew religion, which were also the masterpieces of Semitic literature, into a language thoroughly alien to the subject. The achievement, as they performed it, is a marvellous one: even if we suppose that the Pentateuch was first translated by rather more skilled hands, and served as a model for the rest. The mere reading of the Hebrew mss. must have been a difficult process to them; to think that in minutiae their results carry authority is hardly reasonable. Even in larger and more substantial questions we cannot be sure that they have not had to cope with difficulties which may, at any given point, have impaired their work, and deprived their efforts of value.

In countless passages, the Hebrew which must be supposed to underlie the Alexandrians' Greek rendering, if close, must be pronounced greatly inferior to the Massoretic Text. This will not be denied, even if it is asserted that other passages exist, which are entitled to be reckoned as a counterpoise. Now if these passages were really such, in the Hebrew mss. which were at Alexandria in the third or second century B.C., the difficulty arises of accounting

¹ The position of the Jews at Alexandria may be compared to that of a supposed colony of men of Italian descent, living in Austria, and speaking the German of the humbler classes of that country, not too perfectly. If such men, ignorant of Latin, and having partly lost their Italian, attempted to render Dante into German, the conditions would be somewhat similar to those under which the LXX. seems to have been produced.

for an intrinsically superior text in later times, such as prevails from the date of our earliest Hebrew mss. onward, and has, moreover, witness which carries it a considerable way backward also. The late date of Hebrew mss. is generally accounted for by the Jews' habit of replacing old copies by new ones, guarding the text the while with jealous vigilance¹. Punctuation apart, the Massoretic Text agrees substantially with that used by Jerome in making the Vulgate (cir. 400 A.D.), by Origen (240 A.D.), and by Aquila (130 A.D.); the differences are as nothing compared to those which the LXX. shows (see Swete, *Introd. to O.T.* p. 439). But further, if it be held that revision took place (Swete, *loc.*) between the Fall of Jerusalem and the time of Aquila—the text being thenceforward approximately fixed—there remain some quotations in the N.T., which are not LXX., to account for. These, moreover, generally differ from the LXX., not by departing further from the M.T., but rather by approximating to it. See, for instance, the examination of the quotations in St John's Gospel by Bp Westcott in his edition (*Speaker's Comm.* pp. xiii., xiv.); also that by Bp Lightfoot (*Biblical Essays*, pp. 136 foll.). As, however, the conclusions reached by various inquirers into this matter differ to some extent, it will be better to examine some passages briefly. For instance,

John i. 23 quotes Isai. xl. 3. *Εὐθύνετε* is not LXX., and Heb. has naturally a single word: the Synoptists have *εὐθείας ποιεῖτε*, with LXX. (Not very decisive.)

John xii. 13, *ὡσαννὰ* (from Ps. cxviii. 25), is certainly more akin to M.T. than LXX. John xii. 15 quotes Zech. ix. 9, with *μὴ φοβοῦ*, which is neither Heb. nor LXX. of this passage: *καθήμενος* and *πῶλον ὄνου* are nearer to M.T. than LXX.'s *ἐπιβεβηκὼς* and *πῶλον νέον*, or at least *καθήμενος* is independent. Matthew (xxi. 5) also quotes this place, nearly according to LXX., except the last clause.

John xii. 40 quotes Isai. vi. 10. This is markedly independent

¹ An analogy is suggested by the reported custom in Japan of copying certain temples, bit by bit, with exactitude as soon as they show signs of decay. Can it be doubted that such copies would resemble the first buildings much more closely than one of our restored cathedrals would resemble its original self?

of LXX., and on the whole is considered nearer to M.T. *τετύφλωκεν, ἐπώρωσεν* differ in person and mood from the M.T., which has imperatives; but LXX. have a passive, *ἐπαχύνθη*, and a plural *ἐκάμυσαν*, and it is so quoted, Matt. xiii. 14, Acts xxviii. 27. Lightfoot suspects the LXX. of intentional modification of the phrase.

John xiii. 18 quotes Ps. xli. 9 with different wording from LXX., and in general sense as near to M.T.

John xix. 37, from Zech. xii. 10, agrees with M.T. except for change of person (by omission) from 1st to 3rd (moreover, several mss. of Heb. read the 3rd pers.). LXX. has a totally different verb, "mocked" for "pierced," almost certainly a misreading; root קרך for קרר. (As to the verb, John's quotation agrees with Theodotion's rendering.)

In other parts of the N.T. we may consider the following:

Matt. ii. 15 (Hos. xi. 1), if *μετεκάλεσα* is better than *ἐκάλεσα*, τὸν υἱόν μου is with M.T. against LXX.'s τὰ τέκνα αὐτοῦ.

Matt. viii. 17, much nearer than LXX. to M.T. of Isai. liii. 4.

Matt. xi. 29, *εὐρήσεις ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν*, from Jer. vi. 16: this agrees with M.T., though *ענגו* is a word that might cause difficulty; LXX. render it *ἀγνισμόν* (*ἀγιασμόν* A) here; see, however, their renderings in Job vii. 18, xxi. 13; Isai. xxxiv. 14; Deut. xxviii. 65, &c.

Matt. xii. 18 quotes Isai. xlii. 1, markedly nearer than LXX. to M.T.; nearer also than Theodotion, with whose version Matthew coincides in the word *εὐδόκησεν*. LXX. and Th.'s *ἐκλεκτός* is closer to Heb. than *ἀγαπητός*; but this is hardly evidence against the Heb. with which it agrees.

(Were the appearances often as here, it would be easier to explain on the supposition that Theodotion was acquainted with the text of the Gospels, than that the N.T. writers sometimes used a text of the LXX. resembling that on which Th. based his revision.)

Matt. xxvii. 9 quotes Zech. xi. 13 (apparently); with some freedom, but on the whole perhaps nearer to the Heb.; at any rate with no resemblance to LXX.

[On the quotations in Matt. xiii. 41, James ii. 23, it is probably

safer to lay no stress; also, perhaps (though many may think differently) on John ii. 17, vi. 45. The source of James v. 20, 1 Pet. iv. 8 may be rather the LXX. of Ps. lxxxv. 2 than the M.T. of Prov. x. 12; and *σκεύη ὀργῆς*, Rom. ix. 22, may be from LXX. of Jer. l. (xxvii. LXX.) 25, without referring to Isai. xiii. 5. In Rom. x. 15, quoting Isai. lii. 7, *ἀγαθὰ* at least resembles LXX., and the Greek text at this point suggests corruption, the correction of which would bring it nearer Heb. And in Heb. xii. 2, xiii. 15, quoting Isai. xxxv. 3, lvii. 19, there is but little on which to build.]

In Rom. xii. 19, St Paul quotes Deut. xxxii. 35, in a form nearer M.T. than LXX., though *ἀνταποδώσω* agrees with the latter.

1 Cor. ii. 9, if taken from Isai. lxiv. 4, is a very free quotation; but it bears little or no resemblance to the LXX.

In 1 Cor. xiv. 25, from Isai. xlv. 14, *ὄντως* is not LXX.: and in 2 Cor. vi. 17, if the quotation be from Jer. li. 45, the true LXX. appears to omit the passage: Isai. lii. 11, however, comes very near it.

The book of the Revelation is difficult to examine: ii. 8 appears to refer to Isai. xlv. 6 or xlviii. 12, where *ἔσχατος* is not used by LXX., but seems to be avoided: iii. 9 resembles M.T. of Isai. xl. 14 more nearly than LXX.: xi. 15 may refer to Ps. ii. 1, more probably so than to xcix. 1; and *ὠργίσθησαν* is more literal than LXX.'s *ἐφρύαξαν*. There are not many other references in the book distinctly differing from LXX., for e.g. xix. 6 might come from Ezek. i. 24 and Dan. x. 6, and is not exactly like Ezek. xliii. 2, Heb. or LXX. But enough passages exist—it is not necessary that they should be numerous—which give a text, whether directly or indirectly borrowed matters little, either substantially agreeing with the M.T., or nearer to it than to the LXX. The fact that the majority of N.T. quotations appear to be taken straight from the LXX. rather tends to increase the significance of those which are not. That the LXX. version was popular among Greek-speaking Jews of that time we know; that it was not the only prevailing form of the O.T. Scriptures is no less clear.

The view that the LXX. represents an older or better text than the M.T. has also some difficulties of its own. If, for instance,

more texts than one were current, why should it be supposed that the Alexandrian Jews found the best and used it, if St Matthew, St John, and St Paul sometimes preferred and used another? If, again, the LXX.'s Hebrew text was that which prevailed between 200 B.C. and the first century A.D., whence come these deviations from it? And how comes it that the LXX.'s text stands, of all that we know, at the farthest distance from the M.T.?

The M.T. is, indeed, in some ways its own witness, thus carrying us yet further back in point of time. Several passages in the Old Testament are duplicated, in parallel passages or in quotations. The earlier chapters of Chronicles contain several genealogical lists, found also in Genesis; Judges i. repeats parts of Josh. xiv.—xxii.; many chapters in Chronicles run parallel with passages of Samuel and Kings. The Ten Commandments are found in Deut. v. as well as in Exod. xx. Jeremiah xlviii. (xxxi. LXX.) contains much matter identical with parts of Isai. xv., xvi., besides shorter passages from Numb. xxi.; Isai. ii. 2—4 and Micah iv. 1—3 coincide. Jer. xxvi. 18 quotes Micah iii. 12; much of Isai. xxxvi.—xxxix. is found also in 2 Kings xviii. 13—xx. 19. Here it may be noticed that the two LXX. versions differ so much more than the Hebrew, that LXX. Kings, being a closer rendering, is frequently nearer to Heb. Isaiah than LXX. Isaiah is¹. (Here, and in the case of some other passages, there is disagreement as to the relative priority.) There are differences, greater or less, of arrangement, occasionally as to the form of words, and in some instances as to the subject-matter; e.g. the difference of final ך —between Isai. xxxv. 4 and li. 11, and the marked difference of wording in the Fourth Commandment in Exodus and Deuteronomy. But, side by side with these marks of independence, there is enough closeness of resemblance to make the presumption extremely strong that, if one writer knew another's work, he knew it in a form substantially that of the M.T., as against the LXX. In detail this kind of comparison must be left to Hebrew experts; but the general bearing of the facts appears plain.

Lastly comes an argument which is difficult to set down convincingly in words, though it constantly makes itself felt in the

¹ See Notes, p. 282 foll.

course of systematic work at the subject. The divergences of the LXX. from the M.T. shade off from it in such a way, varying from the minutest points to considerable deviations, that the idea forces itself upon the mind, that the translator has, after all, been dealing with the same Hebrew, in substance, as that we know.

The character of the divergences seems to agree with many of the observed weaknesses of the translator; and their distribution strengthens the impression. Difficult passages and words fail to get their due; some particular words can be recognised as stumblingblocks; and sentences are ruined for want of some special clue. One departure from the right track is often followed by more; sometimes the result is a drop into paraphrase, or a stop-gap rendering. The lexicon seems to have been employed, and sometimes wrongly¹. A specially imaginative passage, or an abrupt transition, seems to confuse the translator's mind, and a repeated word or phrase his eye. Once astray, he fails for some time to recover the path, but returns with relief at an easy phrase, as in ix. 2, 6, 7, xxviii. 14. The conviction expressed in Vol. 1. (Intro. p. 51) may be repeated: that the Alexandrian translators, dealing with the Book of Isaiah according to the M.T., but written as those Hebrew copies to which they had access probably were written, might well, with their means, have produced just such a result as the Greek Isaiah which we possess.

NOTE. With regard to the Hebrew *text* (K'thib) and *margin* (Q'ri) the question has, before now, been raised, whether the LXX. shows any sign of approach to one rather than the other. No attempt is made to deal with the matter here: the text and margin have, in practice, been regarded as of equal authority, following the convenient example set in Prof. Driver's *Parallel Psalter*.

¹ The fancy (for it is no more) has suggested itself, that the translator of Isaiah used a Greek word-book in three parts, the third beginning with the letter π, and mutilated in its earlier leaves. His use of παραδίδωμι, παρακαλέω, παρακαλύπτω (xliv. 8), πλανάω, πέπρακα (xlviii. 10), πλέοντες (xlii. 9) and perhaps of πλάσαι (liii. 11) appears suggestively weak. πετασθήσονται (xi. 14) can be matched elsewhere in LXX.; see note there. Why the Oxford Concordance assigns xi. 14 and Ezek. xxxii. 10 to πέτεσθαι, but Ps. xviii. 10, lv. 6, Hab. i. 8 to πεταννύναι, πετάζειν, is hardly clear. For παραδίδωμι, Jerem. xlv. (xxvi.) 28, l. (xxvii.) 2, may be compared.

Supposing the view here taken with regard to the LXX. and the M.T. of Isaiah to be well founded, the difficult but most interesting question remains, how far it is applicable to the O.T. generally. The need for caution is now increased; the width of knowledge necessary to estimate the whole problem is greater, and many complex considerations arise. First among these is the varying standard among the books of the Greek O.T., and the probability that their translators and dates differ. In connection with this must be taken into account Mr Thackeray's suggestion (*Journal of Theol. Studies*, Jan., Apr., July, 1903) that different translators sometimes appear in one book, as in Jeremiah and Ezekiel. It seems necessary, again, to separate off such problems of "differences of sequence" and "differences of subject-matter" (Swete, *Introd. to O.T. in Greek*, Part II. chap. II. pp. 231 foll.) as occur, e.g., in Exodus xxxv.—xl., in the books of Samuel and Kings, or in Proverbs, Job, and Jeremiah. These have to be decided, it may be, on other and varying lines; but it seems unlikely that the translators' weaknesses or disadvantages can furnish any general explanation of them, as they may, and often must, in the case of sentences, words, and syntactical changes.

The double text of Judges, we may perhaps say also of Daniel, increases the difficulty at least in so far as it hinders us from treating these books on equal terms with the rest. It is clear from internal evidence, as well as from the facts which seem to underlie the tradition, that the Greek version of the Pentateuch deserves special respect, especially as it receives support from the Samaritan recension (Swete, *Introd. to O.T.* p. 437). On the other hand, the M.T. is held to be, textually, at its best in the Pentateuch; so that we arrive at little more than the conclusion, that here also a special estimate is needed. The number of books in the O.T. which are fairly available for general consideration diminishes rapidly; yet these cautions must, without doubt, be kept before us from the first.

The witness of the N.T., as has already been seen, is not confined to Isaiah, though naturally the Prophets and Psalms furnish a large proportion of its quotations. St Stephen's great speech in Acts vii. draws its wealth of references to Genesis and

Exodus from the LXX. We have, however, quotations from the Psalms, Zechariah, possibly also from Deuteronomy, among the instances given above, p. xxi.; and the list was drawn up with every desire to avoid unsatisfactory instances; so that these books probably give as fair a sample of the O.T. generally as need be required for the purpose. Quotations from the Pentateuch would, as a rule, vary less between Heb. and LXX., than those from other books.

It is to the point also to notice that Mark and Luke, with the Synoptic portions of Matthew, and generally speaking, as might be expected, Hellenic and Gentile writers in the N.T., use the LXX. most exclusively; while Matthew and John are more prone to use the Hebrew; and Paul, the strict Pharisee, but Greek-trained, and "all things to all men," perhaps handles both with the greatest freedom of any writer. If the LXX. then was the Bible of the Hellenists, the Hebrew that of the Jews—and the broad fact hardly seems to admit of question—then there would seem *primâ facie* little doubt to which we ought to look for the more jealously preserved text and tradition.

The witness of one portion of the O.T. to another is so widely spread that this argument seems quite fairly capable of extension. Jeremiah's quotation of Micah is probably as convenient an example as any: but single cases may be upset by special considerations, and the general bearing of the appearances is therefore more to the point.

The internal evidence of the Version itself is no doubt at its strongest, as the Version is about at its worst, in Isaiah. Whereas the narrative portions of ch. xxxvi.—xxxix. are fairly close to the Heb., yet, almost as soon as difficulties arise, as in xxxvi. 5, xxxvii. 8, 9, 12, the translation shows signs of labouring among them: the prophecy, xxxvii. 22—35, falls off rather more, especially in 25, 28, 30. In xxxviii. the difference between the narrative and the Prayer of Hezekiah is very marked; the one is almost the closest, the other the most vague and divergent passage in the book. The actual process of falling away can almost be traced in such places as iii. 24—26, vii. 15, 16, x. 27—33, xiv. 19, xxiii. 10, xxiv. 23, xxv. 3—5, xxviii. 10, 19, 20, xxxii. 19, xlv. 11, liv. 17,

lxiii. 9. On the other hand many passages are continuously close, see Vol. 1. Introd. p. 52; and some of these, as xi., xiv. 1—18, xxxiv., lvi. 1—7, lxii., can hardly be called easy. Yet, making all allowance for the probability that difficult passages might lead to corruption, the distribution of the differences still suggests mistakes on the part of the LXX., much more than corruption, subsequent to their time, in the Hebrew text.

The same thing may be seen elsewhere in the O.T., though seldom to the same extent. The differences are less frequent, and generally less striking; but they appear to be of the same kind. Joel i. 1—16 goes straightforwardly along, vowel-points apart: but 17—20 vary considerably, as do ii. 6—8, iii. 4, 11, 13, 14, though some of the differences can be easily explained. Judges v., in either text, differs more than the book generally; so, even in the Pentateuch, does Deut. xxxii., and parts of Numb. xxi.—xxiv. show the translators in difficulties.

Even when the M.T. is considered unsatisfactory, the appeal to the LXX. must fairly be considered to fail in many, if not most cases, because the Greek in itself is seldom more intelligible than the Hebrew. To reconstruct upon a hint from the Greek, when it is scarcely coherent, and is certainly not right as it stands, may be admirably ingenious; but to set up the Greek as an *authority* under such circumstances is little better than invention; and it is precisely in such cases that the temptation appears to arise. What, for instance, is the value of the evidence of the LXX. for beginning Isai. xvi. 1 with a verb in 1st person? The rest of the clause is hopeless in the Greek, for the Heb. words have been wrongly divided, and the sense is utterly changed; and LXX. constantly show differences of number and person, as in i. 18, v. 2, xiii. 13; more especially when they have mistaken the drift, as in xviii. 4, xxi. 12, xxx. 33. Or again, in xxiii. 10, how can LXX.'s support of עברי instead of עברי count for anything, if they are wrong throughout the rest of the verse? The alternative of following them entirely will not commend itself to many; but it is less illogical. What the LXX. reading does go far to prove is, that there was something very like עברי in their text, if not that word itself; if עברי is approved, the hint is due to them, but the authority for it

is worthless. Similarly, in Gen. xlix. 10, LXX.'s famous rendering τὰ ἀποκείμενα αὐτῶ, with its variants, is evidence that something like הָשָׁל stood in their text; but it really remains as open a question as it would otherwise be, whether the (שִׁילָה) of the M.T. is to stand or not. And this is a place where the Version is on unusually strong ground; for the Heb. is obscure, and the LXX., beside having the general support of other versions, have not lost the general drift: their rendering of Genesis is usually good, and they have evidently grappled firmly with their original.

It is needless to weary the reader with a list of instances, as anyone can seek them for himself, and all that is desired here is to suggest a direction in which the facts seem to point. The provisional conclusion is, that where LXX. and M.T. differ in long passages, in arrangement, and in subject-matter, the question ceases to be one of intertextual criticism; but, when we are dealing with differences of small extent, where each letter is proportionally of more importance, the case probably is with the rest of the O.T. as in Isaiah; differing, no doubt, generally in degree, but not in kind. In narrative passages, the clue is more easily followed, and it is not suggested that the translators were foolish men likely to err without reason; moreover, the Pentateuch shows signs of more sustained skill in rendering, and some other books also. The Prophets, from the nature of the case, offer peculiar difficulties; the uncertainty as to the proper tense to use, amid the lofty flights and rapid transitions of the original, is enough of itself to make the language confusing to the half-equipped student. In the narrative books there are fewer places where a translator need be completely equipped; but when difficulties arise, the position is not really different; and on questions of a letter or two, often closely resembling other letters, the LXX.'s evidence is proved by their frequent mistakes to be worth nothing, *as evidence*. [See again Prof. Driver, as to ו and ו in the Psalms, in the Preface to his *Hebrew Tenses*, ed. 1, p. xiii., note: referred to in Vol. 1. Introd. p. 49.] Yet this "evidence" is often appealed to, if it supports a desired conclusion; whereas it can only prove, if any traceable connection between the two texts appears, that they had a text not entirely remote from ours.

When the Hebrew suits the critic's taste and ideas, he would never dream of disturbing it for anything that any version might say; and when it is difficult, the versions are the more likely to err, even if the maxim "praestat ardua lectio" is not of service.

Most dangerous of all is the policy of snatching a hint from an evidently incoherent passage in the Greek, which the critic frequently himself calls "corrupt"; then, after elaborate reconstruction, professing to ground the newly-invented text on the "authority" of the LXX., fortified by the ancient date of its MSS. as compared with those of the Hebrew: all which "authority" is as likely as not to be counted for less than nothing in a neighbouring verse.

Yet I am abundantly convinced that the LXX. deserves to be, and hopeful that it will be, more read in years to come than it has heretofore been in modern times. The interest attaching to its historic position as the daughter of the Hebrew, and itself in turn the parent of many versions; the use that has been made of it by many generations of old, especially the generation of the Apostles themselves; the vicissitudes of its career, and, I do not hesitate to say, its own intrinsic merits and charm, are more than enough to make it an imperishable and inestimable possession. There is more to be lost than to be gained by putting it in a false and unsuitable position, and there is no need to do so. My hope is that much may soon be done—this book playing its humble part in the work—to help the many to read and to enjoy it: οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύονται ἐπ' αὐτῆς, οὐ μὴ πλανηθῶσιν.

LIST OF MSS. CONTAINING ISAIAH IN GREEK.

[See Vol. I. pp. 14, 15, 56—58.]

UNCIALS.

- Ⲙ, Codex Sinaiticus (referred to by many authorities as S).
- A, Codex Alexandrinus (III. in Holmes and Parsons).
- B, Codex Vaticanus (II., H. and P.).
- Q, Codex Marchalianus (XII., H. and P.; copious marginal notes).
- V, Codex Venetus (23, H. and P.). Affinities with the Lucianic text.

Parts of the book are contained in:

- O, Fragmenta Dublinensia (VIII., H. and P.).
- Z, Fragmenta Tischendorfiana.
- Γ, Codex Crypto-ferratensis.

CURSIVES, as numbered by H. and P.

- 22. Codex Pachomianus. Text classed as Lucianic, and, like many of this class, contains many Hexaplaric additions in Isaiah. Its text has been altered in many places.
- 24. Contains chap. i.—xxxviii. Often with Hesychian MSS., also with 41.
- 26. On the whole Hesychian (Ceriani) and akin to A in text (Cornill).
- 36. Lucianic, with occasional departures.
- 41. Often agrees with Q, and with Hesychian MSS.
- 48. Lucianic.
- 49. Hesychian (Cornill); sometimes with 26 and 106, more often perhaps with 87, 91, &c.
- 51. Lucianic.
- 62. This and 147 have marked resemblance of text: akin to the Lucianic group; apart from interpolations, the Old Latin version shows affinities with elements of this text (Burkitt, *Tyconius*, pp. cviii., cxvii.). A few resemblances to the text of Ⲙ may be noticed. 62 and 147 have, however, also some differences in Isaiah as elsewhere.
- 70. Contains chap. xv. xvi. only.
- 86. Margin with Hexaplaric additions: text often with the Hesychian MSS. Contains chap. xxviii. onward.
- 87. Hesychian (Cornill), often with 91 and 97: occasionally agrees with V.
- 90. Lucianic: perhaps agrees most nearly with 144, and next with 104.

91. See on 87.
93. Lucianic in general, with some independence.
97. Numbered 33 and 238 in other books. (See Oesterley, *Studies in Amos*, p. 22.) Hesychian, according to Cornill: Lucianic affinities in Amos (Oesterley): in Isaiah it appears mainly in company with 87 and 91.
104. Character difficult to determine: see on 90. Either the MS. itself, or H. and P.'s presentation of its evidence, is deficient.
105. Only contains chap. lxiii. 12—lxiv. 5.
106. Hesychian, and in Isaiah the nearest to A of the group specially supporting it. Yet it seems to have some independence and value.
109. Its readings show affinities with B, V, and 305: occasionally with the Lucianic MSS. It is the same MS. as 302, though H. and P. appear unaware of this.
144. Lucianic: see on 90. (This MS. is also numbered 131.)
147. See above, on 62. These MSS. are discussed by Cornill, *Ezechiel*; Oesterley, *Amos*, pp. 9-15; and Klosterman, *Analecta zur LXX*. 233 is sometimes found to agree with 147, especially when 62 does not.
198. Hesychian, perhaps of the 26-106 group (Cornill, Ceriani); but seems to attach itself more specially to Q than to A: yet Q, 41, and 198 are seldom if ever together against the rest of the MSS.
Begins only at xix. 9, and deficient, xlv. 9—xlix. 5.
228. Its readings seem to vary between those of the Lucianic MSS. generally, and those of the 87-91-97 Hesychian group. Its frequent corrections generally reverse the tendency of the moment, but except in the case of Hexaplaric matter inserted, are possibly more in the Hesychian direction, in Isaiah (cf. Oesterley, *Amos*, p. 19). With the 26-106 group it seems to have little or nothing specially in common.
Deficient, xi. 13—xv. 4.
233. Lucianic: see on 147.
239. Hesychian: ranks near to 306; these two sometimes give special support to Q, 239 the closest, and 306 at times going with 26, 106 and their adherents.
301. Extends only to xxx. 5, with a gap iii. 16—v. 10. Has apparently some independent character and value. Sometimes agrees with Q.
303. Only extends to vi. 10.
304. Chap. i.—xxv. only.
305. Has at least one reading (xliii. 14) in which it is right against all other MSS., and some remarkable aberrations. For its general character see on 109, with which it often agrees. It is imperfect (Swete, *Introd. to O. T.* p. 168).

306. Hesychian: see on 239.
 307. Chapters i.—xvi.
 308. Lucianic: chapters xvii.—end.
 309. Apparently less independent than 301, and less balanced between Lucian and Hesychius than 228, with whose readings, however, it often agrees.

[On the catenae and commentaries found in several of these MSS. (24, 90, 91, 97, 109, 303-5, 307-9) see Swete, *Introd.* p. 361 ff. On the whole subject of the MSS., see Swete, *Introd.* Part I. chap. v. p. 122 ff., and Part III. chap. vi., esp. p. 482; Kenyon, *Our Bible and the Ancient MSS.*, chap. v. § 2; and other authorities referred to in Vol. I. pp. 8, 14.]

The above brief remarks on the MSS. are intended as a general indication and a summary of the impressions produced on the writer's mind by consideration of their readings, but are not meant to prejudice the questions involved. Any general statement on the subject needs qualification, mainly because of the mixture of texts which appears to exist, more or less, in all the MSS. The critical notes contain merely a selection from the apparatus in Holmes and Parsons' great work, which it has not been possible, except in a few points, to check or verify. This selection has been made with the idea of giving a fair idea of the character of the various MSS., and the most important readings, especially, of course, those of Cod. B.

In the critical notes, 'al.' signifies a minority, 'pl.' a majority of the extant cursives. The evidence, as it depends mainly upon Holmes and Parsons, is somewhat precarious, more especially in the few cases where an inference is drawn from their silence. Every endeavour has been made to avoid over-statements; so that 'al.' has probably been used in some places where 'pl.' might have been justified by fuller knowledge; and when the MSS. supporting a reading are very few, their reference numbers have been given when possible. Except in the case of the Lucianic group, the numbers given are generally selected not according to their order, but according to the apparent importance of the support of this or that MS. The quoting of two or more numbers with 'al.' does not imply that the number of MSS. in agreement is larger than when one only is given.

Readings given on the authority of B (or B with other uncials) alone, may possibly have the support of a few cursives, especially 109 and 305; but owing to Holmes and Parsons' methods, and the relation existing between the Roman (Sixtine) edition and B, this cannot always be determined until the results of fresh collations are available.

ERRATA IN VOL. I.

- Page 3, *omit vis oninium* for *somnium*, ver. 8.
- „ 69, chap. ii. 21, line 2, *for* face *read* fear.
- „ 98, chap. ix. 11, *for* Therefore *read* And.
- „ 127, chap. xvii. 3, *read* the remnant of the Syrians shall perish: *with note*, Omit 'shall perish' BQ.
- „ 129, chap. xvii. 6, *read* or be left as it were olive berries,
- „ 139, chap. xx. 5, *read* for they were their glory, *with note*, 'for they were': 'who were,' NB.
- „ 141, *add note on ver.* 15, 'that flee': 'that are slain,' B.
- „ 154, chap. xxiv. 22, *read* into a pit, and shall be shut up into a prison, and after many days...
- „ 159, chap. xxvi. 3, *for* righteousness *read* truth.
- „ 187, chap. xxxii. 6, *add note*, 'scatter': 'destroy,' A (clerical confusion with ver. 7?).
- „ 193, chap. xxxiii. 19, *read* ...with whom they took not counsel, neither understood he their deep speech, so that he hearkened not: (it is) a despised people, and there is no understanding to him that heareth. *Add note*, 'neither understood he': Or, 'nor knew them: deep of speech, so that he heard them not; (it is)....'
- „ „ chap. xxxiii. 23, *add note*, Or, 'Thy cords are broken, because thy mast was not strong; it hath bent...' N^oAQ. *quia non valuit arbor*, Tyconius 10. But N^oAQ's reading can be construed as B's.
- „ 247, chap. xlv. 10, *for* Where *read* Wherewith.
- „ 261, chap. xlix. 8, *read* to inherit a heritage of a desert, *with note*, 'to inherit desolate heritages,' B.
- „ 271, chap. li. 11, *read* grief is fled away, and pain, and sighing.
- „ 303, chap. lx. 9, note, *for* Q *read* B 109 305.
- „ 314, chap. lxiii. 16, *read* recognize us: thou, LORD, art our father; thy name is....

ΗCΑΙΑC

προφήτης ιγ'.

- 1 **I.** ¹Ορασις ἣν εἶδεν Ἡσαίας υἱὸς Ἀμός, ἣν εἶδεν κατὰ τῆς
 'Ιουδαίας καὶ κατὰ Ἱερουσαλήμ, ἐν βασιλείᾳ Ὀζίου καὶ Ἰωαθὰμ καὶ
 2 Ἀχὰς καὶ Ἐζεκίου οἱ ἐβασίλευσαν τῆς Ἰουδαίας. ^{2*} Ἀκουε, οὐρανέ,
 καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλησεν. υἱοὺς ἐγέννησα καὶ ὕψωσα,
 3 αὐτοὶ δέ με ἠθέτησαν. ³ ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν
 φάτνην τοῦ κυρίου αὐτοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐ
 4 συνήκεν. ⁴ οὐαὶ ἔθνος ἁμαρτωλόν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα
 πονηρόν, υἱοὶ ἄνομοι. ἐγκατελίπετε τὸν κύριον καὶ παρωργίσατε
 5 τὸν ἅγιον τοῦ Ἰσραὴλ. ⁵ τί ἔτι πληγῆτε προστιθέντες ἄνομίαν;
 6 πᾶσα κεφαλὴ εἰς πόνον καὶ πᾶσα καρδιά εἰς λύπην. ⁶ ἀπὸ ποδῶν
 ἕως κεφαλῆς, οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα,
 7 οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμους. ⁷ ἡ γῆ
 ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρίκαυστοι· τὴν χώραν ὑμῶν ἐνώπιον
 ὑμῶν ἀλλότριαι κατεσθίουσιν αὐτήν, καὶ ἡρήμωται κατεστραμμένη
 8 ὑπὸ λαῶν ἀλλοτριῶν. ⁸ ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιών ὡς
 σκηνὴ ἐν ἁμπελῶνι, καὶ ὡς ὀπωροφυλάκιον ἐν σικυνηράτῳ, ὡς πόλις
 9 πολιορκουμένη. ⁹ καὶ εἰ μὴ Κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν
 σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.
 10 ^{10*} Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων· προσέχετε νόμον
 11 θεοῦ, λαὸς Γομόρρας. ¹¹ τί ἐμοὶ πλήθος τῶν θυσιῶν ὑμῶν; λέγει
 Κύριος· πλήρης εἰμὶ ὀλοκαυτωμάτων κριῶν, καὶ στέαρ ἄρνων καὶ

I Om προφητης ιγ' NBQ. 4 εγκατελειπετε AQ 26 al εγκατελιπατε
 NB. Ισραηλ] + αλλοτριωθησαν εις τα οπισω 22 al. 6 κεφαλης] + ουκ εστιν
 εν αυτω ολοκληρια V 22 al. 7 αυτη A* -την A¹. 8 σικυνηρατω B^{ab} 22 pl σικυνηρ. B*. 9 εγκατελειπεν AQ 41 al. εγεννη-
 θημεν A. ομοιωθημεν AQ*. 11 om πληρης εيمي 62 147.

12 αἷμα ταύρων καὶ τράγων οὐ βούλομαι, ¹²οὐδ' ἂν ἔρχησθε ὀφθῆναί μοι. τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν
 13 αὐλήν μου ¹³οὐ προσθήσεσθε· ἔὰν φέρητέ μοι σεμίδαλιν, μάταιον·
 θυμίαμα, βδέλυγμά μοι ἔστιν· τὰς νομηνίας ὑμῶν καὶ τὰ σάββατα
 14 καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι· νηστείαν καὶ ἀργείαν ¹⁴καὶ τὰς
 νομηνίας ὑμῶν καὶ τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχὴ μου· ἐγενήθητέ
 15 μοι εἰς πλησμονήν, οὐκέτι ἀνήσω τὰς ἁμαρτίας ὑμῶν. ¹⁵ὅταν τὰς
 χεῖρας ἐκτείνητε πρὸς με, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν·
 καὶ ἔὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν, αἱ γὰρ χεῖρες
 16 ὑμῶν αἵματος πλήρεις. ¹⁶λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς
 πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου·
 17 παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν, ¹⁷μάθετε καλὸν ποιεῖν, ἐκζητήσατε
 κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῷ καὶ δικαιώσατε χήραν.
 18 ¹⁸καὶ δεῦτε καὶ διελεγχθῶμεν, λέγει Κύριος· καὶ ἔὰν ᾧσιν αἱ ἁμαρτίαι
 ὑμῶν ὡς φοινικὺν, ὡς χιόνα λευκανῶ, ἔὰν δὲ ᾧσιν ὡς κόκκινον, ὡς
 19 ἔριον λευκανῶ. ¹⁹καὶ ἔὰν θέλετε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ
 20 τῆς γῆς φάγεσθε· ²⁰ἔὰν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου,
 μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα Κυρίου ἐλάλησεν ταῦτα.
 21 ²¹Πῶς ἐγένετο πόρνη πόλις πιστὴ Σιών, πλήρης κρίσεως; ἐν ᾗ
 22 δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ φονευταί. ²²τὸ ἀργύριον ὑμῶν
 ἀδόκιμον· [αἱ πόλεις ὑμῶν πυρίκαυστοι·] οἱ κάπηλοί σου μίσγουσιν
 23 τὸν οἶνον ὕδατι· ²³οἱ ἄρχοντές σου ἀπειθοῦσιν κοινωνοὶ κλεπτῶν,
 ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες καὶ
 24 κρίσιν χήρας οὐ προσέχοντες. ²⁴διὰ τοῦτο τάδε λέγει ὁ δεσπότης
 Κύριος σαβαὼθ Οὐαὶ οἱ ἰσχύοντες Ἱερουσαλὴμ· οὐ παύσεται γάρ
 μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω.
 25 ²⁵καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ σέ καὶ πυρώσω σε εἰς καθαρὸν, τοὺς

13 om μοι 1° NBQ pl. ανεξομαι 24 87 al. αργιαν NBQ. 14 om και
 τας νομηνιας υμων N 22 106 al. 15 εκτεινητε τας χειρας B. om προς
 με B Cyp (Test i 24). 17 χηρα B*Q al (χηραν Bab) viduam Cyp (Test
 i 24) Iren-lat Lucifer. 18 om και 2° B venite disputemus Cyp. διελεγ-
 χωμεν Q* διαλεχθωμεν 106 al. 19 θελητε MSS exc A. 22 αι πολ. υμ.
 πυρικαυστοι A (cf ver 7). 23 κρισιν] κρισει 22 24 pl. χηρων B 22 al.
 24 Kyrios o desp. sab. B om o despotis V 87. οι ισχ.] τοις ισχυουσι
 22 al+o δυναστης του 36 al. Ιερουσαλημ] Ισραηλ MSS exc A. 25 om
 σε 2° B.

δὲ ἀπειθοῦντας ἀπολέσω, καὶ ἀφελῶ πάντας ἀνόμους ἀπὸ σοῦ· [καὶ
 26 πάντας ὑπερηφάνους ταπεινώσω.] ²⁶ καὶ ἐπιστήσω τοὺς κριτὰς σου
 ὡς τὸ πρότερον, καὶ τοὺς συμβούλους σου ὡς τὸ ἀπ' ἀρχῆς· καὶ
 μετὰ ταῦτα κληθήσῃ Πόλις δικαιοσύνης, μητρόπολις πιστῇ Σιών.
 27 ²⁷ μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς καὶ μετὰ
 28 ἐλεημοσύνης. ²⁸ καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ
 29 ἅμα, καὶ οἱ ἐγκαταλιπόντες τὸν κύριον συντελεσθήσονται· ²⁹ διότι
 κατασχυνήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν ἃ αὐτοὶ ἠβούλουντο, καὶ
 30 ἐπαισχυνήσονται ἐπὶ τοῖς κήποις αὐτῶν ἃ ἐπεθύμησαν. ³⁰ ἔσονται
 γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα, καὶ ὡς παράδεισος
 31 ὕδωρ μὴ ἔχων· ³¹ καὶ ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου, καὶ
 αἱ ἐργασίαι αὐτῶν ὡς σπινθήρες πυρός, καὶ κατακαυθήσονται οἱ
 ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οὐκ ἔσται ὁ σβέσων.

1 **II.** ¹ Ὁ λόγος ὁ γενόμενος παρὰ Κυρίου πρὸς Ἡσαίαν υἱὸν
 Ἀμὼς περὶ τῆς Ἰουδαίας καὶ περὶ Ἱερουσαλήμ.

2 ² Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος τοῦ
 Κυρίου, καὶ ὁ οἶκος τοῦ θεοῦ ἐπ' ἄκρων τῶν ὀρέων, καὶ ὑψωθήσεται
 3 ὑπεράνω τῶν βουνῶν, καὶ ἤξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη. ³ καὶ
 πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε ἀναβῶμεν εἰς τὸ ὄρος
 τοῦ Κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ, καὶ ἀναγγελεῖ ἡμῖν
 τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ. ἐκ γὰρ Σειῶν ἐξελεύσεται
 4 νόμος, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ· ⁴ καὶ κρινεῖ ἀνὰ μέσον τῶν
 ἔθνων, καὶ ἐλέγξει λαὸν πολύν· καὶ συγκόψουσιν τὰς μαχαίρας
 αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήμψεται
 ἔτι ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.
 5 ⁵ Καὶ νῦν, ὁ οἶκος τοῦ Ἰακώβ, δεῦτε πορευθῶμεν τῷ φωτὶ Κυρίου.

25 om και παντας υπερηφ. ταπεινωσω B om ταπεινωσω V 87 al (cf xiii
 11). 26 δικαιωσυνης A. 27 και] + η αποστροφή αυτης N*(V) 301.
 28 εγκαταλειποντες A Q³ Γ 24 al. 29 κατασχυνησονται] αισχυνηθ.
 NB pl. απο των ειδωλων B al εν τοις ειδ. Q al. επαισχυνησονται] επη-
 σχυνηθησαν (N) Q ησχυνηθησαν B 109. om αυτων 2° NBQ pl. 31 ωσπιν-
 θηρες NA. om πυρος BQ.

II 1 om παρα Κυριου BQ pl. 2 om του 1° NBQ pl. ακρου B al.
 3 δευτε] + και NB pl. om του 1° NBQ al. 4 των εθνων] εθνων πολλων
 NV 36 al. εξελεγει B al. λημψεται] μη αρη 24 49 al. om ετι NBQ pl.
 5 om του B 22 93.

6 ἂν ἦκεν γὰρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ Ἰσραὴλ· ὅτι ἐνεπλήσθη
 ὡς τὸ ἀπ' ἀρχῆς ἡ χώρα αὐτῶν κληδονισμῶν, ὡς ἡ τῶν ἀλλοφύλων,
 7 καὶ τέκνα πολλὰ ἀλλόφυλα ἐγενήθη αὐτοῖς. ἔνεπλήσθη γὰρ ἡ
 χώρα αὐτῶν ἀργυρίου καὶ χρυσοῦ, καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν
 αὐτῶν· καὶ ἐνεπλήσθη ἡ γῆ αὐτῶν ἵππων, καὶ οὐκ ἦν ἀριθμὸς τῶν
 8 ἁρμάτων αὐτῶν· ἔνεπλήσθη ἡ γῆ βδελυγμάτων τῶν ἔργων
 τῶν χειρῶν αὐτῶν, καὶ προσεκύνησαν οἷς ἐποίησαν οἱ δάκτυλοι
 9 αὐτῶν· ἔκυψεν ἄνθρωπος καὶ ἐταπεινώθη ἀνὴρ, καὶ οὐ μὴ ἀνήσω
 10 αὐτούς. καὶ νῦν εἰσέλθατε εἰς τὰς πέτρας καὶ κρύπτεσθε εἰς τὴν
 γῆν ἀπὸ προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
 11 αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν. οἱ γὰρ ὀφθαλμοὶ Κυρίου
 ὑψηλοί, ὁ δὲ ἄνθρωπος ταπεινός· καὶ ταπεινωθήσεται τὸ ὕψος τῶν
 ἀνθρώπων, καὶ ὑψωθήσεται Κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.
 12 ἡμέρα γὰρ Κυρίου σαβαὼθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον
 13 καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον, καὶ ταπεινωθήσονται, καὶ ἐπὶ
 πᾶσαν κέδρον τοῦ Λιβάνου τῶν ὑψηλῶν καὶ μετεώρων, καὶ ἐπὶ πᾶν
 14 δένδρον βαλάνου Βασάν, καὶ ἐπὶ πᾶν ὄρος, καὶ ἐπὶ πάντα βουνὸν
 15 ὑψηλόν, καὶ ἐπὶ πάντα πύργον ὑψηλόν, καὶ ἐπὶ πᾶν τεῖχος ὑψηλόν,
 16 καὶ ἐπὶ πᾶν πλοῖον θαλάσσης, καὶ ἐπὶ πᾶσαν θεάν πλοίων κάλλους·
 17 καὶ ταπεινωθήσεται πᾶς ἄνθρωπος, καὶ πεσεῖται ὕψος ἀνθρώπων,
 18 καὶ ὑψωθήσεται Κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ. καὶ τὰ χειρο-
 19 ποιήματα πάντα κατακρύψουσιν, εἰσενέγκαντες εἰς τὰ σπήλαια καὶ
 εἰς τὰς σχισμὰς τῶν πετρῶν καὶ εἰς τὰς τρώγλας τῆς γῆς, ἀπὸ
 προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
 20 ὅταν ἀναστῇ θραῦσαι τὴν γῆν. τῇ ἡμέρᾳ ἐκείνῃ ἐκβαλεῖ ἄνθρωπος
 τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ ἐποίησεν προσ-
 21 κυνεῖν, τοῖς ματαίοις καὶ ταῖς νυκτερίσιν, τοῦ εἰσελθεῖν εἰς τὰς
 τρώγλας τῆς στερεᾶς πέτρας καὶ εἰς τὰς σχισμὰς τῶν πετρῶν, ἀπὸ
 προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
 ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

7 om αυτων 3° NBQ pl.
 9 αυτους] αυτοις N*c.bQ 26 36 al.

υψηλον N 22 93 109 309 pl.
 20 ημερα] pr γαρ MSS exc AQ 306.

ελογισθη αυτος (22) 36 al.

8 οἱς εποιησαν] α εποιησαν N* om B.

10 εισελθετε BQ pl. 14 ορος]+

17 υψος] pr το 22 24 62 106 al υβρις B.

21 fin γην]+

παυσασθε υμιν απο του ανθρωπου ω αναπνοη εν μυκτηρι αυτου οτι εν τινι

- III.** ¹Ἰδοὺ δὴ ὁ δεσπότης Κύριος σαβαώθ ἀφελεῖ ἀπὸ τῆς
²Ἰουδαίας καὶ ἀπὸ Ἱερουσαλὴμ ἰσχύοντα καὶ ἰσχύουσιν, ἰσχὺν ἄρτου
³καὶ ἰσχὺν ὕδατος, ²γίγαντα καὶ ἰσχύοντα καὶ ἄνθρωπον πολεμιστὴν
³καὶ δικαστὴν καὶ προφήτην καὶ στοχαστὴν καὶ πρεσβύτερον ³καὶ
⁴πεντηκόνταρχον καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἀρχιτέκτονα
⁴καὶ συνετὸν ἀκροατὴν· ⁴καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν,
⁵καὶ ἐμπαίκεται κυριεύουσιν αὐτῶν. ⁵καὶ συμπεσεῖται ὁ λαός,
⁶ἄνθρωπος πρὸς ἄνθρωπον, καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ·
⁶προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτερον, ὁ ἄτιμος πρὸς τὸν
⁷ἐντιμον. ⁶ὅτι ἐπιλήμψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ ἢ τοῦ
⁷οἰκείου τοῦ πατρὸς αὐτοῦ λέγων Ἰμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενοῦ,
⁷καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σέ ἐστω. ⁷καὶ ἀποκριθεὶς ἐρεῖ ἐν τῇ
⁸ἡμέρᾳ ἐκείνῃ Οὐκ ἔσομαί σου ἀρχηγός· οὐ γὰρ ἔστιν ἐν τῷ οἴκῳ
⁸μου ἄρτος οὐδὲ ἱμάτιον· οὐκ ἔσομαι ἀρχηγὸς τοῦ λαοῦ τούτου.
⁸ὅτι ἀνείται Ἱερουσαλὴμ καὶ ἡ Ἰουδαία συμπτέπτωκεν, καὶ αἱ
⁹γλῶσσαι αὐτῶν μετὰ ἀνομίας, τὰ πρὸς Κύριον ἀπειθοῦντες· διότι
⁹νῦν ἐταπεινώθη ἡ δόξα αὐτῶν, ⁹καὶ ἡ αἰσχύνῃ τοῦ προσώπου αὐτῶν
¹⁰ἀντέστη αὐτοῖς· τὴν δὲ ἁμαρτίαν αὐτῶν ὡς Σοδόμων ἀνήγγειλαν
¹⁰καὶ ἐνεφάνισαν. οὐαὶ τῇ ψυχῇ αὐτῶν, ὅτι βεβούλευνται βουλήν
¹¹πονηρὰν καθ' ἑαυτῶν, ¹⁰εἶπαντες Δῆσωμεν τὸν δίκαιον, ὅτι δύσχρηστος
¹¹ἡμῖν ἐστιν· τοίνυν τὰ γενήματα τῶν ἔργων αὐτῶν φάγονται. ¹¹οὐαὶ
¹²τῷ ἀνὴρ· πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται
¹²αὐτῷ. ¹²λαός μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ
¹³ἀπαιτοῦντες κυριεύουσιν ὑμῶν. λαός μου, οἱ μακαρίζοντες ὑμᾶς
¹³πλανῶσιν ὑμᾶς καὶ τὴν τρίβον τῶν ποδῶν ὑμῶν ταράσσουσιν.
¹⁴ἀλλὰ νῦν καταστήσεται εἰς κρίσιν Κύριος, καὶ στήσει εἰς κρίσιν
¹⁴τὸν λαὸν αὐτοῦ· ¹⁴αὐτὸς Κύριος εἰς κρίσιν ἥξει μετὰ τῶν πρεσβυτέρων
¹⁵τοῦ λαοῦ καὶ μετὰ τῶν ἀρχόντων αὐτοῦ. ὑμεῖς δὲ τί ἐνεπυρίσατε
¹⁵τὸν ἀμπελῶνά μου, καὶ ἡ ἀρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν;
¹⁵τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου, καὶ τὸ πρόσωπον τῶν πτωχῶν
καταισχύνετε;

III 1 απο Ἱερουσαλὴμ κ. απο τῆς Ἰουδ. B a *Iudaea et ab Hierus.* Cyp (Test i 22). 5 παιδιον] παιδαριον V 22 62 106 al. 6 βρωμα] πτωμα conj. Schleusner. 9 οτι] διοτι NBQ pl. 10 ειποντες MSS exc A. 12 τον τριβον BQ τας τριβους 24 87 al.

16 ¹⁶Τάδε λέγει Κύριος Ἄνθ' ὧν ὑψώθησαν αἱ θυγατέρες Σιών,
καὶ ἐπορεύθησαν ὑψηλῇ τραχήλῳ καὶ νέυμασιν ὀφθαλμῶν, καὶ τῇ
πορείᾳ τῶν ποδῶν ἅμα σύρουσαι τοὺς χιτῶνας καὶ τοῖς ποσὶν ἅμα
17 παίζουσαι, ¹⁷καὶ ταπεινώσει ὁ θεὸς ἀρχούσας θυγατέρας Σιών.
18 καὶ Κύριος ἀποκαλύψει τὸ σχῆμα αὐτῶν ¹⁸ἐν τῇ ἡμέρᾳ ἐκείνῃ·
καὶ ἀφελεῖ Κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν, καὶ τοὺς
κόσμους αὐτῶν καὶ τὰ ἐμπλόκια καὶ τοὺς κοσύμβους καὶ τοὺς
19 μνηίσκους, ¹⁹καὶ τὸ κάθεμα καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν,
20 ²⁰καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης αὐτῶν, καὶ τοὺς χλιδῶνας
καὶ τὰ ψέλια καὶ τὸ ἐμπλόκιον καὶ τὰ περιδέξια καὶ τοὺς δακ-
21 τυλίους καὶ τὰ ἐνώτια, ²¹καὶ τὰ περιπόρφυρα καὶ τὰ μεσοπόρφυρα,
22 ²²καὶ τὰ ἐπιβλήματα τὰ κατὰ τὴν οἰκίαν καὶ τὰ διαφανῆ Λακωνικά,
23 ²³καὶ τὰ βύσσινα καὶ τὰ ὑακίνθινα καὶ τὰ κόκκινα, καὶ τὴν βύσσον,
σὺν χρυσίῳ καὶ ὑακίνθῳ συνκαθυφασμένα, καὶ θέριστρα κατάκλιτα.
24 ²⁴καὶ ἔσται ἀντὶ ὀσμῆς ἡδέας κονιορτός, καὶ ἀντὶ ζώνης σχοινίῳ
ζώσῃ, καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσίου φαλάκρωμα
ἕξεις διὰ τὰ ἔργα σου, καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου
25 περιζώσῃ σάκκον. ²⁵καὶ ὁ υἱὸς σου ὁ κάλλιστος ὃν ἀγαπᾷς
μαχαίρᾳ πεσεῖται, καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρᾳ πεσοῦνται καὶ
26 ταπεινωθήσονται. ²⁶καὶ πενθήσουσιν αἱ θῆκαι τοῦ κόσμου ὑμῶν, καὶ
καταλειφθήσῃ μὴν καὶ εἰς τὴν γῆν ἑδαφισθήσῃ.

I **IV.** ¹καὶ ἐπιλήμψονται ἑπτὰ γυναῖκες ἀνθρώπου ἐνὸς λέγουσαι
Τὸν ἄρτον ἡμῶν φαγόμεθα, καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα·
πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς, ἅφειλε τὸν ὀνειδισμόν
2 ἡμῶν. ²Τῇ δὲ ἡμέρᾳ ἐκείνῃ λάμψει ὁ θεὸς ἐν βουλῇ μετὰ δόξης
ἐπὶ τῆς γῆς, τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραὴλ·
3 ³καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σιών καὶ τὸ καταλειφθὲν ἐν Ἱερουσαλὴμ,

16 νευμασιν] pr εν B al. πορια NAQ*. 17 ανακαλυψει NB pl.
18 om και τους κοσμους (τον κοσμον 22 al) αυτων και B et ornamenta earum
Cyp (De Hab Virg xiii). 20 συνεσιν A. om αυτων MSS exc NA 24 26
106 144. τους δακτ. κ. τα περιδεξ. B dextralia et anulos Cyp. 23 om τα
3^o B 147 al. κατακλιτα] κατακλειστα (N^{ca}) Γ al κατακλιστρα N*. 24 ηδεας]
ιδιαις AQ* Γ 62 (147) + και A*^{vid} pro odore suavitatis pulvis Cyp. σακκον]
+ ταυτα σοι αντι καλλωπισμου σου 22 al.

IV 2 επιλαμψει MSS exc A.

ἅγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλήμ.
 4 ὅτι ἐκπλυνεῖ Κύριος τὸν ῥύπον τῶν υἰῶν καὶ τῶν θυγατέρων Σιών,
 καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως.
 5 καὶ ἥξει, καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σιών καὶ πάντα τὰ
 περικύκλω αὐτῆς σκιάσει νεφέλη ἡμέρας, καὶ ὡς καπνοῦ καὶ ὡς
 φωτὸς πυρὸς καιομένου νυκτός· πάσῃ τῇ δόξῃ Κυρίου σκεπασθήσεται.
 6 καὶ ἔσται εἰς σκιὰν ἀπὸ καύματος, καὶ ἐν σκέπῃ καὶ ἐν ἀποκρύφῳ
 σκληρότητος καὶ ὑετοῦ.

1 **V.** Ἄσω δὴ τῷ ἡγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ τῷ ἀμπελῶνί
 μου. ἀμπελὼν ἐγενήθη τῷ ἡγαπημένῳ ἐν κέρατι ἐν τόπῳ πίνι.
 2 καὶ φραγμὸν περιέβηκα καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον
 σωρήχ, καὶ ὑποδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὠρυξα
 ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησεν δὲ ἀκάνθας.
 3 καὶ νῦν, ἄνθρωπος τοῦ Ἰούδα καὶ οἱ ἐνοικοῦντες ἐν Ἱερουσαλήμ,
 4 κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου. τί ποιήσω ἐτι
 τῷ ἀμπελῶνί μου, καὶ οὐκ ἐποίησα αὐτῷ; διότι ἔμεινα τοῦ ποιῆσαι
 5 σταφυλὴν, ἐποίησεν δὲ ἀκάνθας. νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω
 τῷ ἀμπελῶνί μου. ἀφελῶ τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς
 διαρπαγὴν, καὶ καθελῶ τὸν τοίχον αὐτοῦ καὶ ἔσται εἰς <καταπάτημα>.
 6 καὶ ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῇ οὐδὲ μὴ σκαφῇ,
 καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα. καὶ ταῖς νεφέλαις
 7 ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν. ὁ γὰρ ἀμπελὼν Κυρίου
 σαβαὼθ οἶκος τοῦ Ἰσραὴλ ἐστίν, καὶ ἄνθρωπος τοῦ Ἰούδα νεόφυτον
 ἡγαπημένον· ἔμεινα τοῦ ποιῆσαι κρίσιν, ἐποίησεν δὲ ἀνομίαν, καὶ οὐ
 8 δικαιοσύνην ἀλλὰ κραυγὴν. Ὅυαί οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν,
 καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνται τι·

4 αἷμα] + Ἱερουσαλημ 22 pl. κρίσεως] + καὶ πνευματι καυσέως MSS exc A 106. 5 ἥξει] + Κύριος (22*vid) 48 al. om ως 2° B al. παση pr καὶ B. σκεπασθ.] Kῦ πασθησεται A (? A¹) om Κυριου MSS exc A 106. 6 σκιαν] + ημερας 22 al. απο σκληροτητος MSS exc A.

V 1 ἀγαπητου] + μου BQ^{mg} pl. 2 σωρηκ BQ. καὶ ἐποίησεν BZ al. 3 οἱ ἐνοικ. ἐν Ἱερ. καὶ ἀνθρ. του Ἰουδα B (om. ἐν 22 41 pl). 5 τοιχον] οικον A* (? οἰχ.) τοιχον A¹. καταπατημα] διαρπαγην A. 6 ἀναβησονται... ἀκανθαι B. 7 om ἐστιν B. 8 τι] om 62 109 al + εως του μη υπαρχειν τοπον 22 al.

9 μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς; ⁹ἤκούσθη γὰρ εἰς τὰ ὦτα Κυρίου
 σαβαὼθ ταῦτα· ἐὰν γὰρ γένωνται οἰκίαι πολλαί, εἰς ἔρημον ἔσονται·
 10 μεγάλαι καὶ καλαί, καὶ οὐκ ἔσονται οἱ ἐνοικοῦντες. ¹⁰οὐ γὰρ ἐργῶνται
 δέκα ζεύγη βοῶν, ποιήσει κεράμιον ἓν, καὶ ὁ σπείρων ἀρτάβας ἕξ
 11 ποιήσει μέτρα τρία. ¹¹Οὐαὶ οἱ ἐγειρόμενοι τὸ πρῶν καὶ τὸ σίκερα
 διώκοντες, οἱ μένοντες τὸ ὄψε· ὁ γὰρ οἶνος αὐτοὺς συγκαύσει.
 12 ¹²μετὰ γὰρ κιθάρας καὶ ψαλτηρίου καὶ τυμπάνων καὶ αὐλῶν τὸν
 οἶνον πίνουσιν, τὰ δὲ ἔργα Κυρίου οὐκ ἐμβλέπουσιν, καὶ τὰ ἔργα
 13 τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν. ¹³τοῖνυν αἰχμάλωτος ὁ λαός μου
 ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον, καὶ πλήθος ἐγενήθη
 14 νεκρῶν διὰ λιμὸν καὶ δίψαν ὕδατος. ¹⁴καὶ ἐπλάτυνεν ὁ ἄδης τὴν
 ψυχὴν αὐτοῦ καὶ διήνοιξεν τὸ στόμα αὐτοῦ τοῦ μὴ διαλιπεῖν, καὶ
 καταβήσονται οἱ ἔνδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λοιμοὶ
 15 αὐτῆς. ¹⁵καὶ ταπεινωθήσεται ἄνθρωπος, καὶ ἀτιμασθήσεται ἀνὴρ,
 16 καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται· ¹⁶καὶ ὑψωθήσεται
 Κύριος σαβαὼθ ἐν κρίματι, καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν
 17 δικαιοσύνῃ. ¹⁷καὶ βοσκηθήσονται οἱ διηρπασμένοι ὡς ταῦροι, καὶ
 τὰς ἐρήμους τῶν ἀπειλημμένων ἄρνες φάγονται.
 18 ¹⁸Οὐαὶ οἱ ἐπισπώμενοι τὰς ἁμαρτίας ὡς σχοινίῳ μακρῷ, καὶ
 19 ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας, ¹⁹οἱ λέγοντες Τὸ τάχος
 ἐγγισάτω ἃ ποιήσει, ἵνα ἴδωμεν, καὶ ἔλθοι ἡ βουλὴ τοῦ ἁγίου
 20 <Ἰσραήλ>, ἵνα γνῶμεν. ²⁰Οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ
 τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, οἱ
 21 τιθέντες τὸ πικρὸν γλυκὺ καὶ τὸ γλυκὺ πικρὸν. ²¹Οὐαὶ οἱ συνετοὶ
 22 ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες. ²²Οὐαὶ οἱ ἰσχύοντες
 ὑμῶν οἱ τὸν οἶνον πίνοντες καὶ οἱ δυνάσται οἱ κεραυννύντες τὸ σίκερα,
 23 ²³οἱ δικαιοῦντες τὸν ἄσεβῃ ἕνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου
 24 αἶροντες. ²⁴διὰ τοῦτο ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος

8 οικησητε (N) 36 al. 9 ενοικουντες] + εν αυταις MSS exc N^{c.b} AQ* 106. 11 ουαι οι πινοντες το πρωι τα σικερα και οι μεθυσοντες το οψε 301. 13 διψος B. 14 διαλειπειν AG (93^{vid}) 109. λοιμοι] + και ο αγαλλιωμενος εν αυτη V (22) 36 (62^{vid}) al. 17 απειλημμ.] απηλειμμενων con]. Schleusner. 18 αμαρτιας] + αυτων 22 pl. μακρω] ματαιω? ζυγω 90 233. ιμαντα 62 al. ανομιας] + αυτων 22 pl. 19 ελθοι] ελθετω NQ pl ελθατω B. om αγιου 87 97. om Ισραηλ A 106. 21 αυτων B* (αὐτ. B^a). 22 πιν. τον οινον B. κεραυννυτες A κεραυνοντες N*B*. 24 καυθησεται bis scr A*^{vid}.

πυρός, καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνειμένης, ἡ ῥίζα αὐτῶν ὡς
 χνούς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ
 ἠθέλησαν τὸν νόμον Κυρίου σαβαώθ, ἀλλὰ τὸ λόγιον τοῦ <ἀγίου>
 25 Ἰσραὴλ παρώξυναν. ²⁵ καὶ ἐθυμώθη ὀργῇ Κύριος σαβαώθ εἰς τὸν
 λαὸν αὐτοῦ, καὶ ἐπέβαλεν τὴν χεῖρα αὐτοῦ ἐπ' αὐτοὺς καὶ ἐπάταξεν
 αὐτούς· καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς
 κοπρία ἐν μέσῳ ὁδοῦ. ἐν πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός,
 26 ἀλλ' ἔτι ἡ χεὶρ ὑψηλή. ²⁶ τοιγαροῦν ἀρεῖ σύσσημον ἐν τοῖς ἔθνεσιν
 τοῖς μακρὰν καὶ συριεῖ αὐτοῖς ἀπ' ἄκρου τῆς γῆς, καὶ ἰδοὺ ταχὺ
 27 κούφως ἔρχονται. ²⁷ οὐ <πεινάσουσιν οὐδὲ> κοπιάσουσιν οὐδὲ
 νυστάξουσιν οὐδὲ κοιμηθήσονται, οὐδ' οὐ μὴ λύσουσιν τὰς ζώνας
 αὐτῶν ἀπὸ τῆς ὁσφύος αὐτῶν, οὐδὲ μὴ ῥαγώσιν οἱ ἱμάντες τῶν
 28 ὑποδημάτων αὐτῶν· ²⁸ ὦν τὰ βέλη ὀξεῖά ἐστιν καὶ τὰ τόξα αὐτῶν
 ἐντεταμένα. οἱ πόδες τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα· ἐλογίσθησαν
 29 οἱ τροχοὶ τῶν ἁρμάτων αὐτῶν ὡς καταιγίς. ²⁹ ὀρμῶσιν ὡς λέοντες,
 καὶ παρεστήκασιν ὡς σκύμνος λέοντος· καὶ ἐπιλήμψεται, καὶ
 30 βοήσεται ὡς θηρίον, καὶ ἐκβαλεῖ, καὶ οὐκ ἔσται ὁ ῥυόμενος. ³⁰ καὶ
 βοήσεται δι' αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης κυμαι-
 νούσης· καὶ ἐμβλέψονται εἰς τὴν γῆν, καὶ ἰδοὺ σκότος σκληρὸν
 ἐν τῇ ἀπορίᾳ αὐτῶν.

I **VI.** ¹ Καὶ ἐγένετο τοῦ ἐνιαυτοῦ οὗ ἀπέθανεν Ὁζίας ὁ βασιλεὺς
 ἰδὼν τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ
 2 πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ. ² καὶ σεραφεὶν ἰστήκεισαν κύκλῳ
 αὐτοῦ, ἕξ πτέρυγες τῷ ἐνί, καὶ ἕξ πτέρυγες τῷ ἐνί· καὶ ταῖς μὲν δυσὶν
 κατεκάλυπτον τὸ πρόσωπον, καὶ ταῖς δυσὶν κατεκάλυπτον τοὺς
 3 πόδας, καὶ ταῖς δυσὶν ἐπέταντο. ³ καὶ ἐέκραγον ἕτερος πρὸς τὸν
 ἕτερον καὶ ἔλεγον Ἄγιος ἄγιος ἄγιος Κύριος σαβαώθ, πλήρης πᾶσα
 4 ἡ γῆ τῆς δόξης αὐτοῦ. ⁴ καὶ ἐπήρθη τὸ ὑπέρθυρον ἀπὸ τῆς φωνῆς ἧς

24 χνους] χους Q 49 al. om αγιου A 106 305. Ισραηλ] θεου 93.
 25 εις] επι MSS exc A. om αυτου 2° B. εν πασι] pr και NB pl. θυμος]
 + αυτου B pl. 26 αυτοις] αυτους B pl. 27 om πεινασουσιν ουδε
 A om ου πεινασ. 106. 28 οι ποδες] αι οπλαι Grabe. καταιγιδες 22 al.
 29 ορμωσιν] οργιωσιν B. παρεστηκαν B al. ως σκυμνοι B pl. βοησει NB pl.
 ρυομενος] + αυτους NB pl. 30 βοησει NB al. om εν 1° B pl.

VI 2 ταις δε δυσιν κατεκαλυπτον NB pl. 3 εκεκραγεν B al.

5 ἐκέκραγον, καὶ ὁ οἶκος ἐπλήσθη καπνοῦ. ⁵ καὶ εἶπα ὦ τάλας ἐγώ, ὅτι κατανένυμαι, ὅτι ἄνθρωπος ὢν καὶ ἀκάθαρτα χεῖλη ἔχων ἐν μέσῳ λαοῦ ἀκάθαρτα χεῖλη ἔχοντος ἐγὼ οἰκῶ, καὶ τὸν βασιλέα
 6 Κύριον σαβαῶθ εἶδον τοῖς ὀφθαλμοῖς μου. ⁶ καὶ ἀπεστάλη πρὸς με ἐν τῶν σεραφείμ, καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα πυρὸς ὃν τῇ λαβίδι
 7 ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου, ⁷ καὶ ἤψατο τοῦ στόματός μου καὶ εἶπεν Ἴδου ἤψατο τοῦτο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας
 8 σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ. ⁸ καὶ ἤκουσα τῆς φωνῆς Κυρίου λέγοντος Τίνα ἀποστείλω, καὶ τίς πορεύσεται πρὸς τὸν
 9 λαὸν τοῦτον; καὶ εἶπα Ἰδοὺ εἰμι ἐγώ· ἀπόστειλόν με. ⁹ καὶ εἶπεν Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
 10 καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε. ¹⁰ ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν,
 11 καὶ ἰάσονται αὐτούς. ¹¹ καὶ εἶπα Ἔως πότε, Κύριε; καὶ εἶπεν Ἔως ἂν ἐρημωθῶσιν πόλεις παρὰ τὸ μὴ κατοικεῖσθαι, καὶ οἶκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους, καὶ ἡ γῆ καταλειφθήσεται ἔρημος.
 12 ¹² καὶ μετὰ ταῦτα μακρυνεῖ ὁ θεὸς τοὺς ἀνθρώπους, καὶ οἱ καταλειφ-
 13 θέντες πληθυνθήσονται ἐπὶ τῆς γῆς, ¹³ καὶ ἔτι ἐπ' αὐτῆς ἔστιν τὸ ἐπιδέκατον, καὶ πάλιν ἔσται εἰς προνομήν, ὥς τερέβινθος καὶ ὥς βάλανος ὅταν ἐκσπασθῇ ἀπὸ τῆς θήκης αὐτῆς.

VII. ¹ Καὶ ἐγένετο ἐν ταῖς ἡμέραις Ἀχάζ τοῦ Ἰωαθὰμ τοῦ υἱοῦ Ὀζίου βασιλέως Ἰουδα ἀνέβη Ῥαασσὼν βασιλεὺς Ἀρὰμ καὶ Φάκεε υἱὸς Ῥομελίου βασιλεὺς Ἰσραὴλ ἐπὶ Ἱερουσαλὴμ πολεμήσαι αὐτήν,
 2 καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν. ² καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαυεὶδ λέγοντες Συνεφώνησεν Ἀρὰμ πρὸς τὸν Ἐφραίμ· καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὅταν ὃν τρόπον ἐν δρυμῷ

4 ενεπλησθη BQ^a pl. 5 ειπον B pl. κατανενυγμαi] τιμωρουμε 106.
 6 χειρι]+αυτου 24 36 al. om πυρος NBQ pl. 9 ακουσητε ΑΓ 91 97 (-ται 106) 147 233. 10 om αυτων 2^o B. 13 εκσπασθη] εκπεση MSS exc A 106 301. απο] εκ B pl om 301 txt NΔQ 26 106. αυτης]+σπερμα αγιον το στηλωμα αυτης 22 87 pl.

VII 1 Ραασσων] Ρασειν B. 2 λεγοντες] λεγων NB λεγοντων 22 109 al. on τροπον οταν Q 36 62 106 301 al om οταν NB 22 al.

3 ξύλον ὑπὸ πνεύματος σαλευθῇ. ³ Καὶ εἶπεν Κύριος πρὸς Ἡσαίαν Ἐξ-
 ελθε εἰς συνάντησιν Ἀχάζ σὺ καὶ ὁ καταλειφθεὶς Ἰασσοῦβ ὁ <υἱός>
 σου πρὸς τὴν κολυμβήθραν τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ γναφέως.
 4 ⁴ καὶ ἐρεῖς αὐτῷ Φύλαξαι τοῦ ἡσυχάσαι καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχὴ
 σου ἀσθενέτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων
 τούτων· ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.
 5 ⁵ καὶ ὁ υἱὸς τοῦ Ἀράμ καὶ ὁ υἱὸς τοῦ Ῥομελίου, ὅτι ἐβουλεύσαντο
 6 βουλὴν πονηρὰν περὶ σοῦ, λέγοντες ⁶ Ἀναβησόμεθα εἰς τὴν Ἰου-
 δαίαν, καὶ συλλαλήσαντες αὐτοῖς ἀποστρέψωμεν αὐτοὺς πρὸς ἡμᾶς,
 7 καὶ βασιλεύσομεν αὐτοῖς τὸν υἱὸν Ταβεήλ. ⁷ τάδε λέγει Κύριος
 8 σαβαώθ Οὐ μὴ ἐμμείνῃ ἡ βουλή αὕτη οὐδὲ ἔσται. ⁸ ἀλλ' ἡ κεφαλὴ
 Ἀράμ Δαμασκός, καὶ ἡ κεφαλὴ Δαμασκοῦ Ῥασεῖν· ἀλλ' ἔτι
 ἐξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Ἐφραίμ ἀπὸ λαοῦ.
 9 ⁹ καὶ ἡ κεφαλὴ Ἐφραίμ Σομορών, καὶ ἡ κεφαλὴ Σομορῶν υἱὸς τοῦ
 10 Ῥομελίου· καὶ ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνήτε. ¹⁰ Καὶ προσέ-
 11 θετο Κύριος λαλῆσαι τῷ Ἀχάζ λέγων ¹¹ Αἰτήσαι σεαυτῷ σημεῖον
 12 παρὰ Κυρίου θεοῦ σου εἰς βάθος ἢ εἰς ὕψος. ¹² καὶ εἶπεν Ἀχάζ Οὐ
 13 μὴ αἰτήσω, οὐδ' οὐ μὴ πειράσω Κύριον. ¹³ καὶ εἶπεν Ἀκούσατε
 δῆ, οἶκος Δαυεὶδ· μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις, καὶ
 14 πῶς Κυρίῳ παρέχετε ἀγῶνα; ¹⁴ διὰ τοῦτο δώσει Κύριος αὐτὸς ὑμῖν
 σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ
 15 καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. ¹⁵ βούτυρον καὶ μέλι φάγεται·
 πρὶν ἢ γνῶναι αὐτὸν προελέσθαι πονηρά, ἐκλέξεται τὸ ἀγαθόν·
 16 ¹⁶ διότι πρὶν ἢ γνῶναι τὸν παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρίᾳ τοῦ
 ἐκλέξασθαι τὸ ἀγαθόν, καὶ καταλειφθήσεται ἡ γῆ ἣν σὺ φοβῇ ἀπὸ
 17 προσώπου αὐτῶν. ¹⁷ ἀλλὰ ἐπάξει ὁ θεὸς ἐπὶ σέ καὶ ἐπὶ τὸν λαόν
 σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας αἰ οὕτω ἦκασιν ἀφ'

3 υἱός] ἀδελφός A. om του 1^ο NB. 5 περι σου βουλ. πον. λεγοντες
 N om περι σου λεγοντες B. περι] κατα 22 al. λεγοντες] pr Εφραιμ και ο
 υιος του Ρομελιου V 22 (62) al. 6 Ιουδαιαν] Ιδουμαϊαν A + και κακωσωμεν
 αυτην 22 (51) al. αποστρεψομεν B pl. αυτοις 2^ο] αυτης MSS exc AG 24 41
 104 305. 7 μεινη B pl. 14 αυτος] αυτοις A². εξει] λημψεται B pl.
 καλεσεις] καλεσει N καλεσετε Q* 22 al καλεσουσι [Γ] 26 106 al. 15 προ-
 ελεσθαι] pr η MSS exc A 93 conj. προσεσθαι Schleusner περιελεσθαι Ed.
 εκλεξεσται] εκλεξασθαι N* B al. 16 απειθει] conj. απωθει Wolf απειθειν
 Schleusner. πονηριαν 93 305. om του NB al. αυτων] των δυο βασιλεων
 MSS exc A.

ἥς ἡμέρας ἀφεῖλεν Ἐφραίμ ἀπὸ Ἰούδα, τὸν βασιλέα τῶν Ἀσσυρίων.
 18 ¹⁸Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συριεῖ Κύριος μνίαις, ὃ κυριεῖ
 μέρους ποταμοῦ Αἰγύπτου, καὶ τῇ μελίσσῃ ἣ ἔστιν ἐν χώρᾳ Ἀσσυ-
 19 ρίων· ¹⁹καὶ ἐλεύσονται πάντες καὶ ἀναπαύσονται ἐν ταῖς φάραγξιν
 τῆς χώρας καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν καὶ εἰς τὰ σπήλαια
 20 καὶ ἐπὶ πᾶσαν ῥαγάδα καὶ ἐν παντὶ ξύλῳ. ²⁰ἐν τῇ ἡμέρᾳ ἐκείνῃ
 ξυρήσει Κύριος τῷ ξυρῷ τῷ μεγάλῳ καὶ μεμεθυσμένῳ ὃ ἔστιν πέραν
 τοῦ ποταμοῦ βασιλέως Ἀσσυρίων, τὴν κεφαλὴν, καὶ τὰς τρίχας τῶν
 21 ποδῶν, καὶ τὸν πώγωνα ἀφελεῖ. ²¹καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ
 22 θρέψει ἄνθρωπος δάμαλιν βοῶν καὶ δύο πρόβατα· ²²καὶ ἔσται ἀπὸ
 τοῦ πλείστον ποιεῖν γάλα, βούτυρον καὶ μέλι φάγεται πᾶς ὁ καταλει-
 23 φθεὶς ἐπὶ τῆς γῆς. ²³καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς τόπος οὗ ἔαν
 ὦσιν χίλια ἄμπελοι χιλίων σίκλων, εἰς χέρσον ἔσονται καὶ ἄκανθαν·
 24 ²⁴μετὰ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ, ὅτι χέρσος καὶ
 25 ἄκανθα ἔσται πᾶσα ἡ γῆ· ²⁵καὶ πᾶν ὄρος ἀροτριώμενον ἀροτρια-
 θήσεται· καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος· ἔσται γὰρ ἀπὸ τῆς
 χέρσον καὶ ἀκάνθης εἰς βόσκημα προβάτου καὶ εἰς καταπάτημα
 βοός.

1 **VIII.** ¹Καὶ εἶπεν Κύριος πρὸς μέ Λάβε σεαυτῷ τόμον χάρτου
 καινοῦ μεγάλου, καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου τοῦ ὀξέως
 2 προνομήν ποιῆσαι σκύλων· πάρεστιν γάρ· ²καὶ μάρτυράς μοι ποιήσον
 πιστοὺς ἀνθρώπους, τὸν Οὐρίαν καὶ τὸν Ζαχαρίαν υἱὸν Βαραχίου.
 3 ³καὶ προσήλθεν πρὸς τὴν προφήτην, καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν
 υἱόν. καὶ εἶπεν Κυρίός μοι Κάλεσον τὸ ὄνομα αὐτοῦ Ταχέως
 4 σκύλευσον, ὀξέως προνόμευσον. ⁴διότι πρὶν ἢ γινῶναι τὸ παιδίον

18 μ. ο κυριενσει B (αι κυριενσουσι 22*^{vid} 24 al αι κυριενουσι 61 62 al
 μνιαι η κυριευσει V). μέρος N*B al. 19 ελευσ. κ. αναπανσ. παντες 22
 24 pl om και αναπανσονται B. επι] εις MSS exc A 239 306. ραγαδαν A.
 om και εν παντι ξυλω B om εν 62 147. 20 τω ξυρω] pr εν B 228 233 301.
 μεγαλω και μεμεθυσμενω] μεμισθωμενω B (μεγ. τω μεμεθυσμ. QV 26 al).
 om ο εστιν N*B pl. 22 ποιειν] πειν Ed Rom. 23 εις ακανθαν
 (-θας N*)NBQ pl. 24 χερσος] χερσος A*. 25 om και 2° NB pl.
 om εις N*B pl. βοος] βοων 301 (om BM 21259).

VIII 1 τομ. χαρτου καινου μεγαλου] τομον καινον μεγαν 22 41 106 al
 τομον καινον 62 147. om χαρτου NBQ pl. 2 Ουριαν]+τον ιερεα V 26
 36 pl. om τον 2° B pl. 3 προσηλθον B pl.

καλεῖν πατέρα ἢ μητέρα, λήμψεται δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα
Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων.

- ⁵ ⁶ Καὶ προσέθετο Κύριος λαλήσαι μοι ἔτι ⁶ Διὰ τὸ μὴ βούλεσθαι
τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ
βούλεσθαι ἔχειν τὸν Ῥαασσῶν καὶ τὸν υἱὸν Ῥομελίον βασιλέα ἐφ'
⁷ ὑμῶν, ⁷ διὰ τοῦτο ἰδοὺ ἀνάγει Κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ
τὸ ἰσχυρὸν καὶ τὸ πολὺ, τὸν βασιλέα τῶν Ἀσσυρίων καὶ τὴν δόξαν
αὐτοῦ· καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν, καὶ περιπατήσῃ
⁸ ἐπὶ πᾶν τεῖχος ὑμῶν, ⁸ καὶ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας ἄνθρωπον ὃς
δυνήσεται κεφαλὴν ἄραι εἰ δυνατὸν συντελέσαι τι· καὶ ἔσται ἡ
παρεμβολὴ αὐτοῦ τὰ πλάτη τῆς χώρας σου. μεθ' ἡμῶν ὁ θεός.
⁹ ⁹ γνῶτε ἔθνη καὶ ἡττάσθε, ἐπακούσετε ἕως ἐσχάτου τῆς γῆς, ἰσχυροί
¹⁰ ἡττᾶσθε· ἔαν γὰρ πάλιν ἰσχύσητε, πάλιν ἡττηθήσεσθε. ¹⁰ καὶ ἦν
ἂν βουλευσῆσθε βουλὴν διασκεδάσει Κύριος, καὶ τὸν λόγον ὃν ἔαν
λαλήσητε οὐ μὴ ἐμμείνη ὑμῖν, ὅτι μεθ' ἡμῶν Κύριος ὁ θεός.
¹¹ ¹¹ οὕτως λέγει Κύριος ὁ θεός Τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσιν τῇ πορείᾳ
¹² τῆς ὁδοῦ τοῦ λαοῦ τούτου, λέγοντες ¹² Μὴ ποτε εἶπητε σκληρόν·
πᾶν γὰρ ὃ ἂν εἶπη ὁ λαὸς οὗτος σκληρόν ἐστιν· τὸν δὲ φόβον αὐτοῦ
¹³ οὐ μὴ φοβηθῆτε οὐδ' οὐ μὴ ταραχθῆτε· ¹³ Κύριον αὐτὸν ἀγιάσατε,
¹⁴ καὶ αὐτὸς ἔσται σου φόβος. ¹⁴ καὶ ἔαν ἐπ' αὐτῷ πεποιθὼς ᾦς, ἔσται
σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ,
οὐδὲ ὡς πέτρας πτώματι. ὁ δὲ οἶκος Ἰακώβ ἐν παγίδι, καὶ ἐν
¹⁵ κοιλάσματι ἐγκαθήμενοι ἐν Ἱερουσαλὴμ· ¹⁵ διὰ τοῦτο ἀδυνατήσουσιν
ἐν αὐτοῖς πολλοί, καὶ πεσοῦνται καὶ συντριβήσονται, καὶ ἐγγιούσιν
¹⁶ καὶ ἀλώσονται ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες. ¹⁶ Τότε φανεροὶ ἔσονται
¹⁷ οἱ σφραγιζόμενοι τὸν νόμον τοῦ μαθεῖν. ¹⁷ καὶ ἐρεῖ Μενῶ τὸν θεὸν

6 το υδωρ το εκ του Σιλ. πορευομενον 301. om τον 2° B (pl?). του
Ρομελ. QΓ 22 106 al. 7 Κυριος αναγει B al. 8 ει] η MSS exc
B^c.bA 106. συντελεσασθαι MSS exc A 24. τα πλατη] το πλατος BQ pl
pr ωστε πληρωσαι MSS exc A. 9 επακουσατε MSS exc AQ. εως επ
εσχατου B*. 10 βουλην βουλευσησθε 36 87 106 pl. om τον MSS exc A.
om εαν BQ (αν 109). om Κυριος 2° B pl. 11 om ο θεος MSS exc A 26.
12 om ποτε V 22 al. ειπητε] ειπωσιν B. 13 φοβος] βοηθος B. 14 σοι]
σου B*Q 147. προσκομματος Q^{mg} 301. om αυτω 2° B pl. οι δε οικoi
BQ^{a et mg} pl. 15 om οντες B*B al. 16 του μη μαθειν MSS exc AV
26 106 ne discant Cyp (Test i 9).

τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ
 18 πεποithώς ἔσομαι ἐπ' αὐτῷ. ¹⁸ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν
 ὁ θεός. καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ παρὰ
 19 Κυρίου σαβαώθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιών. ¹⁹καὶ ἐὰν εἴπωσιν
 πρὸς ὑμᾶς Ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστρι-
 μύθους, τοὺς κενολογοῦντας οἱ ἀπὸ τῆς κοιλίας φωνοῦσιν, οὐκ ἔθνος
 πρὸς θεὸν αὐτοῦ; τί ἐκζητῶσιν περὶ τῶν ζώντων τοὺς νεκρούς;
 20 ²⁰νόμον γὰρ εἰς βοήθειαν ἔδωκεν, ἵνα εἴπωσιν οὐχ ὡς τὸ ῥῆμα τοῦτο,
 21 περὶ οὗ οὐκ ἔστιν δῶρα δοῦναι περὶ αὐτοῦ. ²¹καὶ ἦξει ἐφ' ὑμᾶς
 σκληρὰ λιμός, καὶ ἔσται ὡς ἂν πεινάσητε, λυπηθήσεσθε καὶ κακῶς
 ἐρεῖτε τὸν ἄρχοντα καὶ τὰ πάτρια, καὶ ἀναβλέψονται εἰς τὸν οὐρανὸν
 22 ἄνω, ²²καὶ εἰς τὴν γῆν κάτω ἐμβλέψονται· καὶ ἰδοὺ θλίψις καὶ
 στενοχωρία καὶ σκότος, ἀπορία στενὴ καὶ σκότος ὥστε μὴ βλέπειν,
 καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ἕως καιροῦ.

1 **IX.** ¹Τοῦτο πρῶτον πίε, ταχὺ ποιεῖ, χώρα Ζαβουλών, ἡ γῆ
 Νεφθαλείμ, δδὸν θαλάσσης, καὶ οἱ λοιποὶ οἱ τὴν παράλιον κατοι-
 2 κοῦντες καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, τὰ μέρη τῆς
 2 Ἰουδαίας. ²ὁ λαὸς ὁ καθήμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ
 κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.
 3 ³τὸ πλείστον τοῦ λαοῦ ὃ κατήγαγες ἐν εὐφροσύνῃ σου, καὶ εὐφραν-
 θήσονται ἐνώπιόν σου ὡς οἱ εὐφραινόμενοι ἐν ἀμῆτι, καὶ ὃν τρόπον
 4 εὐφραίνονται οἱ διαιρούμενοι σκύλα. ⁴διότι ἀφαιρεθήσεται ὁ ζυγὸς

18 om eis B pl. Ἰσραηλ] pr οικω MSS exc A Q* Γ 26 41 106 306.
 19 τοὺς ἐγγαστρ. καὶ τ. ἀπο τ. γ. φωνοῦντας B pl. ἐκ τῆς κοιλίας MSS
 exc A 106. αὐτοῦ] + ἐκζητησουσιν B al. ἐκζητῶσιν] ἐκζητουσιν NBQ
 οτι ἐκζητησουσιν 36 (106 307) al (om τι ἐκζητ. V 49). 21 πατρια]
 παταχρα 93 (cf Theodoret ad loc). 22 ἀπορία στενὴ καὶ σκότος θλ.
 καὶ στενοχ. B al. ἐν στενοχωρία] + ων MSS exc A 93. conj. ἐν στενοχωρία
 ων. ὡς καιροῦ τοῦ το πρῶτον ταχὺ ἐπειτα παχὺ ποιεῖ Ed.

IX 1 om ὁδὸν θαλάσσης N* B pl. παραλιαν BQ pl (-λιον NA 106 305).
 om κατοικούντες N* B al. τὰ μέρη τῆς Ἰουδαίας] om B* al τὰ μέρη τῆς Γαλι-
 λαιας τῶν ἐθνῶν 22 al (τὰ μέρη τῶν ἐθνῶν τῆς Ἰουδαίας 301). 2 καθήμενος]
 πορευόμενος NBQ pl (καθῆμ. A 24 49 106 109 301). ἴδετε] εἶδε (N^c) 22 al
 ἴδε 97 228 ἴδετω 36 49 106 (301) 305. om καὶ N* B al. σκίας 48 al.
 λάμψει] ἀντεῖλεν 301. 3 om εὐφραίνονται BQ pl. 4 ἀφηρηται
 NBQ^{mg} pl.

ὁ ἐπ' αὐτῶν κείμενος, καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν· τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασεν Κύριος, ὡς τῇ ἡμέρᾳ τῇ
 5 ἐπὶ Μαδιάμ. ⁵ ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλφ καὶ ἱμάτιον μετὰ καταλλαγῆς ἀποτίσουσιν, καὶ θελήσουσιν εἰ ἐγενήθησαν
 6 πυρίκαυστοι. ⁶ ὅτι παιδίον ἐγενήθη ἡμῖν, υἱὸς καὶ ἐδόθη < ἡμῖν >, οὐ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλέσει τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος, θαυμαστὸς σύμβουλος, ἰσχυρός, ἐξουσιαστής, ἀρχὼν εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος· ἐγὼ γὰρ
 7 ἄξω εἰρήνην ἐπὶ τοὺς ἀρχοντας, εἰρήνην καὶ ὑγίαν αὐτῷ. ⁷ Μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ καὶ ἐν κρίματι, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον· ὁ ζῆλος Κυρίου σαβαὼθ ποιήσει ταῦτα.
 8 ⁸ Θάνατον ἀπέστειλεν Κύριος ἐπὶ Ἰακώβ, καὶ ἦλθεν ἐπὶ Ἰσραὴλ.
 9 ⁹ καὶ γνώσονται πᾶς ὁ λαὸς τοῦ Ἐφράιμ, καὶ οἱ ἐγκαθήμενοι ἐν
 10 Σαμαρείᾳ ἐφ' ὕβρει καὶ ὑψηλῇ καρδίᾳ, λέγοντες ¹⁰ Πλίνθοι πεπτώκασιν, ἀλλὰ δεῦτε λαξεύσωμεν λίθους, καὶ ἐκκόψωμεν
 11 συκαμίνους καὶ κέδρους, καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον. ¹¹ καὶ ῥάξει ὁ θεὸς τοὺς ἐπανιστανομένους ἐπ' ὄρους Σιών ἐπ' αὐτούς, καὶ
 12 τοὺς ἐχθροὺς αὐτῶν διασκεδάσει, ¹² Συρίαν ἀφ' ἡλίου ἀνατολῶν καὶ τοὺς Ἑλληνας ἀφ' ἡλίου δυσμῶν, τοὺς κατεσθίοντας τὸν Ἰσραὴλ ὅλῳ τῷ στόματι. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ'
 13 ἔτι ἡ χεὶρ ὑψηλή. ¹³ καὶ ὁ λαὸς οὐκ ἀπεστράφη ἕως ἐπλήγῃ, καὶ
 14 τὸν κύριον οὐκ ἐξεζήτησαν. ¹⁴ Καὶ ἀφείλεν Κύριος ἀπὸ Ἰσραὴλ κεφαλὴν καὶ οὐράν, μέγαν καὶ μικρὸν ἐν μία ἡμέρᾳ, πρεσβύτην καὶ
 15 τοὺς τὰ πρόσωπα θαυμάζοντας, αὕτη ἡ ἀρχή, ¹⁵ καὶ προφήτην
 16 διδάσκοντα ἄνομα, οὗτος ἡ οὐρά. ¹⁶ καὶ ἔσονται οἱ μακαρίζοντες

4 om Κυριος B pl. 5 ἐγενήθησαν] ἐγενοντο B. 6 ἐγεννηθη (10) NBQ^{a1}. ἡμιν 10^o] υμιν Q*. om και 10^o B 109. ἡμιν 20^o] υμιν N*A. καλεσει] καλειται (-τε) NB pl. om θαυμαστος...αιωνος N*BQ al. ισχυρος] pr θεος N^{ca} V 22 al. εγω γαρ αξω] αξω γαρ B pl. om ειρηνην 20^o B (109 304). υγιαν N*AB*Q*. 7 om αυτης N*B al. εν κριμ. κ. εν δικαιοσυνη B pl. om χρονον (N) B al. 8 θανατον] λογον N 93 al. 9 καθημενοι N*B pl. εν υβρει NF. 10 κοψωμεν BQ pl (εκκοψωμε A*). ωκοδομησωμεν A. 11 επανισταμενους MSS exc N*A. ορος NBQ pl. αυτους] αυτον BQ pl. αυτων] αυτου V 24 al Ιουδα 22 51 al om BQ. 12 Ισραηλ] λαον μου 48 106 al. 13 επεστραφη B pl. εζητησαν N*B al.

τὸν λαὸν τοῦτον πλανῶντες, καὶ πλανῶσιν ὅπως καταπίωσιν αὐτούς.
 17 ¹⁷ διὰ τοῦτο ἐπὶ τοὺς νεανίσκους οὐκ εὐφρανθήσεται ὁ θεός, καὶ τοὺς
 ὀρφανούς αὐτῶν καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει· ὅτι πάντες
 ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα λαλεῖ ἄδικα. ἐπὶ πᾶσι τούτοις
 18 οὐκ ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή. ¹⁸ Καὶ καυθήσεται
 ὡς πῦρ ἡ ἀνομία, καὶ ὡς ἄγρωστις ξηρὰ βρωθήσεται ὑπὸ πυρός·
 καὶ καυθήσεται ἐν τοῖς δάσεσιν τοῦ δρυμοῦ, καὶ συγκαταφάγεται τὰ
 19 κύκλῳ τῶν βουνῶν πάντα. ¹⁹ διὰ θυμὸν ὀργῆς Κυρίου συγκαυθήσεται
 ἡ γῆ ὅλη, καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρός κατακεκαυμένος. ἄνθρωπος
 20 τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει, ²⁰ ἀλλὰ ἐκκλινεῖ εἰς τὰ δεξιὰ, ὅτι
 πεινάσει, καὶ φάγεται ἐκ τῶν ἀριστερῶν, καὶ οὐ μὴ ἐμπλησθῇ,
 ἄνθρωπος ἔσθων τὰς σάρκας τοῦ βραχίονος [τοῦ ἀδελφοῦ] αὐτοῦ.
 21 ²¹ φάγεται γὰρ Μαννασσή τοῦ Ἑφραίμ, καὶ Ἑφραίμ τοῦ Μαννασσή,
 ὅτι ἄμα πολιορκήσουσιν τὸν Ἰούδαν. ἐπὶ τούτοις πᾶσιν οὐκ
 ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.

1 **Χ.** ¹ Οὐαὶ τοῖς γράφουσιν πονηρίαν· γράφοντες γὰρ πονηρίαν
 2 γράφουσιν, ² ἐκκλίνοντες κρίσιν πτωχῶν, καὶ ἀρπάζοντες κρίμα
 πενήτων τοῦ λαοῦ μου, ὥστε εἶναι αὐτοῖς χήραν εἰς ἀρπαγὴν, καὶ
 3 ὀρφανὸν εἰς προνομήν. ³ καὶ τί ποιήσουσιν ἐν τῇ ἡμέρᾳ ἐπισκοπῆς;
 ἡ γὰρ θλίψις ὑμῖν πόρρωθεν ἦξει· καὶ πρὸς τίνα καταφεύξεσθε τοῦ
 4 βοηθηθῆναι; καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν, ⁴ τοῦ μὴ ἐμπεσεῖν
 εἰς ἐπαγωγὴν; καὶ ὑποκάτω ἀνηρημένων πεσοῦνται. ἐπὶ τούτοις
 πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.
 5 ⁵ Οὐαὶ Ἀσσυρίοις, ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς ἐν ταῖς
 6 χερσὶν αὐτῶν. ⁶ τὴν ὀργὴν μου εἰς ἔθνος ἄνομον ἀποστέλλω, καὶ τῷ
 ἐμῷ λαῷ συντάξω τοῦ ποιῆσαι σκῦλα καὶ προνομήν, καὶ καταπατεῖν
 7 τὰς πόλεις καὶ θεῖναι αὐτὰς εἰς κονιορτόν. ⁷ αὐτὸς δὲ οὐχ οὕτως

16 καταπινωσιν B al. 17 νεανισκους]+ αυτων MSS exc A. ο θεος]
 ο κυριος B κυριος 97 al. 19 συγκαυθησεται] συγκεκαυται MSS exc A 144.
 20 εσθω A* (-θων A¹). om του αδελφου MSS exc A 26 106.

X 2 om και ιο B pl et rapientes Lucifer. κριματα NQ 22 106 301 al.
 3 om εν N*B 48 al. της επισκοπης MSS exc A. 4 απαγωγην BQ 22
 93 pl. om και υποκ. ανηρημ. πεσουνται BQ* (24? 41?) 49. πασι τουτοις
 NB pl. ο θυμος]+ αυτου 36 al η οργη B. 5 οργης] η οργη BV 41+εστιν
 MSS exc A. 6 αποστελω N^c.b BQ pl (αποστρεψω N* αποστελλω A).
 om του B (41? 109?).

ἐνεθυμήθη, καὶ τῇ ψυχῇ οὐχ οὕτως λελόγισται· ἀλλὰ ἀπαλλάξει
 8 ὁ νοῦς αὐτοῦ, καὶ τοῦ ἐξολοθρεῦσαι ἔθνη οὐκ ὀλίγα. ⁸ καὶ ἐὰν
 9 εἴπωσιν αὐτῷ Σὺ μόνος εἶ ἄρχων, ⁹ καὶ ἐρεῖ Οὐκ ἔλαβον τὴν χώραν
 τὴν ἐπάνω Βαβυλῶνος καὶ Χαλαννὴ, οὗ ὁ πύργος ὑποδομήθη; καὶ
 10 ἔλαβον Ἀραβεῖαν καὶ Δαμασκὸν καὶ Σαμάρειαν· ¹⁰ ὃν τρόπον ταύτας
 ἔλαβον ἐν τῇ χειρί μου, καὶ πάσας τὰς χώρας λήμψομαι. ὀλολύξατε,
 11 τὰ γλυπτὰ ἐν Ἱερουσαλὴμ καὶ ἐν Σαμαρείᾳ· ¹¹ ὃν τρόπον γὰρ ἐποίησα
 Σαμαρείᾳ καὶ τοῖς χειροποιήτοις < αὐτῆς, > οὕτως ποιήσω καὶ
 12 Ἱερουσαλὴμ καὶ τοῖς εἰδώλοις αὐτῆς. ¹² Καὶ ἔσται ὅταν συντελέσῃ
 Κύριος πάντα ποιῶν ἐν τῷ ὅρει Σιών καὶ ἐν Ἱερουσαλὴμ, ἐπάξει ἐπὶ
 τὸν νοῦν τὸν μέγαν, τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος
 13 τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ. ¹³ εἶπεν γὰρ Τῇ ἰσχύϊ ποιήσω, καὶ
 < τῇ σοφίᾳ τῆς συνέσεως > ἀφελῶ ὅρια ἐθνῶν, καὶ τὴν ἰσχὺν αὐτῶν
 14 προνομήσω· ¹⁴ καὶ σείσω πόλεις κατοικουμένας, καὶ τὴν οἰκουμένην
 ὅλην καταλήμψομαι τῇ χειρί μου ὡς νοσσιάν, καὶ ὡς καταλελιμμένα
 15 ὡὰ ἄρῳ· καὶ οὐκ ἔστιν ὃς διαφεύξεταί με ἢ ἀντίειπῃ μοι. ¹⁵ Μὴ
 δοξασθῇσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ; ἢ ὑψωθῇσεται
 16 ξύλον, καὶ οὐχ οὕτως; ¹⁶ ἀλλὰ ἀποστελεῖ Κύριος σαβαὼθ εἰς τὴν
 σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καίόμενον καυθήσεται·
 17 ¹⁷ καὶ ἔσται τὸ φῶς τοῦ Ἰσραὴλ ὡς πῦρ, καὶ ἀγιάσει αὐτὸ ἐν πυρὶ
 18 καιομένῳ, καὶ φάγεται ὡσεὶ χόρτον τὴν ὕλην. ¹⁸ τῇ ἡμέρᾳ ἐκείνῃ
 ἀποσβεσθήσεται τὰ ὄρη καὶ οἱ δρυμοὶ καὶ οἱ βουνοί, καὶ καταφάγεται
 ἀπὸ ψυχῆς ἕως σαρκῶν· καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς
 19 καιομένης· ¹⁹ καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἔσονται ἀριθμός, καὶ
 20 παιδίον γράψει αὐτούς. ²⁰ Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκέτι

7 ο νους αυτου] + του αφανισαι 22 48 al. om και του B (om και 49).
 εθνη εξολοθρευσαι NB 22 al om εθνη 87 al. 10 om εν τη χειρι μου BQ pl.
 χωρας] αρχας BQ^{mg} al πολεις 301. 11 αυτης 1^o] αυτοις A 93. και εν Ιερ.
 B 26 al εν Ιερ. Q. om και τοις ειδωλοις αυτης Q^{txt} 301. 12 om εν 2^o
 NB al. επαξει] + κυριος BQ al pr και 87 al επισκεψομαι 22^{*vid} Ed Rom
 επισκεψεται 62 90 al. τον αρχοντα] pr επι B pl. 13 τη ισχυι pr εν
 B pl. εν τη σοφια B. τησυνεσεως της σοφιας A. 14 om μου NBQ al.
 με] μοι A. αντ. μοι] + ανοιγων το στομα και στρουθιζων 22 al. 15 ωσαντως
 εαν] ως αν B. 17 εις πυρ NBQ pl *ibi ignis* Tyconius 48. 18 βουνοι
 και οι δρυμοι MSS exc A. 19 παιδιον] + μικρον 22 24 pl.

προστεθήσεται τὸ καταλειφθὲν Ἰσραήλ, καὶ οἱ σωθέντες τοῦ Ἰακώβ οὐκέτι μὴ πεποιθότες ὧσιν ἐπὶ τοὺς ἀδικήσαντας αὐτούς, ἀλλ' ἔσονται
 21 πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ἰσραήλ τῇ ἀληθείᾳ. ²¹ καὶ
 22 ἔσται τὸ καταλειφθὲν τοῦ Ἰακώβ ἐπὶ θεὸν ἰσχύοντα. ²² καὶ ἐὰν
 γένηται ὁ λαὸς Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα
 σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ,
 23 ²³ ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλη.
 24 ²⁴ Διὰ τοῦτο τάδε λέγει Κύριος ὁ θεὸς σαβαώθ Μὴ φοβοῦ, ὁ λαὸς
 μου, οἱ κατοικοῦντες ἐν Σιών, ἀπὸ Ἀσσυρίων, ὅτι ἐν ῥάβδῳ πατάξει
 25 σε· πληγὴν γὰρ ἐπάγω ἐπὶ σέ, τοῦ ἰδεῖν ὁδὸν Αἰγύπτου. ²⁵ ἔτι γὰρ
 μικρὸν καὶ παύσεται ἡ ὀργή, ὁ δὲ θυμὸς μου ἐπὶ τὴν βουλήν αὐτῶν·
 26 ²⁶ καὶ ἐπεγερεῖ ὁ θεὸς ἐπ' αὐτοὺς κατὰ τὴν πληγὴν τὴν Μαδιὰμ ἐν
 τόπῳ θλίψεως, καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν, εἰς
 27 τὴν ὁδὸν τὴν κατ' Αἴγυπτον. ²⁷ καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ
 ἀφαιρεθήσεται ὁ φόβος αὐτοῦ ἀπὸ σοῦ, καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ
 28 ὤμου σου, καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν. ²⁸ ἥξει
 29 γὰρ εἰς τὴν πόλιν Ἀγγαί, ²⁹ καὶ παρελεύσεται εἰς Μαγεδδώ, καὶ ἐν
 Μαχμὰς θήσει τὰ σκεύη αὐτοῦ· καὶ παρελεύσεται φάραγγα καὶ ἥξει
 30 εἰς Ἀγγαί, φόβος λήμψεται Ῥαμὰ πόλιν Σαούλ. φεύξεται ³⁰ ἡ θυγά-
 31 τηρ Γαλείμ, ἐπακούσεται ἐν Σά, ἐπακούσεται ἐν Ἀναθώθ· ³¹ ἐξέστη
 32 Μαδεβηνὰ καὶ οἱ κατοικοῦντες Γιββεῖρ. ³² παρακαλεῖτε σήμερον ἐν
 τῇ ὁδῷ τοῦ μέναι, τῇ χειρὶ παρακαλεῖτε τὸ ὄρος τὴν θυγατέρα Σιών,
 33 καὶ οἱ βουνοὶ οἱ ἐν Ἱερουσαλήμ. ³³ ἰδοὺ γὰρ ὁ δεσπότης Κύριος
 σαβαώθ συνταράσσει τοὺς ἐνδόξους μετὰ ἰσχύος, καὶ οἱ ὑψηλοὶ τῇ
 34 ὕβρει συντριβήσονται, καὶ ταπεινωθήσονται οἱ ὑψηλοί, ³⁴ καὶ
 πεσοῦνται ὑψηλοὶ > μαχαίρα, ὁ δὲ Αἰβανος σὺν τοῖς ὑψηλοῖς πεσεῖται.

21 εσται] αναστρεψει 22 al. 22 καταλιμμα] + αυτων NB pl. om γαρ B *verbum consummans* Cyp (Test ii 3). 23 συντετμημενον A. ο θεος] Kyrios B pl. 24 om ο θεος BQ pl. εγω επαγω N 22 al εγω επαξω Q 49 301. 26 εγερει B pl. επ αυτους] + μαστιγας 22 al. om την 2° BQ pl. 27 ο ζυγ. αυτου απο τ. ωμου σου και ο φοβος αυτου απο σου B pl. ζυγος 1°] φοβος Q. 30 η θυγατηρ] pr χρεμετισον φωνην σου (V) (22) 62 al. om επακουσ. εν Σα N. εν Σα] Λαισα Ed Rom (24 al?). 31 εξεστη] pr και B al. 32 εν οδω NBQ pl. 33 γαρ] δη N 22 41 93 al om B al. συνταρασσει] συνταραξει N 26 41 109 συντασσει Q*. οι υψηλ. ταπεινωθη- σονται B om οι υψηλ. NQ 26 301 al. 34 om και πεσουνται υψηλοι A 106 (οι υψηλοι NQV 22 41 al).

- 1** **XI.** ¹Καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος
² ἐκ τῆς ῥίζης ἀναβήσεται. ²καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ
 θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλήs καὶ ἰσχύs,
³ πνεῦμα γνώσεως καὶ εὐσεβείας· ³ἐμπλήσει αὐτὸν πνεῦμα φόβου
 θεοῦ. οὐ κατὰ τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει,
⁴ ἀλλὰ κρινεῖ ταπεινῶ κρίσιν, καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆs,
 καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύματι διὰ
⁵ χειλέων ἀνελεῖ ἀσεβῆ· ⁵καὶ ἔσται δικαιοσύνη ἐξωσμένος τὴν ὀσφὺν
⁶ αὐτοῦ, καὶ ἀληθεία ἐίλημμένος τὰς πλευράs. ⁶καὶ συνβοσκηθήσεται
 λύκος μετὰ ἄρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφω, καὶ μοσχάριον
 καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει
⁷ αὐτούs· ⁷καὶ βούs καὶ ἄρκος ἅμα βοσκηθήσονται, καὶ ἅμα τὰ παιδία
 αὐτῶν βοσκηθήσονται, καὶ λέων καὶ βούs ἅμα φάγονται ἄχυρα·
⁸ ⁸καὶ παιδίον νήπιον ἐπὶ τρώγλῃν ἀσπιδων, καὶ ἐπὶ κοίτην ἐκγόνων
⁹ ἀσπιδων τὴν χεῖρα ἐπιβαλεῖ. ⁹καὶ οὐ μὴ κακοποιήσωσιν, οὐδ' οὐ
 μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἁγίον μου, ὅτι
¹⁰ ἐνεπλήσθη ἡ σύμπασα τοῦ γνῶναι τὸν κύριον, ὡs ὕδωρ πολὺ
 κατακαλύψει θαλάσsας. ¹⁰καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ
 ῥίζα τοῦ Ἰεσσαί καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη
¹¹ ἐλπιούσιν. καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμῇ. ¹¹Καὶ ἔσται ἐν τῇ
 ἡμέρᾳ ἐκείνῃ προσθήσει Κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ
 ζηλώσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἂν καταλειφθῇ ἀπὸ
 τῶν Ἀσσυρίων καὶ ἀπὸ Αἰγύπτου καὶ Βαβυλωνίας καὶ Αἰθιοπίας
 καὶ ἀπὸ Αἰλαμιτῶν καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἐξ Ἀραβείας.
¹² ¹²καὶ ἀρεῖ σημεῖον εἰs τὰ ἔθνη, καὶ συνάξει τοὺs ἀπολομένους
 Ἰσραὴλ, καὶ τοὺs διεσπαρμένους Ἰούδα συνάξει ἐκ τῶν τεσσάρων
¹³ πτερύγων τῆs γῆs. ¹³καὶ ἀφαιρεθήσεται ὁ <ζῆλος> Ἐφραίμ, καὶ
 οἱ ἐχθροὶ Ἰούδα ἀπολούνται· Ἐφραίμ οὐ ζηλώσει Ἰούδαν, καὶ Ἰούδας

XI 4 ταπεινοὺs] ενδοξους NQ¹⁷ al 22 106 al *gloriosos* Iren-lat (III ix 3).
 5 εἰλημενος BQ. πλευρας] + αυτου V 22 pl. 7 βοσκηθησονται] εσονται
 NBQ pl εσται 22 al. λεων ως βους B pl. om αμα 3^o NB pl. 8 τρωγλων B.
 επι κοιτην] pr απογεγαλακτισμενον 22^{vid} 62 al. 9 συμπασα] + γη 22 49
 106 pl. κατακαλυπει V. 10 εθνω A. 11 om εν NB al. ζηλωσαι]
 + και ζητησαι 22 al. απο 1^o] υπο B om N*. και απο Βαβυλ. NB απο
 Βαβυλωνος 22 pl. 12 Ιουδα] pr του NQ 26 al. 13 ζηλος] ζυγος
 A 106.

- 14 οὐ θλίψει Ἐφραίμ. ¹⁴καὶ πετασθήσονται ἐν πλοίοις ἀλλοφύλων·
θάλασσαν ἅμα προνομήσουσιν καὶ τοὺς ἀφ' ἡλίου ἀνατολῶν καὶ
Ἰδουμαίαν, καὶ ἐπὶ Μωᾶβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν, οἱ δὲ υἱοὶ
15 Ἀμμὼν πρῶτοι ὑπακούσονται. ¹⁵καὶ ἐρμῶσει Κύριος τὴν θάλασσαν
Αἰγύπτου, καὶ ἐπιβαλεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν πνεύματι
βιαίῳ, καὶ πατάξει ἐπτα φάραγγας ὥστε διαπορεύεσθαι αὐτὸν ἐν
16 ὑποδήμασιν· ¹⁶καὶ ἔσται ὁδὸς τῷ καταλειφθέντι μου λαῷ ἐν Αἰγύπτῳ,
καὶ ἔσται τῷ Ἰσραὴλ ὡς ἡ ἡμέρα ὅτε ἐξῆλθεν ἐκ γῆς Αἰγύπτου.

- 1 **XII.** ¹Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Εὐλογήσω σε, Κύριε,
διότι ὠργίσθης μοι, καὶ ἀπέστρεψας τὸν θυμὸν σου καὶ ἠλέησάς με.
2 ²Ἰδοὺ ὁ θεὸς μου σωτήρ μου, πεποιθὼς ἔσομαι ἐν αὐτῷ, καὶ οὐ
φοβηθήσομαι· διότι ἡ δόξα μου καὶ ἡ αἰνεσίς μου Κύριος, καὶ
3 ἐγένετό μοι εἰς σωτηρίαν. ³καὶ ἀντλήσετε ὕδωρ μετ' εὐφροσύνης
4 ἐκ τῶν πηγῶν τοῦ σωτηρίου. ⁴καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Ὑμνεῖτε
Κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν τὰ ἔνδοξα
5 αὐτοῦ· μὴνῆσκεσθε ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ. ⁵ὑμνήσατε τὸ
ὄνομα Κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγεῖλατε ταῦτα ἐν πάσῃ
6 τῇ γῇ. ⁶ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοικοῦντες ἐν Σιών, ὅτι
ὑψώθη ὁ ἅγιος τοῦ Ἰσραὴλ ἐν μέσῳ σου.

- 1 **XIII.** ¹Ὅρασις ἣν εἶδεν Ἡσαίας υἱὸς Ἀμὼς κατὰ Βαβυλῶνος.
2 ²Ἐπ' ὄρους πεδινοῦ ἄρατε σημεῖον, ὑψώσατε τὴν φωνὴν ἑαυτοῖς,
μὴ φοβεῖσθε· παρακαλεῖτε τῇ <χειρί>· ἀνοίξατε, οἱ ἄρχοντες.
3 ³ἐγὼ συντάσσω, καὶ ἐγὼ, αὐτούς· ἡγιασμένοι εἰσὶν, καὶ ἐγὼ ἄγω
αὐτούς· γίγαντες ἔρχονται πληρῶσαι τὸν θυμὸν μου χαίροντες ἅμα
4 καὶ ὑβρίζοντες. ⁴φωνὴ ἔθνῶν πολλῶν ἐπὶ τῶν ὀρέων, ὁμοία ἔθνῶν

14 πλοιοις A. 16 διόδος MSS exc A. ἐξῆλθον N 22 al.

XII 1 εὐλογω σε N*B. 2 εν αυτω] επ αυτω NBQ al + και σωθησομαι
εν αυτω N*Q al + σωθησ. εν αυτω Bab(mg). εις σωτηριαν] σωτηρ 22 al. 3 αν-
τλησεται SABQ*. 6 om εν 1° BQ pl. σου] αυτης B pl.

XIII 2 εαυτοις] αυτοις N*B pl εαυτων Q. om μη φοβεισθε B nolite
timere Tyconius 50. χειρι] ψυχη A. 3 om ηγιασμενοι εισιν κ. ε. α.
αυτους B om και εγω αυτους 22 62 al εγω συντασσω και εγω καλω αυτους
ηγιασμενοι εισιν 301 quia ecce ego praecipio. sanctificati sunt et voco eos Tyc.
αυτους 2°] αυτου A*. πληρωσαι τον θυμον μου] τ. θ. μ. παυσαι 22 106 al
lenire (v. l. mitigare) Tyc.

πολλῶν, φωνὴ βασιλέων καὶ ἔθνων συνηγμένων. Κύριος σαβαὼθ
 5 ἐντέταλται ἔθνει ὀπλομάχῳ ⁵ ἔρχεσθαι ἐκ γῆς πόρρωθεν ἀπ' ἄκρου
 θεμελίου τοῦ οὐρανοῦ, Κύριος καὶ οἱ ὀπλομάχοι αὐτοῦ, τοῦ καταφθεί-
 6 ραι τὴν οἰκουμένην ὅλην. ⁶ ὀλολύζετε· ἐγγὺς γὰρ ἡ ἡμέρα Κυρίου,
 7 καὶ συντριβὴ παρὰ τοῦ θεοῦ ἦξει. ⁷ διὰ τοῦτο <πᾶσα χεὶρ>
 8 ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει· ⁸ καὶ ταραχθήσονται
 οἱ πρέσβεις, καὶ ὠδίνες αὐτοὺς ἔξουσιν ὡς γυναικὸς τικτούσης· καὶ
 9 συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται, καὶ τὸ
 10 πρόσωπον αὐτῶν ὡς φλόξ μεταβαλοῦσιν. ⁹ Ἰδοὺ γὰρ ἡ ἡμέρα
 Κυρίου ἀνιάτος ἔρχεται θυμοῦ καὶ ὀργῆς, θείναι τὴν οἰκουμένην
 11 ἔρημον καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς. ¹⁰ οἱ γὰρ ἀστέρες
 τοῦ οὐρανοῦ καὶ ὁ Ὠρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ
 δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη
 12 οὐ δώσει τὸ φῶς αὐτῆς. ¹¹ καὶ ἐντελοῦμαι τῇ οἰκουμένῃ ὅλη κακὰ,
 καὶ τοῖς ἀσεβέσι τὰς ἁμαρτίας αὐτῶν· καὶ ἀπολῶ ὕβριν ἀνόμων, καὶ
 13 ὕβριν ὑπερηφάνων ταπεινώσω. ¹² καὶ ἔσονται οἱ καταλελιμμένοι
 ἔντιμοι μᾶλλον ἢ τὸ χρυσίον τὸ ἄπυρον, καὶ ὁ ἄνθρωπος μᾶλλον
 14 ἔντιμος ἔσται ἢ ὁ λίθος ὁ ἐκ Σουφείρ. ¹³ ὁ γὰρ οὐρανὸς θυμωθήσεται,
 καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς, διὰ θυμὸν ὀργῆς
 15 Κυρίου σαβαὼθ, τῇ ἡμέρᾳ ἣ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ. ¹⁴ καὶ
 ἔσονται οἱ καταλελιμμένοι ὡς δορκάδιον φεῦγον καὶ ὡς πρόβατον
 16 πλανώμενον, καὶ οὐκ ἔσται ὁ συνάγων, ὥστε ἄνθρωπον εἰς τὸν λαὸν
 αὐτοῦ ἀποστραφῆναι, καὶ ἄνθρωπον εἰς τὴν χώραν αὐτοῦ διωξάι.
 17 ¹⁵ ὁ γὰρ ἐὰν ἀλφῇ ἡττηθήσεται, καὶ ὅσοι συνηγμένοι εἰσὶν μαχαίρα
 18 πεσοῦνται. ¹⁶ καὶ τὰ τέκνα αὐτῶν ἐνώπιον αὐτῶν ῥάξουσιν, καὶ τὰς
 οἰκίας αὐτῶν προνομεύσουσιν, καὶ τὰς γυναῖκας αὐτῶν ἔξουσιν.
 17 ¹⁷ ἰδοὺ ἐπεγείρω ὑμῖν τοὺς Μήδους, οἱ οὐ λογίζονται ἀργύριον οὐδὲ
 18 χρυσίον χρεῖαν ἔχουσιν. ¹⁸ τοξεύματα νεανίσκων συντριψουσιν, καὶ
 τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσουσιν, οὐδὲ ἐπὶ τοῖς τέκνοις σου φείσονται

5 om θεμελίου A*^{vid}. om του 2^ο N*B pl. την οικουμ. ολην] πασαν την
 οικουμενην B al. 6 om η B. 7 πασαι χειρες A omnes manus resol-
 ventur Tyc. 8 om και 1^ο B. 9 om η BQ pl. ερχεται ανιατος B
 (pl?). 10 κοσμος] οικος N*. 12 om ο 1^ο B pl. εκ] εν B. 13 om
 οργης Q*26. 14 και ανθρωπος N*B al. εαυτου B. διωξεται N*BQ^{mg} al.
 15 εαν] αν B pl. οσοι] ουτινες MSS exc A (οι 106). 16 ραξουσιν ενωπιον
 (om αυτων 2^ο) B om ραξουσιν N*. 17 χρυσιου] χρυσιον N*A. 18 ελε-
 ησωσιν NB pl.

19 οἱ ὀφθαλμοὶ αὐτῶν. ¹⁹ καὶ ἔσται Βαβυλῶν, ἣ καλεῖται ἔνδοξος ὑπὸ βασιλέως Χαλδαίων, ὃν τρόπον κατέστρεψεν ὁ θεὸς Σόδομα καὶ ²⁰ Γόμορρα. ²⁰ οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, οὐδὲ μὴ εἰσέλθωσιν εἰς αὐτὴν διὰ πολλῶν γενεῶν, οὐδὲ μὴ διέλθωσιν αὐτὴν ²¹ Ἀραβες, οὐδὲ ποιμένες οὐ μὴ ἀναπαύσονται ἐν αὐτῇ. ²¹ καὶ ἀναπαύσονται ἐκεῖ θηρία, καὶ πλησθήσονται οἰκίαι ἤχου· καὶ ²² ἀναπαύσονται ἐκεῖ σειρῆνες, καὶ δαιμόνια ἐκεῖ ὀρχήσονται, ²² καὶ ὀνοκένταυροι ἐκεῖ κατοικήσουσιν, καὶ νοσοποιήσουσιν ἐχῖνοι ἐν τοῖς οἴκοις αὐτῶν. ταχὺ ἔρχεται καὶ οὐ χρονεῖ.

XIV. ¹ Καὶ ἐλεήσει Κύριος τὸν Ἰακώβ, καὶ ἐκλέξεται ἔτι τὸν Ἰσραήλ, καὶ ἀναπαύσονται ἐπὶ τῆς γῆς αὐτῶν, καὶ ὁ γειώρας προστεθήσεται πρὸς αὐτούς, καὶ προστεθήσεται ἐπὶ τὸν οἶκον ² Ἰακώβ, ² καὶ λήμψονται αὐτοὺς ἔθνη καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν, καὶ κατακληρονομήσουσιν, καὶ πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ θεοῦ εἰς δούλους καὶ δούλας· καὶ ἔσονται αἰχμάλωτοι οἱ αἰχμαλωτεύσαντες αὐτούς, καὶ κυριευθήσονται οἱ κυριεύσαντες αὐτῶν.

³ Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς ἐκ τῆς ὀδύνης καὶ τοῦ θυμοῦ σοῦ καὶ τῆς δουλείας τῆς σκληρᾶς ἧς ἐδούλευσας αὐτοῖς. ⁴ καὶ λήμψῃ τὸν θρῆνον τοῦτον ἐπὶ τὸν βασιλέα Βαβυλῶνος, καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Πῶς ἀναπέπαιται ὁ ⁵ ἀπαιτῶν, καὶ ἀναπέπαιται ὁ ἐπισπουδαστής; ⁵ συνέτριψεν ὁ θεὸς τὸν ζυγὸν τῶν ἁμαρτωλῶν, τὸν ζυγὸν τῶν ἄρχόντων· ⁶ πατάξας ἔθνος θυμῷ, πληγῇ ἀνιάτῳ, παίων ἔθνος πληγὴν θυμοῦ ἣ ⁷ οὐκ ἐφείσατο, ἀνεπαύσατο πεποιθώς. ⁷ πᾶσα ἡ γῆ βοᾷ μετ' ⁸ εὐφροσύνης, ⁸ καὶ τὰ ξύλα τοῦ Λιβάνου ἠὺφράνθησαν ἐπὶ σοὶ καὶ ἡ κέδρος τοῦ Λιβάνου Ἀφ' οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ⁹ ὁ κόπτων ἡμᾶς. ⁹ ὁ ἄδης κάτωθεν ἐπικράνθη συναντήσας σοι· ⁹ συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς, οἱ

19 απο βασιλεως B υπο βασιλεων 22 al. 20 αναπαυσονται NBQ pl.
21 εμπλησθησονται NBQ pl. αι οικιαι MSS exc A. ορχηθησονται A 306 (ορχισθησ. 106) ορχησεται 36 al.

XIV 1 επι 20] προς MSS exc A 106. 2 του θεου] + αυτων N 26 36 49 om B.
3 om εν BV 22 al. ο θεος] Κυριος B al. εκ] απο N* B al. δουλειας B + σου NB al.
4 om εν τη ημ. εκεινη B (22 48 ✕). 5 ο θεος] Κυριος B pl.
8 Λιβανου 10] δρυμου N 49 om 106. 9 οι αρξαντες] οι αρχοντες N* τους αρξαντας 36 al om 301.

10 ἐγείραντες ἐκ τῶν θρόνων αὐτῶν πάντας βασιλεῖς ἐθνῶν. ¹⁰ πάντες
 ἀποκριθήσονται καὶ ἐροῦσίν σοι Καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς, ἐν
 11 ἡμῖν δὲ κατελογίσθης. ¹¹ κατέβη δὲ εἰς ἄδου ἢ δόξα σου, ἡ πολλὴ
 εἰφροσύνη σου· ὑποκάτω σου στρώσουσιν σῆψιν, καὶ τὸ κατακά-
 12 λυμμά σου σκώληξ. ¹² πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἐωσφόρος
 ὁ πρῶτὸς ἀνατέλλων; συνετρίβη εἰς τὴν γῆν ὁ ἀποστέλλων
 13 πρὸς πάντα τὰ ἔθνη. ¹³ σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου Εἰς τὸν
 οὐρανὸν ἀναβήσομαι, ἐπάνω τῶν ἀστρων τοῦ οὐρανοῦ θήσω τὸν
 θρόνον μου, καθιῶ ἐν ὄρει ὑψηλῇ ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς
 14 βορρᾶν, ¹⁴ ἀναβήσομαι ἐπάνω τῶν νεφελῶν, ἔσομαι ὅμοιος τῷ ὑψίστῳ.
 15 ¹⁵ νῦν δὲ εἰς ἄδου καταβήσῃ καὶ εἰς τὰ θεμέλια τῆς γῆς. ¹⁶ οἱ ἰδόντες
 16 σε θαυμάσουσιν ἐπὶ σοὶ καὶ ἐροῦσιν Οὗτος ὁ ἄνθρωπος ὁ παροξύνων
 17 τὴν γῆν, σείων βασιλεῖς, ¹⁷ ὁ θεὸς τὴν οἰκουμένην ὅλην ἔρημον,
 18 < καὶ τὰς πόλεις καθεῖλεν, > τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσεν. ¹⁸ πάντες
 οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ, ἕκαστος ἐν τῷ οἴκῳ
 19 αὐτοῦ. ¹⁹ σὺ δὲ ῥιφήσῃ ἐν τοῖς ὄρεσιν, ὡς νεκρὸς ἐβδελυγμένος,
 μετὰ πολλῶν τεθνηκότων ἐκκεκνημένων μαχαίραις καταβαινόντων
 εἰς ἄδου. ὃν τρόπον ἐν αἵματι ἱμάτιον πεφυρμένον οὐκ ἔσται καθαρόν,
 20 ²⁰ οὕτως οὐδὲ σὺ ἔσῃ καθαρός, διότι τὴν γῆν μου ἀπώλεσας καὶ
 τὸν λαόν μου ἀπέκτεινας· οὐ μὴ μείνης εἰς τὸν αἰῶνα χρόνον,
 21 σπέρμα πονηρόν. ²¹ ἐτοίμασον σφαγῆναι τὰ τέκνα σου ταῖς ἁμαρτίαις
 τοῦ πατρὸς σου, ἵνα μὴ ἀναστῶσιν καὶ τὴν γῆν κληρονομήσωσιν
 22 καὶ ἐμπλήσωσιν τὴν γῆν πολέμων. ²² καὶ ἐπαναστήσομαι αὐτοῖς,
 λέγει Κύριος σαβαώθ, καὶ ἀπολῶ αὐτῶν ὄνομα καὶ κατάλειμμα καὶ
 123 σπέρμα· τάδε λέγει Κύριος. ²³ καὶ θήσω τὴν Βαβυλωνίαν ἔρημον,
 ὥστε κατοικεῖν ἐχίνους, καὶ ἔσται εἰς οὐδέν· καὶ θήσω αὐτὴν πηλοῦ
 1 < βάραθρον > εἰς ἀπώλειαν.
 24 ²⁴ Τάδε λέγει Κύριος σαβαώθ Ὁν τρόπον εἶρηκα οὕτως ἔσται,

11 om δε BQ pl. 13 om εν B. διανοια] καρδια B 49 87 91.
 14 νεφελων] νεφων B υψηλων 62 147 + των υψηλων 301. 15 αδην BQ al.
 16 θαυμασονται B 22 al. 17 om και τας πολεις καθειλεν A. πολεις]
 + αυτου B. απαγωγη V 22 24 al. 18 εκαστος] ανθρωπος MSS exc
 A 106 239 306. 19 ιματ. εν αιματι MSS exc A 306. 20 om ου μη...
 χρονον Q*. 21 τα τεκνα σου σφαγηναι MSS exc A. σου 20] αυτων B.
 πολεμων] πολεων V 109 305 al. 23 βαραθρον MSS exc A 109 305
 (-θρων 106).

- 25 καὶ ὃν τρόπον βεβούλευμαι οὕτως μενεῖ, ²⁵ τοῦ ἀπολέσαι τοὺς Ἀσσυρίους ἀπὸ τῆς γῆς τῆς ἐμῆς καὶ ἀπὸ τῶν ὁρέων μου· καὶ ἔσονται ἐς καταπάτημα, καὶ ἀφαιρεθήσεται ἀπ' αὐτῶν ὁ ζυγὸς αὐτῶν, καὶ τὸ
26 κῦδος αὐτῶν ἀπὸ τῶν ὤμων ἀφαιρεθήσεται. ²⁶ αὕτη ἡ βουλὴ ἣν βεβούλευται Κύριος ἐπὶ τὴν οἰκουμένην ὅλην, καὶ αὕτη ἡ χεὶρ ἡ
27 ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης. ²⁷ ἅ γὰρ ὁ θεὸς ὁ ἅγιος βεβούλευται τίς διασκεδάσει; καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς
ἀποστρέψει;
28 ²⁸ Τοῦ ἔτους οὗ ἀπέθανεν Ἀχαζ ὁ βασιλεὺς ἐγενήθη τὸ ῥῆμα τοῦτο.
29 ²⁹ Μὴ εὐφρανθείητε, πάντες οἱ ἀλλόφυλοι, συνετρίβη γὰρ ὁ ζυγὸς τοῦ παίοντος ὑμᾶς· ἐκ γὰρ σπέρματος ὄφρων ἐξελεύσεται
30 ἕγγονα ἀσπίδων, καὶ τὰ ἕκγονα αὐτῶν ἐξελεύσονται ὄφεις πετό-
31 μενοι. ³⁰ καὶ βοσκοθήσονται πτωχοὶ δι' αὐτοῦ· πτωχοὶ δὲ ἄνδρες ἐπ' εἰρήνης ἀναπαύσονται· ἀνελεῖ δὲ λιμῶ τὸ σπέρμα σου, καὶ τὸ
32 κατὰ λιμμά σου ἀνελεῖ. ³¹ ὀλολύζετε, πύλαι πόλεων, κεκραγέτωσαν πόλεις τεταραγμέναι, οἱ ἀλλόφυλοι πάντες, ὅτι καπνὸς ἀπὸ βορρᾶ
33 ἔρχεται, καὶ οὐκ ἔστιν τοῦ εἶναι. ³² καὶ τί ἀποκριθήσονται βασιλεῖς τῶν ἐθνῶν; ὅτι Κύριος ἐθεμελίωσεν Σιών, καὶ δι' αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ.

XV. Τὸ ὄραμα τὸ κατὰ τῆς Μωαβίτιδος.

- 1 ¹ Νυκτὸς ἀπολείται ἡ Μωαβίτις, νυκτὸς γὰρ ἀπολείται τὸ
2 τείχος τῆς Μωαβίτιδος. ² λυπεῖσθε ἐφ' ἑαυτοῖς, ἀπολείται γὰρ Δαιβηδὼν, οὗ ὁ βωμὸς ὑμῶν· ἐκεῖ ἀναβήσεσθε κλαίειν, ἐπὶ
Ναβαὺ τῆς Μωαβίτιδος. ὀλολύζετε, ἐπὶ πάσης κεφαλῆς φαλά-
3 κρωμα, πάντες βραχίονες κατατετμημένοι, ³ ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκους, καὶ κόπτεσθε ἐπὶ τῶν δωμάτων αὐτῆς, καὶ

25 απο 1^ο] ἐπι B pl εκ Ν*. απο 2^ο] ἐπι B pl. 26 om της οικουμένης B pl omnes gentes orbis terrae Tyconius 52. 27 χεира]+αυτου B pl.

28 ο βασιλ. Αχαζ B. 29 οφρων] οφews Ν* B pl. εγγονα] εκγονα NBQ pl. πεταμενοι B. 30 πτωχοι 2^ο] πενήτες 22 106 al. ανδρες] ανθρωποι MSS exc NAQ 26 41 106. 31 ολολυξατε B. απο βορρα καπνος B al.

ειναι] μιναι 106 301 al μιναι εν τοις συντεταγμενοις αυτου 22 al.

XV οραμα] ρημα NBQ pl. 2 εαυτους B. Δαιβηδων Ν* Δαιβηδων? Avid Λεβηδων Q Δηβων B. ολολυξατε B. κατατετετμημενοι A. 3 om και εν ταις πλαταιαις (-ταις A) αυτης NB* QV pl.

ἐν ταῖς πλατείαις αὐτῆς καὶ ἐν ταῖς ῥύμαις αὐτῆς, πάντες ὀλολύ-
 4 ζετε μετὰ κλαυθμοῦ. ⁴ὅτι κέκραγεν Ἑσεβὼν καὶ <Ἐλεαλή>, ἕως
 ἠκούσθη ἡ φωνὴ αὐτῆς· διὰ τοῦτο ἡ ὁσφὺς τῆς Μωαβίτιδος βοᾷ,
 5 ἡ ψυχὴ αὐτῆς γνώσεται. ⁵ἡ καρδία τῆς Μωαβίτιδος βοᾷ ἐν ἑαυτῇ
 ἕως Σήγγωρ· δάμαλις γὰρ ἐστὶν τριετής· ἐπὶ δὲ τῆς ἀναβάσεως τῆς
 πρὸς σὲ κλαίοντες ἀναβήσονται τῇ ὁδῷ Ἀδωνείμ· βοᾷ σύντριμμα
 6 καὶ σεισμός, ⁶τὸ ὕδωρ τῆς Νεμερίμ ἔρημον ἔσται, καὶ ὁ χόρτος αὐτῆς
 7 ἐκλείψει· χόρτος γὰρ χλωρὸς οὐκ ἔσται. ⁷μὴ καὶ οὕτως μέλλει
 σωθῆναι; ἐπάξω γὰρ ἐπὶ τὴν φάραγγα Ἀραβας, καὶ λήμψονται
 8 αὐτήν. ⁸συνῆψεν γὰρ ἡ βοὴ τὸ ὄρος τῆς Μωαβίτιδος τῆς Ἀγαλλείμ,
 9 καὶ ὀλολυγμὸς αὐτῆς ἕως τοῦ φρέατος τοῦ Αἰλείμ. ⁹τὸ δὲ ὕδωρ τὸ
 Ῥεμμὼν πλησθήσεται αἵματος· ἐπάξω γὰρ ἐπὶ Ῥεμμὼν Ἀραβας,
 καὶ ἄρῳ τὸ σπέρμα Μωάβ καὶ Ἀριήλ καὶ τὸ κατάλοιπον Ἀδαμά.

1 **XVI.** ¹Ἀποστελῶ ὡς ἔρπετὰ ἐπὶ τὴν γῆν· μὴ πέτρα ἔρημός ἐστιν
 2 τὸ ὄρος Σιών; ²ἔση γὰρ ὡς πετεινοῦ ἀνιπταμένου νεοσσὸς ἀφῆρημένος,
 3 θυγάτηρ Μωάβ· ἐπὶ τὰδε, Ἀρνών, πλείονα ³βουλεύου, ποίει τε
 σκέπην πένθους αὐτῇ διὰ παντός· ἐν μεσημβρινῇ σκοτιᾷ φεύγουσιν,
 4 ἐξέστησαν· μὴ <ἀχθῆς>. ⁴παροικῆσουσιν οἱ φυγάδες Μωάβ·
 ἔσονται γὰρ σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος, ὅτι ἦρθη ἡ συμ-
 μαχία σου, συνετελέσθη τάλαιπωρία, καὶ ὁ ἄρχων ἀπώλετο ὁ κατα-
 5 πατῶν ἐπὶ τῆς γῆς. ⁵καὶ διορθωθήσεται μετὰ ἐλέους θρόνος, καὶ
 καθιεῖται ἐπ' αὐτοῦ μετὰ ἀληθείας ἐν σκηνῇ Δαυεὶδ, κρίνων καὶ
 6 ἐκζητῶν κρίμα καὶ σπεύδων δικαιοσύνην. ⁶Ἠκούσαμεν τὴν ὕβριν

4 Ελεαλη] ελαλησεν N^{c,a}, c,b AB^{ab}Q* al ελαλη 90* 104* ελαλησεν Ελεαλη
 N*. εως] + Ιασσα N*B (Q^{mg}) pl. φωνη] κραυγη (22) 36 301 al. αυτης]
 αυτων B pl. 5 εαυτη] αυτη BQ al. της] Λουειθ BQ^{mg} της Λουειθ N^v
 22 pl txt A 24 26 49 106. συντριμμα] + και τάλαιπωρία 22 al. 6 ερημος
 εσται B om N* + και ξηρανθησεται 22 al. ο χορτος] pr πας 22 al. 8 το
 ορος] το οριον (οριου 22 al) N^BQ pl om 93. 9 Ρεμμων 1^ο 2^ο] Δειμων B.

XVI 1 αποστελω...γην] εξαποστειλον τον αμνον Κυριε τον εξουσιαστην
 της γης 106. ως] + α N* ωσει 109 309. ορος] + θυγατρος N^B al + της θυγ.
 22 62 70 al. 2 αφρηημ.] + εση B al. 3 αχθης] απ αρχης N^{ABa}Q*
 24 al απαχθης 41 306. 4 παροικησουσιν] + σοι N^BQ pl. om γαρ MSS
 exc A. om συνετελεσθη τάλαιπωρία MSS exc A 49 106. επι] απο B
 (καταπατων την γην 22 al). 5 καθιετε ΑΓ καθιεται N*B*.

Μωάβ, ὑβριστῆς σφόδρα, τὴν ὑπερηφανίαν ἐξήρας. οὐχ οὕτως ἡ
 7 μαντεία σου, οὐχ οὕτως. ὁλολύξει Μωάβ, ἐν γὰρ τῇ Μωαβίτιδι
 πάντες ὀλολύξουσιν· τοῖς κατοικοῦσιν Δέσεθ μελετήσεις, καὶ οὐκ
 8 ἐντραπήσῃ. ⁸τὰ πεδία Ἑσεβὼν πενήθει, ἄμπελος Σεβαμά· κατα-
 πίνοντες τὰ ἔθνη, καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως Ἱαζήρ· οὐ
 μὴ συνάψῃτε, πλανήθητε τὴν ἔρημον· οἱ ἀπεσταλμένοι ἐγκατελείψ-
 9 θησαν, διέβησαν γὰρ τὴν ἔρημον. ⁹διὰ τοῦτο κλαύσομαι ὡς τὸν
 κλαυθμὸν Ἱαζήρ ἄμπελον Σεβαμά· τὰ δένδρα σου κατέβαλεν
 Ἑσεβὼν καὶ <Ἐλεαλή>, ἐπὶ τῷ θερισμῷ καὶ ἐπὶ τῷ τρυγητῷ σου
 10 καταπατήσω, καὶ πάντα πεσοῦνται. ¹⁰καὶ ἀρθήσεται εὐφροσύνη καὶ
 ἀγαλλίαμα ἐκ τῶν ἀμπελώνων σου, καὶ ἐν τοῖς ἀμπελῶσίν σου οὐ
 μὴ εὐφρανθήσονται, καὶ οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια,
 11 πέπνυται γάρ. ¹¹διὰ τοῦτο ἡ κοιλία μου ἐπὶ Μωάβ ὡς κιθάρα·
 12 ἡχῇσει, καὶ τὰ ἐντὸς μου ὡσεὶ τείχος ὃ ἐνεκαίνισας. ¹²καὶ ἔσται ὡς
 τὸ ἐντραπήναί σε, ἐκοπίασεν Μωάβ ἐπὶ τοῖς βωμοῖς, καὶ εἰσελεύ-
 σεται εἰς τὰ χειροποίητα αὐτῆς ὥστε προσεύξασθαι, καὶ οὐ μὴ
 13 δύνῃται ἐξελεῖσθαι αὐτόν. ¹³τοῦτο τὸ ῥῆμα ὃ ἐλάλησεν Κύριος
 14 ἐπὶ Μωάβ, ὁπότε καὶ ἐλάλησεν. ¹⁴καὶ νῦν λέγω Ἐν τρισὶν
 ἔτεσιν ἐτῶν μισθωτοῦ ἀτιμασθήσεται ἡ δόξα Μωάβ ἐν παντὶ
 τῷ πλούτῳ τῷ πολλῷ, καὶ καταλειφθήσεται ὀλιγοστὸς καὶ οὐκ
 ἔντιμος.

XVII. Τὸ ῥῆμα τὸ κατὰ Δαμασκοῦ.

1 ¹Ἰδοὺ Δαμασκὸς ἀρθήσεται ἀπὸ πόλεων, καὶ ἔσται εἰς πτώσιν,
 2 καταλελιμμένη εἰς τὸν αἰῶνα, εἰς κοίτην ποιμνίων καὶ ἀνάπνυσιν
 3 βουκολίων, καὶ οὐκ ἔσται ὁ διώκων· ³καὶ οὐκέτι ἔσται ὄχυρά τοῦ

6 ἐξηρα **Ν*Β*** pl + καὶ ἡ ὑβρις καὶ ἡ μηνὶς αὐτοῦ 22 pl. 8 καταπατήσατε
 A^a (-σονται A^{*fort}) -σετε **ΝBQ** -σουσιν 301. ἐρημον 2^o] θαλάσσαν **Ν^{c,a}B** pl.
 9 Ἐλεαλή] ἐλαλήσεν (+ αλη **Ν***) **ΝAB^{ab}Q** al ἐλαλεῖ 24. ἐπὶ 1^o] pr οτι B pl
 pr ἐτι **ΝQ** 26 (239 306) txt A 41 106 301. καταπατήσω] καταλεγμα
 καταπατουνητων ἐπεσεν (22^{vid} 36) (51) 62 90 al. πεσειται 24 36 al.
 10 om σου 1^o B pl. γαρ] + κελυσμα 22 al. 11 ὡσει] ws B. om ο B.
 12 ws το] εἰς το **ΝBQ** al ὥστε 22 al. σε] + οτι **ΝBQ** pl. 13 om το B.
 om καὶ B. 14 om ἐν 2^o B al. om τῷ 1^o 22 al.

XVII 2 om καὶ ἀνάπνυσιν βουκολίων **Ν*** om βουκολίων BQ pl (cf
 lxxv 10).

καταφυγεῖν Ἐφραίμ· καὶ οὐκέτι ἔσται βασιλεία ἐν Δαμασκῷ, καὶ
 τὸ λοιπὸν τῶν Σύρων ἀπολείται· οὐ γὰρ σὺ βελτίων εἶ τῶν υἱῶν
 4 Ἰσραὴλ καὶ τῆς δόξης αὐτῶν. ⁴Τάδε λέγει Κύριος σαβαώθ Ἐσται
 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλειψις τῆς δόξης Ἰακώβ, καὶ τὰ πίονα τῆς
 5 δόξης αὐτοῦ σεισθήσεται. ⁵καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ
 ἀμητὸν ἐστηκότα καὶ σπέρμα σταχύων ἐν τῷ βραχίονι αὐτοῦ ἀμῆσῃ,
 καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ στάχυν ἐν φάραγγι στερεᾷ,
 6 ⁶καὶ καταλειφθῇ ἐν αὐτῇ καλάμη, ἥ ὡς ῥώγες ἐλαίας δύο ἢ τρεῖς
 ἐπ' ἄκρου μετεώρου, ἢ τέσσαρες ἢ πέντε ἐπὶ τῶν κλάδων αὐτοῦ
 7 καταλειφθῇ. τάδε λέγει Κύριος ὁ θεὸς Ἰσραὴλ. ⁷τῇ ἡμέρᾳ ἐκείνῃ
 πεποιθὼς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν, οἱ δὲ ὀφθαλμοὶ
 8 αὐτοῦ εἰς τὸν ἅγιον τοῦ Ἰσραὴλ ἐμβλέψονται, ⁸καὶ οὐ μὴ πεπειθότες
 ὦσιν ἐπὶ τοῖς βωμοῖς οὐδὲ ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν ἃ
 ἐποίησαν οἱ δάκτυλοι αὐτῶν, καὶ οὐκ ὄψονται τὰ ἄλσῃ αὐτῶν
 9 οὐδὲ τὰ βδελύγματα αὐτῶν. ⁹τῇ ἡμέρᾳ ἐκείνῃ ἔσονται αἱ πόλεις σου
 ἐγκαταλειμμέναι ὃν τρόπον ἐγκατέλιπον οἱ Ἀμορραῖοι καὶ οἱ Εὐαῖοι
 10 ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ· καὶ ἔσονται ἔρημοι. ¹⁰διότι
 ἐγκατέλιπες τὸν θεὸν τὸν σωτῆρά σου, καὶ Κυρίου τοῦ βοηθοῦ σου
 οὐκ ἐμνήσθης. διὰ τοῦτο φυτεύσεις φύτευμα ἄπιστον καὶ σπέρμα
 11 ἄπιστον. ¹¹τῇ δὲ ἡμέρᾳ ἥ ἂν φυτεύσῃς, πλανηθήσῃ· τὸ δὲ πρῶτον
 ἐὰν <σπείρῃς>, ἀνθήσει εἰς ἀμητὸν ἢ ἂν ἡμέρᾳ κληρώσῃ, καὶ
 ὥσπερ πατὴρ ἀνθρώπου κληρώσῃ τοὺς υἱοῖς.
 12 ¹²Οὐαὶ πλήθος ἐθνῶν πολλῶν· ὡς θάλασσα κυμαίνουσα, οὕτως
 13 ταραχθήσεσθε, καὶ νῶτος ἐθνῶν πολλῶν ὡς ὕδωρ ἠχῆσει. ¹³ὡς ὕδωρ
 πολὺ ἔθνη πολλά, ὡς ὕδατος πολλοῦ βία καταφερομένου. καὶ

3 om εσται 2° B al. απολείται] εκλειψει 22 al om BQ al txt NA 62 106
 147 233. 4 om της 1° B. πιονα] πλειονα NA1QΓ 49 301 306. 5 om
 εν τω βραχιονι αυτου Nc.aBQ pl. 6 αυτου] αυτων MSS exc AQ* 106+των
 μετεωρων 22 al. 7 ο ανθρωπος Nc.aBQ al. 8 ωσω]+επι τοις αδικησασιν
 αυτους ουδε N. αυτων 2°]+αλλ εσονται πεπειθοτες επι τον αγιον του Ισραηλ
 NQ 24 al. τα αλση] τα δενδρα BQ pl τα δενδρα επι τα αρση N* (txt A 26
 49 106) om αυτων 3° B pl. 9 εγκατελειπον A κατελειπον BQ pl.
 10 εγκατελειπες ΑΓ 301. απιστον 1° 2°] πιστον conj. Schleusner.
 11 σπειρης] φυτευσης A. ωσπερ] ως MSS exc A. τοις υιοις]+σου NBQ al
 (txt A 106)+αυτου V (22) al. τους υιους+σου 24 91 al+αυτου 62 147.
 13 φερομενου BQ pl.

ἀποσκορακιεῖ αὐτόν, καὶ πόρρω αὐτὸν διώξεται ὡς χνοῦν ἀχύρου
 λιγκώντων ἀπέναντι ἀνέμου, καὶ ὡς κονιορτὸν τροχοῦ καταιγίδος
 14 φέρουσα. ¹⁴πρὸς ἐσπέραν ἔσται πένθος· πρὶν ἢ πρωί, καὶ οὐκ
 ἔσται. αὕτη ἡ μερίς τῶν ὑμᾶς προνομευσάντων, καὶ κληρονομία
 τῶν ὑμᾶς κληρονομησάντων.

1 **XVIII.** ¹Οὐαὶ γῆς πλοίων πτέρυγες ἐπέκεινα ποταμῶν
 2 Αἰθιοπίας, ²ὃ ἀποστέλλων ἐν θαλάσῃ ὄμηρα καὶ ἐπιστολὰς
 βυβλίνας ἐπάνω τοῦ ὕδατος. πορεύονται γὰρ ἄγγελοι κοῦφοι
 πρὸς ἔθνος μετέωρον, καὶ ξένον λαὸν καὶ χαλεπόν· τί αὐτοῦ
 ἐπέκεινα; ἔθνος ἀνέλπιστον καὶ καταπεπατημένον. νῦν οἱ ποταμοὶ
 3 τῆς γῆς ³πάντες ὡς χώρα κατοικουμένη κατοικηθήσεται· ἡ χώρα
 αὐτῶν ὥσει σημεῖον ἀπὸ ὄρους ἀρθῇ, ὡς σάλπιγγος φωνὴ ἀκουστὸν
 4 ἔσται. ⁴ὅτι οὕτως εἶπέν μοι Κύριος Ἀσφάλεια ἔσται ἐν τῇ ἐμῇ
 πόλει ὡς φῶς καύματος μεσημβρίας, καὶ ὡς νεφέλη δρόσου ἡμέρας
 5 ἀμήτου ἔσται. ⁵πρὸ τοῦ θερισμοῦ, ὅταν συντελεσθῇ ἄνθος, καὶ
 ὄμφαξ ἀνθήσῃ ἄνθος ὀμφακίζουσα· καὶ ἀφελεῖ τὰ βοτρυδία τὰ
 μικρὰ τοῖς δρεπάνοις, καὶ τὰς κληματίδας ἀφελεῖ καὶ κατακόψει,
 6 ⁶καὶ καταλείψει ἄμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις
 τῆς γῆς· καὶ συναχθήσεται ἐπ' αὐτοὺς τὰ πετεινὰ τοῦ οὐρανοῦ,
 7 καὶ παντὰ τὰ θηρία τῆς γῆς ἐπ' αὐτὸν ἥξει. ⁷ἐν τῷ καιρῷ
 ἐκείνῳ ἀνενεχθήσεται δῶρα Κυρίῳ σαβαώθ ἐκ λαοῦ τεθλιμμένου
 καὶ τετιλμένου, καὶ ἀπὸ λαοῦ μεγάλου ἀπὸ τοῦ νῦν καὶ εἰς τὸν
 αἰῶνα χρόνον· ἔθνος ἐλπίζον καὶ καταπεπατημένον, ὃ ἔστιν ἐν μέρει
 τοῦ ποταμοῦ τῆς χώρας αὐτοῦ, εἰς τὸν τόπον οὗ τὸ ὄνομα Κυρίου
 σαβαώθ, ὅρος Σιών.

13 αυτον 1^ο] αυτοις 22 24 al. αυτον 2^ο] αυτοις 22 24 36 al. χνου] χουν ΑΓ 22 26 al χνους Ν* 26 109 147 305. 14 εσται] pr και B. τοις υμας (ημας Q^a 106) κληρονομησασιν (-σουσιν Ν*) ΝΒQ* al.

XVIII 2 om αγγελοι Q. ξενον] ξεστον conj. Schleusner. τι] τις MSS exc A 106. επεκεινα] επειδη 106. κατεπατημενον A. νυν]+νυν A. 3 ωσει] ως εις B* 26 al. αρθη] αρθησεται ΝΓ. 4 οτι] διοτι MSS exc ΝΑQ 26 49 106 301. μοι ειπεν BV 62 147. κυματος A*^{vid}. 5 ανθησει ΝΒV 51 al. κατακοψει] αποκοψει B pl MSS exc ΝΑQΓ 24 26 49 301. 7 τεθλιμμενου και τεταπεινωμενου (36^{vid}) 49 al (τεθλιμμ. και τετιλμενου και ταπεινου Ν). om του 2^ο MSS exc A 106. σαβαωθ 2^ο]+επεκληθη Ν 24 al +επικεκληται 22 al.

XIX.

Ὁρασις Αἰγύπτου.

- ¹ Ἰδοὺ Κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ, καὶ αἱ καρδίαι αὐτῶν ἠττηθήσονται ἐν αὐτοῖς. ² καὶ ἐπεγε-
³ ρθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, ἐπεγε-
⁴ ρθήσεται πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν. ⁵ καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλήν αὐτῶν διασκεδάσω, καὶ ἐπερωτήσουσιν τοὺς θεοὺς αὐτῶν καὶ τὰ ἀγάλματα αὐτῶν καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας καὶ τοὺς ἐνγαστριμύθους καὶ τοὺς γνώστας.
⁶ καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν. τάδε λέγει Κύριος σαβαώθ.
⁷ καὶ πίνονται οἱ Αἰγύπτιοι ὕδωρ τὸ παρὰ θάλασσαν, ὃ δὲ ποταμὸς ἐκλείψει καὶ ξηρανθήσεται. ⁸ καὶ ἐκλείψουσιν οἱ ποταμοὶ καὶ αἱ διώρυγες τοῦ ποταμοῦ, καὶ ξηρανθήσεται πᾶσα συναγωγὴ ὕδατος
⁹ καὶ ἐν παντὶ ἔλει καλάμου καὶ παπύρου, ¹⁰ καὶ τὸ ἄχι τὸ χλωρὸν πᾶν τὸ κύκλῳ τοῦ ποταμοῦ καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ ποταμοῦ
¹¹ ξηρανθήσεται ἀνεμόφθορον. ¹² καὶ στενάξουσιν οἱ ἄλεις, καὶ στενάξουσιν πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμόν,
¹³ καὶ οἱ βάλλοντες σαγίνας καὶ οἱ ἀμφιβολεῖς πενήσουσιν. ¹⁴ καὶ αἰσχύνῃ λήμψεται τοὺς ἐργαζομένους τὸ λίνον τὸ σχιστὸν καὶ τοὺς ἐργαζομένους τὴν βύσσον, ¹⁵ καὶ ἔσονται οἱ διαζόμενοι αὐτὰ ἐν ὁδύνῃ, καὶ πάντες οἱ τὸν ζῦθον ποιοῦντες λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν.
¹⁶ καὶ μωροὶ ἔσονται οἱ ἄρχοντες Τάνεως· οἱ σοφοὶ σύμβουλοι τοῦ βασιλέως, ἡ βουλὴ αὐτῶν μωρανθήσεται. πὼς ἐρεῖτε τῷ βασιλεῖ Υἱοὶ συνετῶν ἡμεῖς, υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς;
¹⁷ ποῦ εἰσιν νῦν οἱ σοφοὶ σου; καὶ ἀναγγειλάτωσάν σοι καὶ εἰπάτωσαν τί βεβούλευται Κύριος σαβαώθ ἐπ' Αἴγυπτον. ¹⁸ ἐξέλειπον οἱ ἄρχοντες Τάνεως, καὶ ὑψώθησαν οἱ ἄρχοντες Μέμφεως, καὶ
¹⁹ πλανήσουσιν Αἴγυπτον κατὰ φυλάς. ²⁰ Κύριος γὰρ ἐκέρασεν αὐτοῖς

XIX 1 η καρδια...ηττηθησεται MSS exc A 49 106. 2 επεγε-
 ρησεται] pr και B^{c.a} al pr πολεμησει και B* om B* pl txt A 36 106. 3 om και
 τους γνωστας BQ al (cf 1 Sam xxviii 3). 6 και εν π. ελει] και παν ελος
 22 al. 7 om παν 2^o B*. 8 αγκιστρα B 109 305. 10 διαζομενοι
 B^{c.b} vid 26 49 106 301] διαλογιζομενοι AQ* εργαζομενοι B^c BQ^{ms} pl. ποιουντες
 τον ζυθον B(G) pl. 13 εξελειπον AQ* Γ 301.

πνεῦμα πλανήσεως, καὶ ἐπλάνησαν Αἴγυπτον ἐν πᾶσιν τοῖς ἔργοις
 15 αὐτῶν, ὡς πλαῖνται ὁ μεθύων καὶ ὁ ἐμῶν ἅμα. ¹⁵ καὶ οὐκ ἔσται τοῖς
 Αἰγυπτίοις ἔργον ὃ ποιήσῃ κεφαλὴν καὶ οὐράν, ἀρχὴν καὶ τέλος.
 16 ¹⁶ Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἔσονται οἱ Αἰγύπτιοι ὡς γυναῖκες ἐν φόβῳ καὶ
 ἐν τρόμῳ ἀπὸ προσώπου τῆς χειρὸς Κυρίου σαβαὼθ ἣν αὐτὸς ἐπιβαλεῖ
 17 αὐτοῖς. ¹⁷ καὶ ἔσται ἡ χώρα τῶν Ἰουδαίων τοῖς Αἰγυπτίοις εἰς
 φόβητρον· πᾶς ὃς ἂν ὀνομάσῃ αὐτὴν αὐτοῖς, φοβηθήσονται διὰ τὴν
 18 βουλὴν Κυρίου σαβαὼθ, ἣν βεβούλευται Κύριος ἐπ' αὐτήν. ¹⁸ Τῇ
 ἡμέρᾳ ἐκείνῃ ἔσονται πέντε πόλεις ἐν Αἰγύπτῳ λαλοῦσαι τῇ γλώσσῃ
 τῇ Χανανίτιδι καὶ ὁμνύουσαι τῷ ὀνόματι Κυρίου· πόλις ἄσεδεκ
 19 κληθήσεται ἡ μία πόλις. ¹⁹ Τῇ ἡμέρᾳ ἐκείνῃ ἔσται τὸ θυσιαστήριον
 τῷ κυρίῳ ἐν χώρᾳ Αἰγυπτίων, καὶ στήλῃ πρὸς τὸ ὄριον αὐτῆς τῷ
 20 κυρίῳ, ²⁰ καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα Κυρίῳ ἐν χώρᾳ Αἰγύπτου·
 ὅτι κεκραῖονται πρὸς Κύριον διὰ τοὺς θλίβοντας αὐτούς, καὶ
 ἀποστελεῖ αὐτοῖς Κύριος ἄνθρωπον ὃς σώσει αὐτούς, κρίνων σώσει
 21 αὐτούς. ²¹ καὶ γνωστὸς ἔσται Κύριος τοῖς Αἰγυπτίοις· καὶ γνώσονται
 οἱ Αἰγύπτιοι τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ποιήσουσιν θυσίας,
 22 καὶ εὐξονται εὐχὰς τῷ κυρίῳ καὶ ἀποδώσουσιν. ²² καὶ πατάξει Κύριος
 τοὺς Αἰγυπτίους πληγῇ μεγάλῃ, καὶ ἰάσεται αὐτοὺς ἰάσει, καὶ
 ἐπιστραφήσονται πρὸς Κύριον, καὶ ἐπακούσεται αὐτῶν καὶ ἰάσεται
 23 αὐτούς. ²³ Τῇ ἡμέρᾳ ἐκείνῃ ἔσται ὁδὸς Αἰγύπτου πρὸς Ἀσσυρίους,
 καὶ εἰσελεύσονται Ἀσσύριοι εἰς Αἴγυπτον, καὶ Αἰγύπτιοι πορεύσονται
 πρὸς Ἀσσυρίους, καὶ δουλεύουσιν οἱ Αἰγύπτιοι τοῖς Ἀσσυρίοις.
 24 ²⁴ Τῇ ἡμέρᾳ ἐκείνῃ ἔσται Ἰσραὴλ τρίτος ἐν τοῖς Ἀσσυρίοις καὶ ἐν
 25 τοῖς Αἰγυπτίοις, εὐλογημένος ἐν τῇ γῇ ²⁵ ἣ εὐλόγησεν Κύριος
 σαβαὼθ λέγων Εὐλογημένος ὁ λαός μου ὁ ἐν Αἰγύπτῳ καὶ ὁ ἐν
 Ἀσσυρίοις, καὶ ἡ κληρονομία μου Ἰσραὴλ.

14 ἐπλανησεν B 36 al. 15 αρχην] pr και B al. 17 χωραν A*.
 αν] εαν B pl. om Κυριου σαβαωθ MSS exc A. αυτην 20] αυτους B* Q εν
 αυτοις επ αυτην 239 306. 18 ομνυουσai] ομνυντες B ομνυοντες B* (Γ)
 87 301 al. ασεδεκ] ασεδ ηλιου B* (ηλιου 106^{mg}) ασε B^{ca} ασεδ = 70Π (Heb
 707 v 1 707) conj. F. C. Burkitt. 19 om το 1^o MSS exc A. Αιγυπτιων]
 Αιγυπτου Q 24 41. 20 om Κυριος B al. 22 om μεγαλη B pl.
 επακουσεται] -ονται B* εισακουσεται B(V) pl. 23 η οδος B ο οδος
 B (ο λαος 26 36). απο Αιγυπτου 22 al. om οι B B pl. 24 εν τ. Αιγυπτ.
 κ. εν τ. Ασσυρ. BQ pl. 25 η 1^o] ην MSS exc A 24. και η γη κλη-
 ρονομια B*.

XX. ¹Τοῦ ἔτους οὗ εἰσῆλθεν Ναθὰν εἰς Ἀζωτον, ἡνίκα ἀπεστάλη ὑπὸ Ἀρνὰ βασιλέως Ἀσσυρίων, καὶ ἐπολέμησεν τὴν ²Ἀζωτον καὶ κατελάβετο αὐτήν, ²τότε ἐλάλησεν Κύριος πρὸς Ἡσαΐαν λέγων Πορεύου καὶ ἄφελε τὸν σάκκον ἀπὸ τῆς ὀσφύος σου, καὶ τὰ σαιδάλιά σου ὑπόλυσαι ἀπὸ τῶν ποδῶν σου, καὶ ποιήσον οὕτως, ³πορευόμενος γυμνὸς καὶ ἀνυπόδητος. ³καὶ εἶπεν Κύριος Ὁν τρόπον πεπόρευται Ἡσαΐας ὁ παῖς μου γυμνὸς καὶ ἀνυπόδητος, τρία ⁴ἔτη ἔσται σημεῖα καὶ τέρατα τοῖς Αἰγυπτίοις καὶ Αἰθίοψιν. ⁴ὅτι οὕτως ἄξει βασιλεὺς Ἀσσυρίων τὴν αἰχμαλωσίαν Αἰγύπτου καὶ Αἰθιόπων, νεανίσκους καὶ πρεσβύτας, γυμνοὺς καὶ ἀνυποδέτους, ⁵ἀνακεκαλυμμένους, τὴν αἰσχύνην Αἰγύπτου. ⁵καὶ αἰσχυνθήσονται ἡττηθέντες οἱ Αἰγύπτιοι ἐπὶ τοῖς Αἰθίοψιν, ἐφ' οἷς ἦσαν πεποιοῦτες ⁶οἱ Αἰγύπτιοι, ἦσαν γὰρ αὐτοῖς δόξα. ⁶καὶ ἐροῦσιν οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ Ἰδοὺ ἡμεῖς ἦμεν πεποιοῦτες τοῦ φυγεῖν εἰς αὐτοὺς εἰς βοήθειαν, οἱ οὐκ ἠδύναντο σωθῆναι ἀπὸ βασιλέως Ἀσσυρίων· καὶ πῶς ἡμεῖς σωθησόμεθα;

XXI.

Τὸ ὄραμα τῆς ἐρήμου.

¹Ὡς καταγιγίς δι' ἐρήμου διέλθοι, ἐξ ἐρήμου ἐρχομένη ἐκ ²γῆς, φοβερὸν ²τὸ ὄραμα, καὶ σκληρὸν ἀνηγγέλη μοι. ὁ ἀθετῶν ἀθετεῖ, ὁ ἀνομῶν ἀνομεῖ. ἐπ' ἐμοὶ οἱ Ἑλαμῆται, καὶ οἱ πρέσβεις τῶν Περσῶν ἐπ' ἐμὲ ἔρχονται. νῦν στενάξω καὶ παρακαλέσω ἑμαυτόν. ³διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδίνες ἔλαβόν με ὡς τὴν τίκτουσαν· ἠδίκησα τὸ μὴ ἀκοῦσαι, ἐσπούδασα τὸ μὴ ⁴βλέπειν. ⁴ἡ καρδιά μου πλανᾶται καὶ ἡ ἀνομία με βαπτίζει, ἡ ⁵ψυχὴ μου ἐφόστηκεν εἰς φόβον. ⁵ἐτοίμασον τὴν τράπεζαν, πίετε, ⁶φάγετε· ἀνάσταντες οἱ ἄρχοντες ἐτοιμάσατε θυρεούς, ⁶ὅτι οὕτως

XX 1 ου] οτε B. Ναθαν] Ταναθαν $\aleph^{c,a}B^*Q^*$ Θαρθαν Q^{mg} . κατελαβετο] ελαβεν B 22 al. 2 Ησαιαν]+ υιον Αμωσ B 22 al. ποιησον] εποιησεν V 22. ανυποδετος $\aleph BQ$ pl. 3 ο παις μου Ησαιας $\aleph B$ pl. τρια ετη τρια ετη B. σημεια] pr eis B. 4 ανακεκαλυμμ.] αμα κεκαλυμμενους B (Ald.) 5 om οι Αιγυπτιοι 1^o B al. ησαν γαρ] οι ησαν $\aleph B$ 22 62 301 al. 6 ερουσιν]+ εν τη ημερα εκεινη \aleph . ταυτη]+ εν τη ημερα εκεινη B 22 al.

XXI οραμα] ρημα QV 62 al. 1 ερημου]+ της θαλασσης V 22 al. γης φοβερας φοβερον 22 al. 3 του μη ακουσαι MSS exc $\aleph ABQ$ 26 106 301. του μη βλεπειν B pl. 5 φαγετε πιετε B pl.

εἶπεν Κύριος πρὸς μέ Βαδίσας σεαυτῷ στῆσον σκοπόν, καὶ ὃ ἐὰν
 7 ἴδῃς ἀνάγγειλον. ⁷ καὶ ἴδον ἀναβάτας ἵππεις δύο, ἀναβάτην ὄνου
 8 καὶ ἀναβάτην καμήλου. ἀκρόασαι ἀκρόασιν πολλήν, ⁸ καὶ κάλεσον
 Οὐρείαν εἰς τὴν σκοπιὰν Κυρίου. καὶ εἶπεν Ἔστην διὰ παντὸς
 9 ἡμέρας, καὶ ἐπὶ τῆς παρεμβολῆς ἔστην ὅλην τὴν νύκτα, ⁹ καὶ ἰδὼν
 αὐτὸς ἔρχεται ἀναβάτης συνωρίδος. καὶ ἀποκριθεὶς εἶπεν Πέπτωκεν
 Βαβυλῶν, καὶ πάντα τὰ ἀγάλματα αὐτῆς καὶ τὰ χειροποίητα αὐτῆς
 10 συνετρίβησαν εἰς τὴν γῆν. ¹⁰ ἀκούσατε οἱ καταλελιμμένοι καὶ
 ὀδυνώμενοι, ἀκούσατε ἃ ἤκουσα παρὰ Κυρίου σαβαώθ· ὁ θεὸς τοῦ
 Ἰσραὴλ ἀνήγγειλεν ἡμῖν.

Τὸ ὄραμα τῆς Ἰδουμαίας.

11 ¹¹ Πρὸς ἐμέ καλεῖτε παρὰ τοῦ Σηείρ Φυλάξετε ἐπάλξεις.
 12 ¹² φυλάσσω τὸ πρῶν καὶ τὴν νύκτα· ἐὰν ζητῇς ζῆτει, καὶ παρ'
 13 ἐμοὶ οἴκει, ¹³ ἐν τῷ δρυμῷ ἐσπέρας κοιμηθήσῃ, ἐν τῇ ὁδῷ Δαιδάν.
 14 ¹⁴ εἰς συνάντησιν ὕδωρ διψῶντι φέρετε, οἱ ἐνοικούντες ἐν χώρᾳ
 15 Θαιμάν, ἄρτοις συναντᾶτε τοῖς φεύγουσιν ¹⁵ διὰ τὸ πλῆθος τῶν
 φευγόντων καὶ διὰ τὸ πλῆθος τῶν πλανωμένων καὶ διὰ τὸ πλῆθος
 τῆς μαχαίρας καὶ διὰ τὸ πλῆθος τῶν τοξευμάτων τῶν διατετα-
 16 μένων καὶ διὰ τὸ πλῆθος τῶν πεπτωκότων ἐν τῷ πολέμῳ. ¹⁶ ὅτι
 οὕτως εἶπέν μοι Κύριος Ἔτι ἐνιαυτὸς ὡς ἐνιαυτὸς μισθωτοῦ, ἐκ-
 17 λείψει ἡ δόξα τῶν νιῶν Κηδάρ, ¹⁷ καὶ τὸ κατάλοιπον τῶν τοξευμάτων
 τῶν ἰσχυρῶν νιῶν Κηδάρ ἔσται ὀλίγον, διότι Κύριος ἐλάλησεν ὁ
 θεὸς Ἰσραὴλ.

XXII. Τὸ ὄραμα τῆς φάραγγος Σιών.

1 ¹ Τί ἐγένετό σοι νῦν, ὅτι ἀνέβητε πάντες εἰς δώματα
 2 μάταια; ² ἐνεπλήσθη ἡ πόλις βοώντων, οἱ τραυματαῖαι σου οὐ

6 προς με Κυριος NB pl. ο] on N*B*vidΓ 93. εαν] αν N*B. 7 ανα-
 βατην 10] pr και B al (om αναβ. ονου 301). 8 σκοπιαν· Κυριος ειπεν
 B 22 al. εστην 20] pr εγω B 22 al. 9 πεπτωκεν πεπτωκεν B. συνε-
 τριβη BV 36 al. 10 οι οδυνωμενοι MSS exc A 41 106. 11 καλει
 MSS exc A (26). φυλαζεται A φυλασσετε NBQ al φυλασσε 62 144 al.
 12 φυλασσω] φυλασσου N^{c,a} 26 φυλασσων ηλθε το πρωι 22 al. 13 κοιμη-
 θησονται 22 al. 14 διψ. υδωρ MSS exc A 22. 15 φευγοντων]
 πεφονευμενων B. πολεμω] παιδιω A^a. 16 οτι] διοτι NB pl txt AQ*Γ
 26 41 106 al. Κυριος ο θεος Ισρ. ελαλησεν B al. 17 διοτι] οτι B al.

XXII οραμα] ρημα NBQ pl. 1 οτι νυν NB. 2 βοωντων]+ η πολις η
 γαυριωσα (Q^{ms}) V 36 al.

3 τραυματαί μαχαίρας, οὐδὲ οἱ νεκροὶ σου νεκροὶ πολέμου. ³πάντες
 οἱ ἄρχοντές σου πεφύγασιν, καὶ οἱ ἀλόντες σκληρῶς δεδεμένοι εἰσίν,
 4 καὶ οἱ ἰσχύοντες ἐν σοὶ πόρρω πεφύγασιν. ⁴διὰ τοῦτο εἶπα Ἄφετέ
 με, πικρῶς κλαύσομαι· μὴ κατισχύσητε παρακαλεῖν με ἐπὶ τὸ
 5 σύντριμμα τῆς θυγατρὸς τοῦ γένους μου. ⁵ὅτι ἡμέρα ταραχῆς καὶ
 ἀπωλείας καὶ καταπατήματος, καὶ πλάνησις παρὰ Κυρίου σαβαώθ·
 ἐν φάραγγι Σιών πλανῶνται, ἀπὸ μικροῦ ἕως μεγάλου πλανῶνται
 6 ἐπὶ τὰ ὄρη. ⁶οἱ δὲ Ἐλαμεῖται ἔλαβον φαρέτρας, ἀναβάται ἄνθρωποι
 7 ἐφ' ἵπποις, καὶ συναγωγὴ παρατάξεως. ⁷καὶ ἔσονται αἱ ἐκλεκταὶ
 φάραγγές σου, πλησθήσονται ἀρμάτων, οἱ δὲ ἵπποις ἐμφράξουσιν τὰς
 8 πύλας σου, ⁸καὶ ἀνακαλύψουσιν τὰς πύλας Ἰουδα· καὶ ἐμβλέψονται
 9 τῇ ἡμέρᾳ ἐκείνῃ εἰς τοὺς ἐκλεκτοὺς οἴκους τῆς πόλεως, ⁹καὶ ἀνακα-
 λύψουσιν τὰ κρυπτὰ τῶν οἰκῶν τῆς ἄκρας Δανεῖδ. καὶ εἶδον ὅτι
 10 πλείους εἰσίν, καὶ ὅτι ἀπέστρεψαν τὸ ὕδωρ τῆς ἀρχαίας κολυμβήθρας
 11 εἰς τὴν πόλιν, ¹⁰καὶ ὅτι καθείλουσιν τοὺς οἴκους Ἱερουσαλὴμ εἰς
 ὄχυρῶμα τοῦ τείχους τῇ πόλει. ¹¹καὶ ἐποιήσατε ἑαυτοῖς ὕδωρ ἀνὰ
 μέσον τῶν δύο τειχέων, ἐσώτερον τῆς κολυμβήθρας τῆς ἀρχαίας,
 καὶ οὐκ ἐνεβλέψατε εἰς τὸν ἀπ' ἀρχῆς ποιήσαντα αὐτήν, καὶ τὸν
 12 κτίσαντα αὐτήν οὐκ εἶδετε. ¹²καὶ ἐκάλεσεν Κύριος σαβαώθ ἐν τῇ
 ἡμέρᾳ ἐκείνῃ κλαυθμὸν καὶ κοπετὸν καὶ ξύρησιν καὶ ζῶσιν σάκκων,
 13 αὐτοὶ δὲ ἐποίησαντο εὐφροσύνην καὶ ἀγαλλίαμα, σφάζοντες μόσχους
 καὶ θύοντες πρόβατα, ὥστε φαγεῖν κρέα καὶ πιεῖν οἶνον, λέγοντες
 14 Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. ¹⁴καὶ ἀνακακα-
 λυμμένα ταῦτά ἐστιν ἐν τοῖς ὥσιν Κυρίου σαβαώθ, ὅτι οὐκ
 ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία ἕως ἂν ἀποθάνητε.
 15 ¹⁵Τάδε λέγει Κύριος σαβαώθ Πορεύου εἰς τὸ παστοφόριον πρὸς
 16 Σόμναν τὸν ταμίαν καὶ εἰπὸν αὐτῷ ¹⁶Τί σὺ ὦδε, καὶ τί σοὶ ἐστὶν ὦδε

2 ἐν μαχαίραις B. πολεμῶ B (-μων Ed Rom). 3 om οἱ 2^ο B*[†] (om
 καὶ οἱ 48). δεδεγμένοι A. 5 καταπατημα B. πλανεσις] πλανησεως B^{c.a}
 22 al. om καὶ πλανεσις B*Q*Γ 301. 6 ἵππους B* B pl ἵππων 109 305.
 7 om εσονται 22 al. εκλεται A. 9 απεστρεψεν B επεστρεψε 87 97
 απεστρεψατε 22 al. πολιν]+καὶ τοὺς οἴκους Ἱερουσαλημ ηριθμησατε (22)
 36 al. 10 Ἱερουσαλημ] Ἰηλ A*^{vid} Ἰημ A¹. οχυρωμα του τειχους]
 οχυρωματα τειχ. B om του 24 36 al. 13 om λεγοντες B 109.
 14 οτι] καὶ 22 al. 15 σαβαων A* (-ωθ A¹ (vid). πορευου+εισελθε V
 22 pl pr εισελθε 109 305. ταμιαν] γραμματαια A. 16 τι συ ωδε] τι
 ωδε συ B* τι σοι ωδε QΓ al.

ὅτι ἐλατόμησας σεαυτῷ ὥδε μνημεῖον, καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ
 17 μνημεῖον, καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν; ¹⁷ ἰδοὺ δὴ Κύριος
 σαβαὼθ ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα, καὶ ἀφελεῖ τὴν στολὴν σου
 18 καὶ τὸν στέφανόν σου τὸν ἔνδοξον, ¹⁸ καὶ ῥίψει σε εἰς χώραν μεγάλην
 καὶ ἀμέτρητον, καὶ ἐκεῖ ἀποθανῇ· καὶ θήσει τὸ ἄρμα σου τὸ καλὸν
 εἰς ἀτιμίαν, καὶ τὸν οἶκον τοῦ ἄρχοντός σου εἰς καταπάτημα,
 19 ¹⁹ καὶ ἀφαιρεθήσεται ἐκ τῆς οἰκονομίας σου καὶ ἐκ τῆς στάσεώς σου.
 20 ²⁰ καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καλέσω τὸν παιδᾶ μου Ἐλιακείμ τὸν
 21 τοῦ Χελκίου, ²¹ καὶ ἐνδύσω αὐτὸν τὴν στολὴν σου, καὶ τὸν στέφανόν
 σου δώσω αὐτῷ καὶ τὸ κράτος, καὶ τὴν οἰκονομίαν σου δώσω εἰς τὰς
 χεῖρας αὐτοῦ· καὶ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν Ἱερουσαλὴμ
 22 < καὶ τοῖς ἐνοικοῦσιν ἐν Ἰούδα >. ²² καὶ δώσω τὴν δόξαν Δαυεὶδ
 αὐτῷ, καὶ ἄρξει, καὶ οὐκ ἔσται ὁ ἀντιλέγων, καὶ δώσω τὴν κλεῖδα
 οἴκου Δαυεὶδ ἐπὶ τοῦ ὥμου αὐτοῦ, καὶ ἀνοίξει καὶ οὐκ ἔσται ὁ
 23 ἀποκλείων, καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων. ²³ καὶ στήσω
 αὐτὸν ἄρχοντα ἐν τόπῳ πιστῷ, καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου
 24 τοῦ πατρὸς αὐτοῦ. ²⁴ καὶ ἔσται πεποithῶς ἐπ' αὐτὸν πᾶς ἔνδοξος
 ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ, ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἔσονται
 25 ἐπικρεμάμενοι ἐν αὐτῷ, ²⁵ ἐν τῇ ἡμέρᾳ ἐκείνῃ. τάδε λέγει Κύριος
 σαβαὼθ· κινηθήσεται ὁ ἄνθρωπος ὁ ἐστηριγμένος ἐν τόπῳ πιστῷ,
 καὶ πεσεῖται καὶ ἀφαιρεθήσεται ἡ δόξα ἡ ἐπ' αὐτόν, ὅτι Κύριος
 ἐλάλησεν.

XXIII.

Τὸ ὄραμα Τύρου.

1 ¹ Ὁλολύζετε, πλοῖα Καρχηδόνος, ὅτι ἀπώλετο, καὶ οὐκέτι
 2 ἔρχονται ἐκ γῆς Κητιαίων· ἦκται αἰχμάλωτος. ² τίνι ὅμοιοι

16 om σεαυτω...εγραψας Q* 26 301 om σεαυτω...μνημειον N* om και
 εγραψας N^{c.a}. 17 εκβαλλει BQ*. στολην] + κ. την κιδαριν 22 al.
 18 om εις καταπατημα B. 20 καλεσω] pr και B (al?). 21 και το
 κρατος] κατα κρατος B 22 al. και τ. ενοικ. εν Ιουδα A^{a(mg)} om A* om τ.
 ενοικουσιν QΓ 301. 22 om και δωσω την κλειδα...ανοιγων QΓ 24 198
 306 om και δωσω τ. κλειδα...αποκλεισων B. εσται ο αποκλεισων] ε. ο.
 αποκλειων N* al ουδεις κλεισει 22 al. 23 στησω] στηλω B* Q^{mg}. τω οικω
 Q 36 al. 24 om εν 2^o MSS exc A 24 41 49 106 233. 25 om εν 1^o B.
 αφαιρεθ. και πεσειται B. η δοξα] pr και εξολεθρευθησεται B 22 al.

XXIII οραμα] ρημα BQ* pl. 1 ολολυξατε B pl. Κητιαίων (-εων)
 NB(Q) (22) pl.

γεγόνασιν οἱ ἐνοικοῦντες ἐν τῇ νήσῳ, μεταβόλοι Φοινίκης, διαπερῶντες
 3 τὴν θάλασσαν ³ ἐν ὕδατι πολλῶ, σπέρμα μεταβόλων; ὡς ἀμνητοῦ
 4 εἰσφερομένου οἱ μεταβόλοι τῶν ἐθνῶν. ⁴ αἰσχύνητι, Σιδῶν, εἶπεν
 ἢ θάλασσα· ἡ δὲ ἰσχὺς τῆς θαλάσσης εἶπεν Οὐκ ὤδιον, οὐδὲ
 5 ἔτεκον, οὐδὲ ἐξέθρεψα νεανίσκους, οὐδὲ ὕψωσα παρθένους. ⁵ ὅταν
 δὲ ἀκουστὸν γένηται ἐν Αἰγύπτῳ, λήμψεται αὐτοὺς ὁδύνη περὶ Τύρου.
 6 ⁶ ἀπέλθατε εἰς Καρχηδόνα, ὀλολύζετε, οἱ ἐνοικοῦντες ἐν τῇ νήσῳ
 7 ταύτῃ. ⁷ οὐχ αὕτη ὑμῶν ἦν ἡ ὕβρις ἢ ἀπ' ἀρχῆς, πρὶν ἢ παραδοθῆναι
 8 αὐτήν; ⁸ τίς ταῦτα ἐβούλευσεν ἐπὶ Τύρον; μὴ ἦσσαν ἐστίν, ἢ οὐκ
 9 ἰσχύει; οἱ ἔμποροι αὐτῆς ἔνδοξοι, ἄρχοντες τῆς γῆς. ⁹ Κύριος
 σαβαὼθ ἐβουλεύσατο παραλῦσαι τὴν ὕβριν τῶν ἐνδόξων καὶ ἀτιμάσαι
 10 πᾶν ἔνδοξον ἐπὶ τῆς γῆς. ¹⁰ ἐργάζου τὴν γῆν σου, καὶ γὰρ πλοῖα
 11 οὐκέτι ἔρχονται ἐκ Καρχηδόνας. ¹¹ ἡ δὲ χεὶρ σου οὐκέτι ἰσχύει κατὰ
 θάλασσαν, ἡ παροξύνουσα βασιλεῖς· Κύριος σαβαὼθ ἐνετείλατο
 12 περὶ Χανάαν ἀπολέσαι αὐτῆς τὴν ἰσχύν. ¹² καὶ ἐροῦσιν Οὐκέτι μὴ
 προσθῇτε τοῦ ὑβρίζειν καὶ ἀδικεῖν τὴν θυγατέρα Σιών· καὶ ἐὰν
 13 ἀπέλθῃς εἰς Κητιέιμ, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται· ¹³ καὶ εἰς γῆν
 Χαλδαίων, [ἥ] καὶ αὕτη ἡρήμωται ἀπὸ τῶν Ἀσσυρίων, οὐδὲ ἐκεῖ σοι
 14 ἀνάπαυσις ἔσται, ὅτι ὁ τοίχος αὐτῆς πέπτωκεν. ¹⁴ ὀλολύζετε, πλοῖα
 15 Καρχηδόνας, ὅτι ἀπώλετο τὸ ὀχύρωμα ὑμῶν. ¹⁵ καὶ ἔσται ἐν τῇ
 ἡμέρᾳ ἐκείνῃ καταλειφθήσεται Τύρος ἔτη ἐβδομήκοντα, ὡς χρόνος
 βασιλέως, ὡς χρόνος ἀνθρώπου· καὶ ἔσται μετὰ ἐβδομήκοντα <ἔτη>
 16 ἔσται Τύρος ὡς ἄσμος πόρνης. ¹⁶ λάβε κιθάραν, ῥέμβευσον, πόλις
 πόρνη ἐπιλελησμένη, καλῶς κιθάρισον, πολλὰ ᾄδσον, ἵνα σου ἡ μνεία
 γένηται. καὶ ἔσται μετὰ ἐβδομήκοντα ἔτη ἐπισκοπὴν ποιήσει ὁ
 17 θεὸς Τύρον, καὶ πάλιν ἀποκαταστήσεται εἰς τὸ ἀρχαῖον, ¹⁷ καὶ ἔσται
 18 ἐμπόριον πάσαις ταῖς βασιλείαις τῆς οἰκουμένης. ¹⁸ καὶ ἔσται αὐτῆς

2 Φινίκης A. 4 Σιδων] Σειων B*. 5 om εν B*BQ pl. 6 ολολυ-
 ξατε B pl. κατοικουντες B pl. 7 om η 2° B al. 9 την υβριν] pr
 πασαν MSS exc A 198. παντα ενδοξον Q 24 26 198 al. 10 ερχεται
 MSS exc A 26 41 51 301. 12 προσθητε] προστεθηκε B προσθησετε
 24 87 al. Σιων] Σειδωνος B* 36 62 al. Κιτιεις B. 13 και αυτη] pr η
 A* om η A? al (ἡ καὶ αὐτὴ? A*). ουδε...στι] om BQ 301. 14 ολο-
 λυξατε B. απωλετο] απωλεσε B al. 15 βασιλεως] + ενος V 22 62 al.
 om ετη 2° A*. 16 πολεις] πολεις Bc.b ABabQ civitas Tyconius 46.
 om η MSS exc A. τα εβδομηκοντα B al. om ετη B*vid (62). 17 οικον-
 μενης] + επι προσωπον της γης B + επι πρ. πασης τ. γης 22 al.

ἡ ἐμπορία καὶ ὁ μισθὸς ἅγιον τῷ Κυρίῳ, οὐκ αὐτοῖς συναχθήσεται ἀλλὰ τοῖς κατοικοῦσιν ἔναντι Κυρίου, πᾶσα ἡ ἐμπορία αὐτῆς, φαγεῖν καὶ πιεῖν καὶ ἐμπλησθῆναι, εἰς συμβολὴν μνημόσυνον < ἔναντι Κυρίου >.

- XXIV.** ¹Ἰδοὺ Κύριος καταφθείρει τὴν οἰκουμένην, καὶ ἐρημώσει αὐτήν, καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς, καὶ διασπερεῖ
² τοὺς ἐνοικοῦντας ἐν αὐτῇ. ² καὶ ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς, καὶ ὁ παῖς ὡς ὁ κύριος, καὶ ἡ θεράπαινα ὡς ἡ κυρία· ἔσται ὁ ἀγοράζων ὡς ὁ πωλὼν, καὶ ὁ δανίζων ὡς ὁ δανιζόμενος, καὶ ὁ ὀφείλων ὡς ὃ ὀφίλει.
³ ³ φθορὰ φθαρθήσεται ἡ γῆ, καὶ προνομῇ προνομευθήσεται ἡ γῆ· τὸ
⁴ γὰρ στόμα Κυρίου ἐλάλησεν ταῦτα. ⁴ ἐπένθησεν ἡ γῆ, καὶ ἐφθάρη
⁵ ἡ οἰκουμένη, καὶ ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς. ⁵ ἡ δὲ γῆ ἠνόμησεν
⁶ διὰ τοὺς κατοικοῦντας αὐτήν, διότι παρέβησαν τὸν νόμον καὶ ἥλλαξαν
⁷ τὰ προστάγματα Κυρίου, διαθήκην αἰώνιον. ⁶ διὰ τοῦτο ἀρὰ ἔδεται
⁸ τὴν γῆν, ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν· διὰ τοῦτο πτωχοὶ
⁹ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῇ, καὶ καταλειφθήσονται ἄνθρωποι
¹⁰ ὀλίγοι. ⁷ πενθήσει οἶνος, πενθήσει ἄμπελος, στεναξέουσιν πάντες
⁸ οἱ εὐφραϊνόμενοι τὴν ψυχὴν. ⁸ πέπνυται εὐφροσύνη τυμπάνων, πέπνυται αὐθαδία καὶ πλοῦτος ἀσεβῶν, πέπνυται φωνὴ κιθάρας.
⁹ ⁹ ἡσχύνθησαν, οὐκ ἔπιον οἶνον, πικρὸν ἐγένετο τὸ σίκερα τοῖς
¹⁰ πίνουσιν. ¹⁰ ἡρημώθη πᾶσα πόλις, κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν.
¹¹ ¹¹ ὀλολύζετε περὶ τοῦ οἴνου πανταχῇ· πέπνυται πᾶσα εὐφροσύνη
¹² τῆς γῆς. ¹² καὶ καταλειφθήσονται πόλεις ἔρημοι, καὶ οἱκοὶ ἐγκατα-
¹³ λελιμμένοι ἀπολοῦνται. ¹³ ταῦτα πάντα ἔσται ἐν τῇ γῇ ἐν μέσῳ τῶν
¹⁴ ἐθνῶν· ὃν τρόπον ἐάν τις καλαμῆσθαι ἐλαίαν, οὕτως καλαμῆσονται
αὐτούς· καὶ ἐὰν παύσθαι ὁ τρυγητός. ¹⁴ οὗτοι φωνῇ βοήσονται,

18 om τω B (41). εἰς συμβ.] pr και B. om εναντι Κυριου 2° A *vid.

XXIV 1 το προσωπον] τα ορια Q*. 2 om και 4° B. 4 επεν-
θησεν]+και κατετριφη 22 al. εφθαρη]+και κατετριφη 22 al. om και 2°
NBQ pl. 5 παρεβησαν] παρηλθοσαν NB παρηλθον 22 al. Κυριου
om MSS exc A (μον 301). διαθηκην] pr διεσκεδασαν N 22 198 al (-σε
62 147).

8 om πεπνυται 2°...ασεβων Ed Rom. 9 πινουσιν]
+αυτο 22 62 al illud Tycon. 10 ηρωμωθη A. 11 om της γης BV 22 al.

12 om και 1° B 22 al. 13 εσται] εσονται B. 14 φωνη βοησ.]βοη-
φωνησουσιν B 22 (62) al (φωνη φωνησουσιν 41).

οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ
 15 Κυρίου, παραχθήσεται τὸ ὕδωρ τῆς θαλάσσης. ¹⁵διὰ τοῦτο ἡ δόξα
 Κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης, τὸ ὄνομα Κυρίου ἐνδοξον
 16 ἔσται. ¹⁶Κύριε ὁ θεὸς Ἰσραὴλ, ἀπὸ τῶν πτερύγων τῆς γῆς τέρατα
 ἠκούσαμεν, Ἐλπίς τῷ εὐσεβεῖ. καὶ ἐροῦσιν Οὐαὶ τοῖς ἀθετοῦσιν·
 17 οἱ ἀθετοῦντες τὸν νόμον, ¹⁷φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς
 18 τοὺς ἐνοικούντας ἐπὶ τῆς γῆς. ¹⁸καὶ ἔσται ὁ φεύγων τὸν φόβον
 ἐμπεσεῖται εἰς τὸν βόθυνον· ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἀλώσεται
 ὑπὸ τῆς παγίδος· ὅτι θυρίδες ἐκ τοῦ οὐρανοῦ ἠνεψύχθησαν, καὶ
 19 σεισθήσεται τὰ θεμέλια τῆς γῆς. ¹⁹ταραχῇ παραχθήσεται ἡ γῆ,
 20 καὶ ἀπορίᾳ ἀπορηθήσεται ἡ γῆ. ²⁰ἔκλινεν καὶ σεισθήσεται ὡς
 ὀπωροφυλάκιον ἡ γῆ, ὡς ὁ μεθύων καὶ ὁ κραιπαλῶν, καὶ πεσεῖται,
 καὶ οὐ μὴ δύνηται ἀναστῆναι· κατίσχυσεν γὰρ ἐπ' αὐτῆς ἡ ἀνομία.
 21 ²¹Καὶ ἐπάξει ὁ θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα καὶ ἐπὶ
 22 τοὺς βασιλεῖς τῆς γῆς. ²²καὶ συνάξουσιν καὶ ἀποκλείουσιν εἰς
 ὄχυρῳμα καὶ εἰς δεσμωτήριον· διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται
 23 αὐτῶν. ²³καὶ τακήσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος· ὅτι
 βασιλεύσει Κύριος ἐν Σιών καὶ ἐν Ἱερουσαλὴμ, καὶ ἐναντίον τῶν
 πρεσβυτέρων δοξασθήσεται.

XXV.**Ἰδιή.**

1 ¹Κύριε ὁ θεὸς μου, δοξάσω σε, ὑμνήσω τὸ ὄνομά σου,
 ὅτι ἐποίησας θαυμαστὰ πράγματα, βουλὴν ἀρχαίαν ἀληθινὴν·
 2 γένοιτο, Κύριε. ²ὅτι ἔθηκας πόλεις εἰς χῶμα, πολεῖς ὄχυράς τοῦ
 πεσεῖν αὐτῶν τὰ θεμέλια· τῶν ἀσεβῶν πόλεις τὸν αἰῶνα οὐ μὴ

14 εὐφρανθήσονται] + υμνουντες τον ενδοξασμον του Κυριου 22 al.
 16 ευσεβει] + και ειπε (Κυριος) το μυστηριον μου εμοι και τοις εμοις (22)
 36 62 al. ερουντιν] + το μυστηριον μου εμοι V 305 bis 109. αθετουντες] +
 (και) αθεσιαν αθετουντων (V) 22 (109 305) al. 18 και ο εκβαινων B 22 al.
 20 εκλινεν ως ο μεθυων κ. κραιπ. κ. σεισθ. ως οπωροφ. η γη κατισχ....
 ανομια και πεσειται B al. 21 ουρανου] + εν τω υψει 22 al. τους βασι-
 λεις] τας βασιλειας 36 al. της γης] + επι της γης V 48 al. 22 συναξ.
 συναγωγην αυτ. εις δεσμωτ. κ. αποκλεισ. εις οχυρωμα B 22 al. 23 τειχος] +
 και εντραπησεται η σεληνη και αισχυνθησεται ο ηλιος NQ^{mg} 36 109 309 pl.
 εκ Σ. και εις Ιερ. B.

XXV 1 om ωδη NBQ al. om μου B al. om Κυριε 2^o B. 2 του μη
 πεσειν B. τον αιωνα] pr εις N^{c.a} 24 106 147 al.

3 οἰκοδομηθῇ. ³διὰ τοῦτο εὐλογῇ σε ὁ λαὸς ὁ πτωχός, καὶ πόλεις
 4 ἀνθρώπων ἀδικουμένων εὐλογήσουσιν σε. ⁴ἐγένου γὰρ πάση πόλει
 ταπεινῇ βοηθός, καὶ τοῖς ἀθυμήσασιν δι' ἔνδειαν σκέπη, ἀπὸ ἀνθρώπων
 πονηρῶν ῥύση αὐτούς· σκέπη διψώντων, καὶ πνεῦμα ἀνθρώπων
 5 ἀδικουμένων, [εὐλογήσουσιν σε,] ⁵ὥς ἄνθρωποι ὀλιγόψυχοι διψῶντες
 6 ἐν Σιών ἀπὸ ἀνθρώπων ἀσεβῶν, οἷς ἡμᾶς παρέδωκας. ⁶καὶ ποιήσει
 Κύριος σαβαὼθ πᾶσι τοῖς ἔθνεσιν· ἐπὶ τὸ ὄρος τοῦτο πίνονται
 7 εὐφροσύνην, πίνονται οἶνον· ⁷χρίσονται μύρον ἐν τῷ ὄρει τούτῳ.
 παραδος ταῦτα πάντα τοῖς ἔθνεσιν· ἡ γὰρ βουλή αὕτη ἐπὶ πάντα
 8 τὰ ἔθνη. ⁸κατέπιεν ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφείλεν ὁ θεὸς
 πᾶν δάκρυον ἀπὸ παντὸς προσώπου· τὸ ὄνειδος τοῦ λαοῦ ἀφείλεν
 9 ἀπὸ πάσης τῆς γῆς, τὸ γὰρ στόμα Κυρίου ἐλάλησεν. ⁹καὶ ἐροῦσιν
 ἐν τῇ ἡμέρᾳ ἐκείνῃ Ἰδοὺ ὁ θεὸς ἡμῶν ἐφ' ᾧ ἠλπίζομεν, καὶ
 10 ἡγαλλιώμεθα καὶ εὐφράνθημεν ἐπὶ τῇ σωτηρίᾳ ἡμῶν. ¹⁰ὅτι
 ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο, καὶ καταπατηθήσεται
 11 ἡ Μωαβίτις ὃν τρόπον πατοῦσιν ἄλωνα ἐν ἀμάξει· ¹¹καὶ ἀνήσει
 τὰς χεῖρας αὐτοῦ, ὃν τρόπον καὶ αὐτὸς ἐταπεινώσεν τοῦ ἀπολέσαι,
 12 καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ' ἃ τὰς χεῖρας ἐπέβαλεν· ¹²καὶ
 τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει, καὶ καταβήσεται
 ἕως τοῦ ἐδάφους.

XXVI.

ᾠδὴ.

1 Τῇ ἡμέρᾳ ἐκείνῃ ἄσονται τὸ ἄσμα τοῦτο ἐπὶ γῆς Ἰούδα,
 λέγοντες Ἰδοὺ πόλις ὀχυρά, καὶ σωτήριον ἡμῖν θήσει τεῖχος

4 om ευλογησουσιν σε BQ* al. 5 Σιών]+οτι ρυση αυτους N* 24
 87 al. 6 τουτο]+ποτον λιπασματων ποτον τρυγων (22 48) 51 al.
 7 μυρον]+τρυγων διυλισμενων και καταπιεται V+και παραδοθησονται εν τω
 ορει τουτω παραδοσει και καταπιεται 36 51 (62) al. παντα ταυτα NBV
 22 al. 8 ο θεος] pr Κυριος B (V 109 305 e sil). 9 ηλπιζομεν]+
 και σωσει ημας ουτος Κυριος υπεμειναμεν αυτω MSS exc NAQΓ 26 49 87 91
 106 198 301 309 in quem speravimus et exultavimus in salute nostra
 Iren-lat IV ix 2. ευφρανθημεν A² 26 106] ευφρανθησομεθα (A*) NBQ^{ms}
 al om Q* 49 198. 10 om οτι B 22 al. πατωσιν A. 11 εφ α] εφ
 ην N εφ η 26 εφ ο 36 al εφ ω 62 106 al. 12 καταβησονται B 22 al.
 του εδαφους] om του Q (51) 301+εως κορεως 22 al.

XXVI 1 (& 9) om ωδη NBQ pl. om λεγοντες N*B. οχυρα] ισχυρα B 22
 al. ημιν] ημων N^{c,b} V 22 pl om B txt N* AQΓ 24 26 106. τευχος] pr το B.

2 καὶ περίτειχος. ² ἀνοίξατε πύλας, εἰσελθάτω λαὸς φυλάσσω δι-
 3 καιοσύνην καὶ φυλάσσω ἀλήθειαν, ³ ἀντιλαμβανόμενος ἀληθείας
 4 καὶ φυλάσσω εἰρήνην. ὅτι ἐπὶ σοὶ ⁴ ἤλπισαν, Κύριε, ἕως τοῦ
 5 αἰῶνος, ὁ θεὸς ὁ μέγας ὁ αἰώνιος, ⁵ ὁς ταπεινώσας κατήγαγες τοὺς
 ἐνοικοῦντας ἐν ὑψηλοῖς· πόλεις ὀχυρὰς καταβαλεῖς, καὶ κατάξεις
 6 αὐτὰς ἕως τοῦ ἐδάφους, ⁶ καὶ πατήσουσιν αὐτοὺς πόδες πρᾶέων καὶ
 7 ταπεινῶν. ⁷ ὁδὸς εὐσεβῶν εὐθεία ἐγένετο, καὶ παρεσκευασμένη ἡ
 8 ὁδὸς τῶν εὐσεβῶν. ⁸ ἡ γὰρ ὁδὸς Κυρίου κρίσις· ἠλπίσαμεν ἐπὶ τῷ
 9 ὀνόματί σου καὶ ἐπὶ τῇ μνείᾳ ⁹ ἡ ἐπιθυμεί ἡ ψυχὴ ἡμῶν. (Ὡιδή.)
 ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ θεός, διότι φῶς τὰ
 προστάγματά σου ἐπὶ τῆς γῆς. δικαιοσύνην μάθετε, οἱ ἐνοικοῦντες
 10 ἐπὶ τῆς γῆς. ¹⁰ πέπαιται γὰρ ὁ ἀσεβής· οὐ μὴ μάθῃ δικαιοσύνην
 ἐπὶ τῆς γῆς, ἀλήθειαν οὐ μὴ ποιήσῃ· ἀρθήτω ὁ ἀσεβής, ἵνα μὴ ἴδῃ
 11 τὴν δόξαν Κυρίου. ¹¹ Κύριε, ὑψηλὸς σου ὁ βραχίων καὶ οὐκ ἤδεισαν,
 γνόντες δὲ αἰσχυνθήσονται· ζῆλος λήμψεται λαὸν ἀπαίδευτον, καὶ
 12 νῦν πῦρ τοὺς ὑπεναντίους ἔδεται. ¹² Κύριε ὁ θεὸς ἡμῶν, εἰρήνην δὸς
 13 ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν. ¹³ Κύριε ὁ θεὸς ἡμῶν, κτήσαι ἡμᾶς·
 Κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν.
 14 ¹⁴ οἱ δὲ νεκροὶ ζῶν οὐ μὴ ἴδωσιν, οὐδὲ ἱατροὶ οὐ μὴ ἀναστήσουσιν·
 διὰ τοῦτο ἐπήγαγες καὶ ἀπώλεσας καὶ ἦρας πᾶν ἄρσεν αὐτῶν.
 15 ¹⁵ πρόσθε αὐτοῖς κακά, Κύριε, πρόσθε κακὰ πᾶσιν τοῖς ἐνδόξοις
 16 τῆς γῆς. ¹⁶ Κύριε, ἐν θλίψει ἐμνήσθην σου, ἐν θλίψει μικρᾷ ἡ
 17 παιδίᾳ σου ἡμῖν. ¹⁷ καὶ ὥς ἡ ὠδίνουσα ἐγγίζει τοῦ τεκεῖν, καὶ ἐπὶ
 τῇ ὠδίνι αὐτῆς ἐκέκραξεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.
 18 ¹⁸ διὰ τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν

2 λαος]+δικαιος 22 93 233 al pr δικαιος 36 62 al. 3 ειρηνην]+
 τελειαν 22 al. 4 ηλπισαν] ηλπισα Α' ηλπισαμεν QV 26 al pr ελπιδι
 B 22 al. 5 om αυτας NBQ pl (txt A 41 106 301). om του NBQ pl.
 6 αυτας N^{c.b} vid A^aQ pl. ταπεινων]+ιχνη 22 41 62 al +βηματα 24 87 al
 +βοηθηματα πενητων 109 305. 7 ευθεια]+τριβος ευσεβων ευθεια ευθεια
 22 al. η οδ. των ευσεβ. και παρεσκ. B al. 8 om σου Α' 49 198.
 10 ου μη] pr πας os N*B* (24? 41?) *omnis enim qui non didicerit* Brev.
 Mozarab. ποιησει B (pl?) 11 λαος Α*. 12 παντα γαρ]+τα εργα
 ημων V (post ημιν 2° 62 147). 13 om Κυριε...ημων Β*. 14 οι ιατροι
 Q. αναστησονται N^avid. ηρες N*B*. 15 om πασιν B pl. της γης]
 pr εμακρυνας παντα τα περατα Q^{mg} 24 41 al +εμ. π. τ. περ. της γης V 109
 305. 17 om του N*B. B. om και 2° B al.

καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς, ἀλλὰ
 19 πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς. ¹⁹ ἀναστήσονται γὰρ οἱ
 νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται
 οἱ ἐν τῇ γῇ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστίν, ἡ δὲ γῇ
 20 τῶν ἀσεβῶν πεσεῖται. ²⁰ Βάδιζε, ὁ λαός μου, εἴσελθε εἰς τὰ ταμιεῖά
 σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρίβηθι μικρὸν ὅσον ὅσον, ἕως
 21 ἂν παρέλθῃ ἡ ὀργὴ Κυρίου. ²¹ Ἰδοὺ γὰρ Κύριος ἀπὸ τοῦ ἁγίου
 ἐπάγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς· καὶ ἀνακαλύψει
 ἡ γῇ τὸ < αἷμα > αὐτῆς, καὶ οὐ κατακαλύψει ἡ γῇ τοὺς ἀνηρημένους.

1 **XXVII.** ¹ Τῇ ἡμέρᾳ ἐκείνῃ ἐπάξει ὁ θεὸς τὴν μάχαιραν τὴν
 ἁγίαν καὶ τὴν μεγάλην καὶ τὴν ἰσχυράν ἐπὶ τὸν δράκοντα ὄφιν
 φεύγοντα, ἐπὶ τὸν δράκοντα ὄφιν σκολιόν, καὶ ἀνελεῖ τὸν δράκοντα.
 2 ² Τῇ ἡμέρᾳ ἐκείνῃ ἀμπελὼν καλός· ἐπιθύμημα ἐξάρχειν κατ' αὐτῆς.
 3 ³ Ἐγὼ πόλις ἰσχυρά, πόλις πολιορκουμένη, μάτην ποτιῶ αὐτήν·
 4 ἄλῳσεται γὰρ νυκτός, ἡμέρας δὲ πεσεῖται τὸ τεῖχος. ⁴ καὶ οὐκ ἔστιν
 ἡ οὐκ ἐπελάβετο αὐτῆς· τίς με θήσει φυλάσσειν καλὰμην ἐν ἀγρῷ;
 διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτήν. τοῖνυν διὰ τοῦτο ἐποίησεν
 5 Κύριος ὁ θεὸς πάντα ὅσα συνέταξεν. κατακέκαυμαι, ⁵ βοήσονται οἱ
 ἐνοικοῦντες ἐν αὐτῇ, ποιήσωμεν εἰρήνην αὐτῷ, ποιήσωμεν εἰρήνην.
 6 ⁶ οἱ ἐρχόμενοι, τέκνα Ἰακώβ, βλαστήσει καὶ ἐξανθήσει Ἰσραὴλ, καὶ
 7 ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ. ⁷ μὴ ὥς αὐτὸς
 ἐπάταξεν, καὶ αὐτὸς οὕτως πληγήσεται; καὶ ὥς αὐτὸς ἀνείλεν, οὕτως
 8 ἀναιρεθήσεται; ⁸ μαχόμενος καὶ ὄνειδίζων ἐξαποστελεῖ αὐτούς· οὐ
 σὺ ἦσθα ὁ μελετῶν τῷ πνεύματι τῷ σκληρῷ, ἀνελεῖν αὐτοὺς
 9 πνεύματι θυμοῦ; ⁹ διὰ τοῦτο ἀφαιρεθήσεται ἡ ἀνομία Ἰακώβ, καὶ
 τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν,

18 πεσουνται] + παντες B. 19 om γαρ 1^ο MSS exc A 106. 20 om o
 MSS exc A 109. 21 αιμα] στομα A 26. om η γη MSS exc A.

XXVII 1 om και 3^ο B. δρακοντα 3^ο + τον εν τη θαλασση B^Qms 109
 305 al (post 2 εκεινη 22 (62) (93) al). 3 πολις οχυρα MSS exc B^AQ* 49
 106 198. αυτην] αυτους A*^{vid} 26 (-την A^a). om το B pl. τειχος] + αυτης
 87 al + γαρ 48 al. 4 om και MSS exc A (ουκ εστιν γαρ 22 36 106). η ουκ]
 os ουκ 22^{corr} 36 106 o ουκ 308 o 48 62 al. om ο θεος B*^B pl. 5 om
 αυτω ποιησωμεν ειρηνην B 62 αυτω ειρηνην ποιησωμεν 22 al. 6 πλησθη-
 σεται B 36 al. 7 και 2^ο] η 22 86 al. 8 om ο B. 9 om η 1^ο B.

ὅταν θῶ πάντας τοὺς λίθους τῶν βωμῶν κατακεκομμένους ὡς
 κονίαν λεπτήν· καὶ οὐ μὴ μείνῃ τὰ δένδρα αὐτῶν, καὶ τὰ εἶδωλα
 10 αὐτῶν ἐκκεκομμένα ὥσπερ δρυμὸς μακράν. ¹⁰τὸ κατοικοῦμενον
 ποιμνιον ἀνειμένον ἔσται, ὡς ποιμνιον καταλελιμμένον· καὶ ἔσται
 11 πολὺν χρόνον εἰς βόσκημα, καὶ ἐκεῖ ἀναπαύσονται. ¹¹μετὰ χρόνον
 οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν διὰ τὸ ξηρανθῆναι. γυναῖκες ἐρχόμεναι
 ἀπὸ θέας, δεῦτε· οὐ γὰρ λαός ἐστιν ἔχων σύνεσιν, διὰ τοῦτο οὐ μὴ
 οἰκτειρήσῃ ὁ ποιήσας αὐτούς, οὐδὲ ὁ πλάσας αὐτούς οὐ μὴ ἐλεήσει.
 12 ¹²Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συμφράξει Κύριος ἀπὸ τῆς δώρυγος
 τοῦ ποταμοῦ ἕως Ῥινοκορούρων· ὑμεῖς δὲ συναγάγετε τοὺς υἱοὺς
 13 Ἰσραὴλ κατ' ἓνα ἓνα. ¹³Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν
 ἐν τῇ σάλπιγγι τῇ μεγαλῇ, καὶ ἤξουσιν οἱ <ἀπολόμενοι> ἐν τῇ χώρᾳ
 τῶν Ἀσσυρίων καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ, καὶ προσκυνήσουσιν
 τῷ κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν Ἱερουσαλὴμ.

1 **XXVIII.** ¹Οὐαὶ τῷ στεφάνῳ τῆς ὑβρεως, οἱ μισθωτοὶ
 Ἐφραίμ, τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ
 2 ὄρους τοῦ παχέως, οἱ μεθύοντες ἄνευ οἴνου. ²Ἰδοὺ ἰσχυρὸν καὶ
 σκληρὸν ὁ θυμὸς Κυρίου, ὡς χάλαζα καταφερομένη οὐκ ἔχουσα
 σκέπην, βία καταφερομένη· ὡς ὕδατος πολὺ πλῆθος σῦρον χώραν,
 3 τῇ γῇ ποιήσει ἀνάπαυσιν· ταῖς χερσίν, ³καὶ τοῖς ποσὶν καταπατη-
 4 θήσεται ὁ στέφανος τῆς ὑβρεως, οἱ μισθωτοὶ τοῦ Ἐφραίμ. ⁴καὶ
 ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης ἐπ' ἄκρου τοῦ ὄρους
 τοῦ ὑψηλοῦ· ὡς πρόδρομος σύκου, ὁ ἰδὼν αὐτό, πρὶν ἢ εἰς τὴν χεῖρα
 5 αὐτοῦ λαβεῖν, θελήσει αὐτὸ καταπιεῖν. ⁵τῇ ἡμέρᾳ ἐκείνῃ ἔσται
 Κύριος σαβαὼθ ὁ στέφανος τῆς ἐλπίδος ὁ πλακεὶς τῆς δόξης, τῷ

9 θω] θωσιν MSS exc A *posuerit* Hieron. 10 ἀναπαυσονται]+ποιμνια
 Ed Rom (22^{corr} al). 11 μετα] pr και MSS exc NA 301. παν] ουθεν 22 al.
 ελεση MSS exc A 106 301. 12 συμφραξει] συνταραξει NG 301 συρραξει V.
 Κυριος] ο θεος B. κατα ενα τους υιους Ισραηλ B. 13 om εν 2° NBQ al.
 απολομενοι 1°] απο ανατολων A. προσκυνησωσιν A. om εν 5° B 91.

XXVIII 1 om εκ 24 36 62 87 pl. παχεος NBQ pl. 2 ἀναπαυμα B.
 ταις χερσι] pr και N*Γ 87 al. 3 καταπατηθ.] pr και N*Γ 22 41 106 pl.
 om του NB 22 198 pl. 4 ελπιδος της δοξης] ελπιδος της ζωης B δοξης τ.
 ελπιδος Q+αυτου 22 al. om η B al. λαβειν]+αυτο N*B pl. 5 εσται
 κυριος σαβαωθ bis A. πλεκεις N*B.

6 καταλειφθέντι μου λαῶ· ⁶ καὶ καταλειφθήσονται ἐπὶ πνεύματι κρίσεως
 7 ἐπὶ κρίσιν καὶ ἰσχὺν κωλύων ἀνελεῖν. ⁷ οὗτοι γὰρ οἶνῳ πεπλανημένοι
 εἰσίν· ἐπλανήθησαν διὰ τὸ σίκερα, ἱερεὺς καὶ προφήτης ἐξέστησαν
 διὰ τὸν οἶνον, ἐσείσθησαν ἀπὸ τῆς μέθης τοῦ σίκερα, ἐπλανήθησαν·
 8 τοῦτό ἐστιν φάντασμα. ⁸ ἄρὰ ἔδεται ταύτην τὴν βουλήν· αὕτη γὰρ
 9 ἡ βουλή ἔνεκεν πλεονεξίας. ⁹ τίني ἀνηγγείλαμεν κακά, καὶ τίني
 ἀνηγγείλαμεν ἀγγελίαν; οἱ ἀπογεγαλακτισμένοι ἀπὸ γάλακτος, οἱ
 10 ἀπεσπασμένοι ἀπὸ μαστοῦ. ¹⁰ θλίψιν ἐπὶ θλίψιν προσδέχον, ἐλπίδα
 11 ἐπ' ἐλπίδι, ἔτι μικρὸν ἔτι μικρόν, ¹¹ διὰ φαυλισμὸν χειλέων, διὰ
 12 γλώσσης ἐτέρας· ὅτι λαλήσουσιν τῷ λαῷ τούτῳ, ¹² λέγοντες αὐτῷ
 Τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα, καὶ οὐκ
 13 ἠθέλησαν ἀκούειν. ¹³ καὶ ἔσται αὐτοῖς τὸ λόγιον Κυρίου τοῦ θεοῦ
 θλίψις ἐπὶ θλίψιν, ἐλπίς ἐπ' ἐλπίδι, ἔτι μικρὸν ἔτι μικρόν, ἵνα
 πορευθῶσιν καὶ πέσωσιν εἰς τὰ ὀπίσω, καὶ κινδυνεύσουσι καὶ
 14 συντριβήσονται καὶ ἀλώσονται. ¹⁴ Διὰ τοῦτο ἀκούσατε λόγον Κυρίου,
 ἄνδρες τεθλιμμένοι καὶ ἄρχοντες τοῦ λαοῦ τούτου ἐν Ἱερουσαλὴμ,
 15 ¹⁵ ὅτι εἶπατε Ἐποίησαμεν διαθήκην μετὰ τοῦ ᾄδου, καὶ μετὰ τοῦ
 θανάτου συνθήκας· καταιγὶς φερομένη ἐὰν παρέλθῃ, οὐ μὴ ἔλθῃ
 ἡμῖν· ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν, καὶ τῷ ψεύδει σκεπασ-
 16 θησόμεθα. ¹⁶ διὰ τοῦτο οὕτως λέγει Κύριος, Ἰδοὺ ἐγὼ ἐμβαλῶ εἰς
 τὰ θεμέλια Σιών λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαίον ἔντιμον,
 εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχνυθῇ.
 17 ¹⁷ καὶ θήσω κρίσιν εἰς ἐλπίδα, ἡ δὲ ἐλεημοσύνη μου εἰς σταθμούς,
 καὶ οἱ πεποιθότες μάτην ψεύδει· ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταιγὶς,
 18 ¹⁸ μὴ καὶ ἀφέλῃ ὑμῶν τὴν διαθήκην τοῦ θανάτου, καὶ ἡ ἐλπίς ὑμῶν

5 μου λαῶ] του λαου B του λ. μου Q του λ. αυτου 22 al. 6 om και
 10 NBQ al txt A 24 26 106 233 301 (και καταλειφθησεται 49 87 al).
 καταλειφθ.] + γαρ 22 al. κωλυων] κωλυειν 93 κωλυνοντων 22 al Ed Rom.
 7 πεπλαν.] πεπλημμελημενοι B*. εξεστησαν] + δια το σικερα κατεποθησαν
 B 22 al. om του σικερα B. φαντασμα] φασμα MSS exc A (cf Job xx 8).
 8 ταυτην] τριτην Grabe. 9 αποσπασμενοι NB*. 11 om οτι 22 al.
 12 αυτω] αυτοις NB* BQ^{mg} om 48 al. 13 om του θεου BV 36 pl. πορευ-
 σωσιν B. om εις τα B. συντριβ. και κινδυνευσουσιν B (51 al). 14 τουτου
 του εν Ιερ. B al τουτου οι εν Ιερ. 22 62 al του εν Ιερ. NG 26 41. αλωσονται]
 + και πεσονται 22 al. ημιν] εφ ημας NB* BQ al. 16 Κυριος
 Κυριος B. εμβαλλω B 22 al *immitto* Cyp (Test ii 16). om επ αυτω B.
 17 om ου B.

ἡ πρὸς τὸν ἄδην οὐ μὴ ἐμμείνη· καταιγὶς φερομένη ἐὰν ἐπέλθῃ,
 19 ἔσεσθε αὐτῇ εἰς καταπάτημα. ¹⁹ ὅταν παρέλθῃ, λήμψεται ὑμᾶς·
 πρῶι πρῶι παρελεύσεται ἡμέρας, καὶ ἐν νυκτὶ ἔσται ἐλπίς πονηρά.
 20 μάθετε ἀκούειν ²⁰ στενοχωρούμενοι· οὐ δυνάμεθα μάχεσθαι, αὐτοὶ
 21 δὲ ἀσθενοῦμεν τοῦ ἡμᾶς συναχθῆναι. ²¹ ὥσπερ ὄρος ἀσεβῶν
 ἀναστήσεται, καὶ ἔσται ἐν τῇ φάραγγι Γαβαών, μετὰ θυμοῦ ποιήσῃ
 τὰ ἔργα αὐτοῦ, πικρίας ἔργον· ὁ δὲ θυμὸς αὐτοῦ ἄλλοτρίως χρήσεται,
 22 καὶ ἡ πικρία αὐτοῦ ἄλλοτρία. ²² καὶ ὑμεῖς μὴ εὐφρανθείητε, μηδὲ
 ἰσχυσάτωσαν ὑμῶν οἱ δεσμοί· διότι συντετελεσμένα καὶ συντετμημένα
 πράγματα ἤκουσα παρὰ Κυρίου σαβαὼθ ἃ ποιήσῃ ἐπὶ πᾶσαν τὴν
 23 γῆν. ²³ Ἐνωτίζεσθε καὶ ἀκούσατε τῆς φωνῆς μου, προσέχετε καὶ
 24 ἀκούετε τοὺς λόγους μου. ²⁴ μὴ ὄλην τὴν ἡμέραν μέλλει ὁ ἀροτριῶν
 25 ἀροτριᾶν· ἢ σπόρον προετοιμάσει πρὶν ἐργάσασθαι τὴν γῆν; ²⁵ καὶ
 ὅταν ὁμαλίσῃ αὐτῆς τὸ πρόσωπον, πρῶτον σπείρει μικρὸν μελάνθιον
 καὶ κύμινον, καὶ πάλιν πυρόν, καὶ κριθὴν καὶ ζέα ἐν τοῖς ὀρίοις
 26 σου; ²⁶ καὶ παιδευθήσῃ κρίματι θεοῦ σου, καὶ εὐφρανθήσῃ.
 27 ²⁷ οὐ γὰρ μετὰ σκληρότητος καθαίρεται τὸ μελάνθιον, οὐδὲ τροχὸς
 ἀμάξης περιάξει ἐπὶ τὸ κύμινον· ἀλλὰ ῥάβδῳ ἐκτινάσσεται τὸ
 28 μελάνθιον, τὸ δὲ κύμινον ²⁸ μετὰ ἄρτου βρωθήσεται. οὐ γὰρ εἰς
 τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι, οὐδὲ φωνὴ τῆς πικρίας μου
 29 καταπατήσῃ ὑμᾶς. ²⁹ καὶ ταῦτα παρὰ Κυρίου σαβαὼθ ἐξῆλθεν
 τὰ τέρατα· βουλεύσασθε, ὑψώσατε ματαίαν παρακλήσιν.

I **XXIX.** ¹ Οὐαὶ πόλις Ἀριήλ, ἣν Δαυεὶδ ἐπολέμησεν· συναγά-
 γετε γενήματα ἐνιαυτὸν ἐπ' ἐνιαυτόν· φάγεσθε γὰρ σὺν Μωάβ.
 2 ² ἐκθλίψω γὰρ Ἀριήλ, καὶ ἔσται αὐτῆς ἡ ἰσχὺς καὶ τὸ πλοῦτος
 3 ἐμοί. ³ καὶ κυκλώσω ὡς Δαυεὶδ ἐπὶ σέ, καὶ βαλῶ περὶ σέ χάρακα,

21 ἀναστήσεται] + Κυριος NBQ^{mg} al. πικρία] σαπρία B *amaritudo*
 Hieron. 22 οἱ δεσμοί] + οἱ οφθαλμοὶ N* οἱ οφθ. Γ. συντετελεμμενα A.
 23 ἀκουσατε] ἀκουετε MSS exc A 86 106 233 (301^{vid}). 24 μέλλει...
 ἀροτριαν] ἀροτριασει ο ἀροτριων B (cf xlv 9). 25 καὶ 1^o] οὐχ NBQ
 (301) al (καὶ οταν αὐτης ὁμαλίσῃ το προσ. 22^{vid} 106 al). το προσωπ.
 αὐτης B. πρωτον] τοτε MSS exc A. παλιν] + σπειρει MSS exc A. om
 καὶ 4^o B. κριθην] + καὶ κεγχρον B 22 al. 26 om σου N*B* V 22 301 al.
 27 τινασσεται B al.

XXIX I Αριηλ πολις ην επολ. Δ. Β. ενιαυτον 2^o] + εορται συγκρουσθη-
 σονται 22 al. φαγεσθε] pr φαγεσθε NB. 2 ο πλουτος MSS exc ΑΓ.

4 καὶ θήσω ἐπὶ σὲ πύργους, ⁴καὶ ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν, καὶ εἰς τὴν γῆν οἱ λόγοι σου δύσονται· καὶ ἔσται ὡς οἱ φωνοῦντες ἐκ τῆς γῆς ἢ φωνή σου, καὶ πρὸς τὸ ἔδαφος ἢ φωνή σου 5 ἀσθενήσει. ⁵καὶ ἔσται ὡς κοινορτὸς ἀπὸ τροχοῦ ὁ πλοῦτος τῶν ἀσεβῶν, καὶ ὡς χνοὺς φερόμενος, καὶ ἔσται ὡς στιγμή παραχρῆμα 6 ⁶παρὰ Κυρίου σαβαώθ· ἐπισκοπὴ γὰρ ἔσται μετὰ κραυγῆς καὶ σεισμοῦ καὶ φωνῆς μεγάλης, καταιγὶς φερομένη καὶ φλόξ πυρὸς 7 κατεσθίουσα. ⁷καὶ ἔσται ὡς ὁ ἐνυπνιαζόμενος ἐνύπνιον ὁ πλοῦτος τῶν ἐθνῶν πάντων ὅσοι ἐπεστράτευσαν ἐπὶ Ἰσραὴλ, καὶ πάντες οἱ στρατευσάμενοι ἐπὶ Ἱερουσαλήμ, καὶ πάντες οἱ συνηγμένοι ἐπ' 8 αὐτὴν καὶ θλίβοντες αὐτήν. ⁸καὶ ἔσονται ὡς οἱ ἐν ὕπνῳ πεινῶντες καὶ ἔσθοντες, καὶ ἐξαναστάντων μάταιον αὐτῶν τὸ ἐνύπνιον· καὶ ὃν τρόπον ἐνυπνιάζεται ὁ διψῶν ὡς ὁ πίνων, καὶ ἐξαναστὰς ἔτι διψᾷ, ἡ δὲ ψυχὴ αὐτοῦ εἰς κενὸν ἤλπισεν, οὕτως ἔσται ὁ πλοῦτος πάντων τῶν ἐθνῶν ὅσοι ἐπεστράτευσαν ἐπὶ Ἱερουσαλήμ καὶ ἐπὶ τὸ 9 ὄρος Σιών. ⁹Ἐκλύθητε καὶ ἔκστητε, καὶ κραιπαλήσατε οὐκ ἀπὸ 10 σίκερα οὐδ' ἀπὸ οἴνου· ¹⁰ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν 11 αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν, οἱ ὁρῶντες τὰ κρυπτὰ. ¹¹καὶ ἔσονται ὑμῖν πάντα τὰ ῥήματα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου, ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες Ἀνάγνωθι ταῦτα, καὶ ἐρεῖ Οὐ δύναμαι ἀναγνῶναι, 12 ἐσφράγισται γάρ. ¹²καὶ δοθήσεται τὸ βιβλίον τοῦτο εἰς χεῖρας

3 ἐπι 2^ο] περι **SBQ** pl. 4 ταπειν. εις την γην οι λογοι B al. εσται] εσονται B. 5 τροχου] τοιχου B 22 al τυχου V 144 *pariete* Frag. Wirceb. φερομενος] +υπο ανεμου το πληθος των καταδυναστευοντων σε 22 al + το πλ. τ. καταδ. B pl. 6 κραυγης] βροντης MSS exc A. φωνη μεγαλη BV 109 305. 7 om ο 1^ο **N*B** al. ενυπνιον] εν υπνω 301 εν υπνω **SBQ*** al καθ υπνου **BQ**^{ms} 22 (93) al txt A. ο πλουτος] ο πλουτος A* pr νυκτος B 22 al. των εθνων παντων] απαντ. των εθνων B al των ασεβων παντων Q. Ισραηλ] Ιερουσαλημ BV pl (Iηλ **SAQG** 24 26 al) Αριηλ Q^{ms}. στρατευομενοι **N*B** al. οι θλιβοντες MSS exc **SAQG** 106 306. 8 om εσονται B. τω υπνω **N*B** pl. πεινωντες] *qui esuriunt* Frag. Wirceb. πινοντες **SBQ** txt 22 al. om αυτων B. om ο 2^ο **N*BQ** al. om επι Ιερ. και **N*BQ** al om και επι **N^{c.a.}** 9 om και 2^ο B 109. 11 εσονται] εσται **N*B** pl. τα ρηματα παντα **NB** al. τουτου του εσφραγισμ. **N** om τουτου **BQ** 22 al *verba libri huius signati* Frag. Wirceb. *sermones libri qui signatus est* Cyp (Test i 4). εαν] αν B 301.

ἀνθρώπου μὴ ἐπισταμένου γράμματα, καὶ ἐρεῖ αὐτῷ Ἀνάγνωθι
 13 τοῦτο· καὶ ἐρεῖ Οὐκ ἐπίσταμαι γράμματα. ¹³ καὶ εἶπεν Κύριος Ἐγγίξει
 μοι ὁ λαὸς οὗτος, τοῖς χεῖλεσιν αὐτῶν τιμῶσιν με, ἡ δὲ καρδία αὐτῶν
 πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλ-
 14 ματα ἀνθρώπων καὶ διδασκαλίας. ¹⁴ διὰ τοῦτο ἰδοὺ ἐγὼ προσθήσω
 τοῦ μεταθεῖναι τὸν λαὸν τοῦτον· καὶ μεταθήσω αὐτούς, καὶ ἀπολώ-
 15 τήν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω. ¹⁵ Οὐαὶ
 οἱ βαθέως βουλὴν ποιοῦντες, καὶ οὐ διὰ Κυρίου· οὐαὶ οἱ ἐν κρυφῇ
 βουλῇ ποιοῦντες, καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν, καὶ ἐροῦσιν
 16 Τίς ἡμᾶς ἐώρακεν; καὶ τίς ἡμᾶς γνώσεται ἢ ἃ ἡμεῖς ποιοῦμεν; ¹⁶ οὐχ
 ὡς ὁ πηλὸς τοῦ κεραμέως λογισθήσεσθε; μὴ ἐρεῖ τὸ πλάσμα τῷ
 πλάσαντι Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι Οὐ
 17 συνετῶς με ἐποίησας; ¹⁷ οὐκ ἐτί μικρὸν καὶ μετατεθήσεται ὁ Λίβανος
 ὡς τὸ ὄρος τὸ Χερμελ, καὶ τὸ ὄρος τὸ Χερμελ εἰς δρυμὸν λογισθήσεται.
 18 ¹⁸ καὶ ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λόγους βιβλίου, καὶ οἱ
 ἐν τῷ σκότει καὶ οἱ ἐν τῇ ὀμίχλῃ, ὀφθαλμοὶ τυφλῶν βλέψονται,
 19 ¹⁹ καὶ ἀγαλλιάσονται πτωχοὶ διὰ Κύριον ἐν εὐφροσύνῃ, καὶ οἱ
 20 ἀπηλπισμένοι τῶν ἀνθρώπων ἐμπλησθήσονται εὐφροσύνης. ²⁰ ἐξέ-
 λιπεν ἄνομος, καὶ ἀπώλετο ὑπερήφανος, καὶ ἐξωλεθρεύθησαν οἱ
 21 ἀνομοῦντες ἐπὶ κακίᾳ, ²¹ καὶ οἱ ποιοῦντες ἁμαρτεῖν ἀνθρώπους ἐν
 λόγῳ· πάντας δὲ τοὺς ἐλέγχοντας ἐν πύλαις πρόσκομμα θήσουσιν,
 22 καὶ ἐπλαγίασαν ἐν ἀδίκοις δίκαιον. ²² διὰ τοῦτο τάδε λέγει Κύριος
 ἐπὶ τὸν οἶκον Ἰακώβ, ὃν ἀφώρισεν ἐξ Ἀβραάμ Οὐ νῦν αἰσχυρνήσεται
 23 Ἰακώβ, οὐδὲ νῦν τὸ πρόσωπον μεταβαλεῖ Ἰσραὴλ. ²³ ἀλλὰ ὅταν
 ἴδωσιν τὰ τέκνα αὐτῶν τὰ ἔργα μου, δι' ἐμὲ ἀγιάσουσιν τὸ ὄνομά
 μου, καὶ ἀγιάσουσιν τὸν ἅγιον Ἰακώβ, καὶ τὸν θεὸν τοῦ Ἰσραὴλ
 24 φοβηθήσονται. ²⁴ καὶ γνώσονται οἱ τῷ πνεύματι πλανώμενοι σύνεσιν,
 οἱ δὲ γογγύζοντες μαθήσονται ὑπακούειν, καὶ αἱ γλῶσσαι αἱ
 ψελλίζουσαι μαθήσονται λαλεῖν εἰρήνην.

13 τοῖς χεῖλεσιν] pr εν 87 al pr και εν 301 pr εν τω στοματι αυτου και
 εν B (22) 62 al txt (N) AQ 26 49 Frag. Wirceb. Tyconius 8 Iren-lat IV xii 4.
 διδασκοντε A* (-τες A¹). 14 om εγω N^{c.b} BQ pl. κρυψω] αθετησω 301
 (cf I Cor i 19) *abscondam* Frag. Wirceb. *reprobabo* Cyp (De bono patient.
 ii). 15 om και ου δια Κυριου...ποιουντες B* Hier. εορακεν ημας B.
 16 πλασαντι] + αυτο B al. 17 om το ορος (2°) N*B al. 18 βλεψονται]
 οφονται N*BQ^{mg}Z pl *videbunt* Cyp Test i 4. 20 εξελειπεν AQ*Γ 301.
 21 και 2°] οτι B. 22 om Ισραηλ B al. 23 αγιασωσιν bis B. 24 γνωσ.
 πλαν. τω πν. B. και αι γλωσσαι...ειρηνην obel not B^aQ[?] 48 (cf xxxii 4).

1 **XXX.** ¹Οὐαὶ τέκνα ἀποστάται, τάδε λέγει Κύριος· ἐποιήσατε
βουλὴν καὶ οὐ δι' ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου,
2 προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίας· ²οἱ πορευόμενοι καταβῆναι εἰς
Αἴγυπτον, ἐμὲ δὲ οὐκ ἐπηρώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραὼ
3 καὶ σκεπασθῆναι ὑπὸ Αἰγυπτίων. ³ἔσται γὰρ ὑμῖν ἡ σκῆπη Φαραὼ
4 εἰς αἰσχύνην, καὶ τοῖς πεποιθόσιν ἐπ' Αἴγυπτον ὄνειδος. ⁴ὅτι εἰσὶν
5 ἐν Τάνει ἀρχηγοὶ ἄγγελοι πονηροί· ⁵μάτην κοπιάσουσιν πρὸς λαὸν
ὃς οὐκ ὠφελήσει αὐτοὺς οὔτε εἰς βοήθειαν οὔτε εἰς ὠφέλειαν, ἀλλὰ
εἰς αἰσχύνην καὶ ὄνειδος.

Ἡ ὄρασις τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ.

6 ⁶Ἐν τῇ θλίψει καὶ ἐν τῇ στενοχωρίᾳ λέων καὶ σκύμνος λέοντος,
ἐκείθεν καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων πετομένων, οἱ ἔφερον ἐπ'
ὄνων καὶ καμήλων τὸν πλοῦτον αὐτῶν πρὸς ἔθνος ὃ οὐκ ὠφελήσει
7 αὐτοὺς [εἰς βοήθειαν ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος]. ⁷Αἰγύπτιοι
μάταια καὶ κενὰ ὠφελήσουσιν ὑμᾶς· ἀπάγγελον αὐτοῖς ὅτι ματαία
8 ἡ παράκλησις ὑμῶν αὕτη. ⁸νῦν οὖν καθίσας γράψον ἐπὶ πυξίου ταῦτα
καὶ εἰς βιβλίον, ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα καὶ εἰς τὸν αἰῶνα.
9 ⁹ὅτι λαὸς ἀπειθής ἐστίν, υἱοὶ ψευδεῖς οἱ οὐκ ἠβούλουντο ἀκοῦειν τὸν
10 νόμον τοῦ θεοῦ, ¹⁰οἱ λέγοντες τοῖς προφήταις Μὴ ἀναγγέλλετε ἡμῖν,
καὶ τοῖς τὰ ὁράματα ὀρώσιν Μὴ λαλεῖτε ἡμῖν, ἀλλὰ ἡμῖν λαλεῖτε
11 καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν, ¹¹καὶ ἀποστρέψατέ ἡμᾶς
ἀπὸ τῆς ὁδοῦ ταύτης· ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦτον,
12 καὶ ἀφέλετε ἀφ' ἡμῶν τὸ λόγιον τοῦ Ἰσραὴλ. ¹²διὰ τοῦτο οὕτως
λέγει Κύριος ὁ ἅγιος τοῦ Ἰσραὴλ Ὅτι ἠπειθήσατε τοῖς λόγοις
τούτοις καὶ ἠλπίσατε ἐπὶ ψεύδει, καὶ ὅτι ἐγόγγυσας καὶ πεποιθῶς
13 ἐγένου ἐπὶ τῷ λόγῳ τούτῳ, ¹³διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὕτη
ὡς τεῖχος πίπτον παραχρῆμα πόλεως ἐαλωκυίας, ἧς παραχρῆμα
14 πάρεστιν τὸ πτώμα· ¹⁴καὶ τὸ πτώμα αὐτῆς ἔσται ὡς σύντριμμα

XXX I om ταδε B om ταδε λεγει Κυριος 22 al. om και 1^ο MSS exc A.
προσθειναι] pr του 22 al. αμαρτιας εφ αμαρτιας A* αμαρτιας εφ αμαρτιας
B al. 3 om η B al. 5 om ουτε 1^ο B* BV 36 pl. om ουτε εις
ωφελειαν B*B pl. 6 om εν 2^ο BQ pl. om πετομενων B*. om εις
βοηθ....ονειδος B al. 8 ταυτα καιρω B. εις τον αιωνα] pr εως BQ pl.
(om εις 62 147). 10 ημιν 1^ο] + ορθως 22 al. λαλειτε 2^ο] + λαλια 36
al + λαλιαν 22 62 147 + λεια 93^{vid}. 11 το λογιον] τον αγιον Grabe + του
αγιου 22 24 al. 12 ουτως] ταδε B*B pl. om Κυριος B al. 13 πολεως]
+ οχυρας MSS exc A.

ἀγγίου ὄστρακίνου, ἐκ κεραμίου λεπτόν, ὥστε μὴ εὐρεῖν ἐν αὐτοῖς
 15 ὄστρακον ἐν ᾧ πῦρ ἀρεῖς, καὶ ἐν ᾧ ἀποσυρεῖς ὕδωρ μικρόν. ¹⁵ οὕτως
 λέγει Κύριος ὁ ἅγιος Ἰσραὴλ Ὅταν ἀποστραφεῖς στενάξης, τότε
 σωθήσῃ καὶ γνώσῃ ποῦ ἦσθα· ὅτε ἐπεποιθεῖς ἐπὶ τοῖς ματαίοις,
 16 ματαία ἡ ἰσχὺς ὑμῶν ἐγενήθη. καὶ οὐκ ἐβούλεσθε ἀκοῦειν, ¹⁶ ἀλλὰ
 εἶπατε Ἐφ' ἵπποις φευξόμεθα· διὰ τοῦτο φεύξεσθε· καὶ εἶπατε Ἐπὶ
 κούφοις ἀναβάται ἐσόμεθα· διὰ τοῦτο κούφοι ἔσονται οἱ διώκοντες
 17 ὑμᾶς. ¹⁷ καὶ διὰ φωνὴν ἐνὸς φεύξονται χίλιοι, καὶ διὰ φωνὴν πέντε
 φεύξονται πολλοί, ἕως ἂν καταλειφθῇτε ὡς ἱστός ἐπ' ὄρους, καὶ ὡς
 18 σημαίαν φέρων ἐπὶ βουνοῦ. ¹⁸ καὶ πάλιν μενεῖ ὁ θεὸς τοῦ οἰκτει-
 ρῆσαι ὑμᾶς, καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ὑμᾶς, διότι
 κριτὴς Κύριος ὁ θεὸς ἡμῶν ἐστίν· [καὶ ποῦ καταλείψετε τὴν δόξαν
 19 ὑμῶν ;] μακάριοι πάντες οἱ ἐμμένοντες ἐν αὐτῷ. ¹⁹ Διότι λαὸς ἅγιος
 ἐν Σιών οἰκήσει· καὶ Ἱερουσαλὴμ κλαυθμῷ ἔκλαυσεν Ἐλεήσόν με·
 καὶ ἐλεήσει τὴν φωνὴν τῆς κραυγῆς σου· ἡνίκα εἶδεν, ἐπήκουσέν σου.
 20 ²⁰ καὶ δώσει Κύριος ὑμῖν ἄρτον θλίψεως καὶ ὕδωρ στενόν, καὶ οὐκέτι
 οὐ μὴ ἐγγίσωσίν σοι οἱ πλανῶντές σε· ὅτι οἱ ὀφθαλμοί σου ὄψονται
 21 τοὺς πλανῶντάς σε, ²¹ καὶ τὰ ὠτά σου ἀκούσονται τοὺς λόγους τῶν
 ὀπίσω σε πλανησάντων, οἱ λέγοντες Αὕτη ἡ ὁδός, πορευθῶμεν ἐν
 22 αὐτῇ εἴτε δεξιᾷ εἴτε ἀριστερά. ²² καὶ ἐξαρεῖς τὰ εἰδῶλα τὰ περιηρ-
 γυρωμένα καὶ τὰ περικεχυρωμένα, λεπτὰ ποιήσεις, καὶ λικμήσεις ὡς
 23 ὕδωρ ἀποκαθημένης, καὶ ὡς κόπρον ὥσεις αὐτά. ²³ τότε ἔσται ὁ
 ὑετὸς τῷ σπέρματι τῆς γῆς σου, καὶ ὁ ἄρτος τοῦ γενήματος τῆς γῆς
 σου ἔσται πλησμονὴ καὶ λιπαρός· καὶ βοσκηθήσεται σου τὰ κτήνη
 24 τῇ ἡμέρᾳ ἐκείνῃ τόπον πίονα καὶ εὐρύχωρον, ²⁴ οἱ ταῦροι ὑμῶν καὶ
 οἱ βόες οἱ ἐργαζόμενοι τὴν γῆν φάγονται ἄχυρα ἀναπεποιημένα

14 λεπτα MSS exc AO (λεπτου 228). αρεῖς]+απο καυστρας (22) 36 al. αποσυρεις NABQ pl (-συρεις 104 106 109 144 198 308 309). 15 Κυριος Κυριος BQ al. του Ισραηλ MSS exc AO. στεναξη A (-ξεις 106). 16 εφ ιπων MSS exc A. om ειπατε 2° BQ al. αναβαταις MSS exc N* AO 106 198. 17 om και 1° NBQ al (hab A (22) al). χιλιοι δ. φων. ενος φευξονται B al (om και 1° NOQ 26). 18 ημων] υμων N*B*. om εστιν κ. που...υμων B al (cf x 4). om παντες NBQ al. εμμ. εν αυτω] εμμ. επ αυτω B υπομενοντες αυτον 22 al. 19 om και 2° MSS exc AO 49 106 198 306. ελεησει]+σε MSS exc NA 106 306. 22 εξαρεις] μανεις N*B al. om τα 3° B al. 23 εις πλησμονην OG 62 233 al εν πλησμονη 93. 24 αχυρα αναπεπ. φαγονται B.

25 ἐν κριθῇ λελικμημένα. ²⁵ καὶ ἔσται ἐπὶ παντὸς ὄρους ὑψηλοῦ καὶ
ἐπὶ παντὸς βουνοῦ μετεώρου ὕδωρ διαπορευόμενον ἐν τῇ ἡμέρᾳ ἐκείνῃ,
26 ὅταν ἀπόλωνται πολλοί, καὶ ὅταν πέσωσιν πύργοι. ²⁶ καὶ ἔσται τὸ
φῶς τῆς σελήνης ὡς τὸ φῶς τοῦ ἡλίου, καὶ τὸ φῶς τοῦ ἡλίου ἔσται
ἐπταπλάσιον, ἐν τῇ ἡμέρᾳ ὅταν ἰάσῃται Κύριος τὸ σύντριμμα τοῦ
27 λαοῦ αὐτοῦ, καὶ τὴν ὁδύνην τῆς πληγῆς σου ἰάσεται. ²⁷ Ἴδου
τὸ ὄνομα Κυρίου διὰ χρόνου ἔρχεται πολλοῦ, καιόμενος ὁ θυμός·
μετὰ δόξης τὸ λόγιον τῶν χειλέων αὐτοῦ, τὸ λόγιον ὁργῆς πλήρες,
28 καὶ ἡ ὁργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται. ²⁸ καὶ τὸ πνεῦμα αὐτοῦ ὡς
ὕδωρ ἐν φάραγγι σῦρον ἥξει ἕως τοῦ τραχήλου, καὶ διαιρεθήσεται τοῦ
ἔθνη ταράξει ἐπὶ πλανήσει ματαία, καὶ διώξεται αὐτοὺς πλάνησις
29 ματαία, καὶ λήμψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν. ²⁹ μὴ διὰ
παντὸς δεῖ ὑμᾶς εὐφραίνεσθαι, καὶ εἰσπορεύεσθαι εἰς τὰ ἁγία μου
διὰ παντὸς ὥσπερ ἐορτάζοντας, καὶ ὥσπερ εὐφραινομένους εἰσελθεῖν
μετὰ αὐτοῦ εἰς τὸν οἶκον τοῦ Κυρίου πρὸς τὸν θεὸν τοῦ Ἰσραὴλ ;
30 ³⁰ καὶ ἀκουστὴν ποιήσει ὁ θεὸς τὴν δόξαν τῆς φωνῆς αὐτοῦ καὶ τὸν
θυμὸν τοῦ βραχίονος αὐτοῦ δείξει μετὰ θυμοῦ καὶ ὁργῆς καὶ φλογὸς
κατεσθιούσης, κεραυνώσει βιαίως, καὶ ὡς ὕδωρ καὶ χάλαζα συνκατα-
31 φερομένη βία. ³¹ διὰ γὰρ τὴν φωνὴν Κυρίου ἡττηθήσονται οἱ
32 Ἀσσύριοι τῇ πληγῇ, ἣ ἂν πατάξῃ αὐτούς. ³² καὶ ἔσται αὐτῷ
κυκλόθεν, ὅθεν ἦν αὐτῷ ἡ ἐλπίς τῆς βοηθείας, ἐφ' ἣ αὐτὸς ἐπεποίθει·
αὐτοὶ μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτὸν ἐκ μεταβολῆς.
33 ³³ οὐ γὰρ σὺ πρὸ ἡμερῶν ἀπατηθήσῃ· μὴ καὶ < σοὶ > ἡτοιμάσθῃ
βασιλεύειν, φάραγγα βαθεῖαν, ξύλα κείμενα, πῦρ καὶ ξύλα πολλά ;
ὁ θυμὸς Κυρίου ὡς φάραγξ ὑπὸ θεοῦ καιομένη.

24 λελικμημενη B pl. 25 om και 3° B. 27 ερχ. δια χρονου B pl.
om πολλου B. om ο B. θυμος] + αυτου 22 al. 28 ταραξει εθνη B pl.
om ματαια 2° N° BQ pl. 29 δει] δι N° B. τον οικον] το ορος (om το N°)
MSS exc A 106. του Κυριου] om του B* pl του θεου OQ* Γ al. 30 ο θεος]
Κυριος B al. δειξαι] δειξει V 36 al ostendet Hieron. βιαιω B 62 93 147
βιαια 51 144 308. 31 την φωνην A 86 306] της φωνης BQ^{ms} al φωνης
N° OΓ 41 al om την Q* 26 49 106 198. om οι N° BQ al. παταξει AΓ 109.
32 αυτω 2°] αυτων B 26. αυλων] τυμπανων B al. 33 ου γαρ συ]
ου γαρ (om συ) N° OQ* pl. συ γαρ B* σοι γαρ Bab. απαιτηθηση N° ABQ
pl απατηθ. 48 308 decipheris Hieron. σοι] συ N° AB* 109 306 (σοι
Bab Q*). βασιλευειν ητοιμασθη B. φαραγγος βαθειας 22 al. κειμενα]
καιομενα OV.

XXXI. ¹Οὐαὶ οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοήθειαν, οἱ ἐφ' ἵπποις πεποιθότες καὶ ἐφ' ἄρμασιν· ἔστιν γὰρ πολλά, καὶ ἐφ' ἵπποις, πλήθος σφόδρα· καὶ οὐκ ἦσαν πεποιθότες ἐπὶ τὸν ἄγιον ² τοῦ Ἰσραήλ, καὶ τὸν θεὸν οὐκ ἐξεζήτησαν. ³καὶ αὐτὸς σοφὸς ἦγεν ἐπ' αὐτοὺς κακά, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῇ, καὶ ἐπαναστήσεται ἐπ' οἴκους ἀνθρώπων πονηρῶν καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ³ ματαίαν, ⁴ Αἰγύπτιον ἄνθρωπον, καὶ οὐ θεόν, ἵππων σάρκας, καὶ οὐκ ἔστιν βοήθεια· ὁ δὲ κύριος ἐπάξει τὴν χεῖρα αὐτοῦ ἐπ' αὐτούς, καὶ ⁴ κοπιάσουσιν οἱ βοηθοῦντες, καὶ ἅμα πάντες ἀπολούνται. ⁵ὅτι οὕτως εἶπέν μοι Κύριος Ὁν τρόπον ἐὰν βοήσῃ λέων ἢ ὁ σκύμνος ἐπὶ τῇ θήρᾳ ἢ ἔλαβεν, καὶ κεκράξῃ ἐπ' αὐτῇ ἕως ἂν ἐμπλησθῇ τὰ ὄρη τῆς φωνῆς αὐτοῦ, καὶ ἡττήθησαν καὶ τὸ πλήθος τοῦ θυμοῦ ἐπτοήθησαν, οὕτως καταβήσεται Κύριος σαβαὼθ ἐπιστρατεύσαι ἐπὶ τὸ ὄρος τὸ ⁵ Σιών, καὶ ἐπὶ τὰ ὄρη αὐτῆς. ⁶ὥς ὄρνεα πετόμενα, οὕτως ὑπερασπιεῖ Κύριος ὑπὲρ Ἱερουσαλήμ καὶ ἐξελεύεται καὶ περιποιήσεται καὶ ⁶ σώσει. ⁷ἐπιστράφητε, οἱ τὴν βαθείαν βουλὴν βουλευσάμενοι καὶ ⁷ ἄνομον. ⁸ὅτι τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνηθήσονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ ἃ ἐποίησαν αἱ χεῖρες ⁸ αὐτῶν. ⁹καὶ πεσεῖται Ἀσσούρ· οὐ μάχαιρα ἀνδρὸς οὐδὲ μάχαιρα ἀνθρώπου καταφάγεται αὐτόν, καὶ φεύζεται οὐκ ἀπὸ προσώπου ⁹ διώκοντος· οἱ δὲ νεανίσκοι ἔσονται εἰς ἡττημα, ¹⁰πέτρα γὰρ περιλημφθήσονται ὡς χάρακι καὶ ἡττηθήσονται, ὁ δὲ φεύγων ἀλώσεται. Τάδε λέγει Κύριος Μακάριος ὃς ἔχει ἐν Σιών σπέρμα καὶ οἰκίους ἐν Ἱερουσαλήμ.

XXXII. ¹Ἴδου γὰρ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες ² μετὰ κρίσεως ἄρξουσιν. ³καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους τούτους, καὶ κρυβήσεται ὡς ἀφ' ὕδατος φερομένου· καὶ

XXXI 1 θεον] Κυριον B 22 al. εζητησαν B. 4 εαν] οταν OQ¹? (σαν Q*) al om N*B al. ο λεων MSS exc A 106. κραξη 22 41 al. εως εμπλησθη B 109. om και 4^ο NBQ al. 5 Κυριος] +σαβαωθ NB pl. Ιερουσαλημ] +υπερασπιει N*B al. εξελειται] εξιλασεται (22) 36 a¹. 6 βουλευομενοι NBQ pl txt A 106. ανομον] +υιος Ισραηλ B pl. 7 απαρνησονται NB αρνησονται Q*. τα χρυσα] pr τα χειροποιητα B al. 8 διωκοντος] μαχαιρας MSS exc A.

XXXII 2 τουτους] αυτου MSS exc A.

φανήσεται ἐν Σιών ὡς ποταμὸς φερόμενος ἔνδοξος ἐν γῇ διψώσῃ.
 3 καὶ οὐκέτι ἔσονται πεποιθότες ἐπ' ἀνθρώποις, ἀλλὰ τὰ ὕδα δώσουσιν
 4 ἀκούειν· ⁴καὶ ἡ καρδία τῶν ἀσθενῶν προσέξει τοῦ ἀκούειν, καὶ αἱ
 5 γλῶσσαι αἱ ψελλίζουσιν ταχὺ μαθήσονται λαλεῖν εἰρήνην· ⁵καὶ
 οὐκέτι οὐ μὴ εἴπωσιν τῷ μωρῷ ἄρχειν, καὶ οὐκέτι οὐ μὴ εἴπωσιν οἱ
 6 ὑπηρέται σου Σίγα. ⁶ὁ γὰρ μωρὸς μωρὰ λαλήσει, καὶ ἡ καρδία
 αὐτῶν μάταια νοήσῃ, τοῦ συντελεῖν ἄνομα καὶ λαλεῖν πρὸς Κύριον
 7 διψώσας κενὰ ποιῆσαι. ⁷ἡ γὰρ βουλή τῶν πονηρῶν ἄνομα βου-
 λεύεται, καταφθεῖραι ταπεινούς ἐν λόγοις ἀδίκους καὶ διασκεδάσαι
 8 λογισμούς ταπεινῶν ἐν κρίσει. ⁸οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύ-
 9 σαντο, καὶ αὕτη ἡ βουλή μενεῖ. ⁹Γυναῖκες πλούσιαι, ἀνάστητε καὶ
 ἀκούσατε τῆς φωνῆς μου· θυγατέρες ἐν ἐλπίδι, ἀκούσατε τοὺς λόγους
 10 μου. ¹⁰ἡμέρας ἐνιαυτοῦ μνεῖαν ποιήσασθε ἐν ὁδύνῃ μετὰ ἐλπίδος·
 ἀνῆλθαι ὁ τρυγητός, πέπανται ὁ σπόρος καὶ οὐκέτι μὴ ἔλθῃ.
 11 ¹¹ἔκστητε, λυπήθητε αἱ πεποθυῖαι, ἐκδύσασθε, γυμναὶ γένεσθε,
 12 περιζώσασθε σάκκους τὰς ὀσφύας, ¹²καὶ ἐπὶ τῶν μασθῶν κόπτεσθε,
 13 περὶ ἀγροῦ ἐπιθυμήματος καὶ ἀμπέλου γενήματος. ¹³ἡ γῇ τοῦ λαοῦ
 μου, ἄκανθα καὶ χόρτος ἀναβήσεται, καὶ ἐκ πάσης οἰκίας εὐφρο-
 14 σὺν ἡ ἀρθήσεται· πόλις πλουσία, ¹⁴οἱκοὶ ἐγκαταλελιμμένοι, πλοῦτον
 πόλεως καὶ οἴκους ἐπιθυμητοὺς ἀφήσουσιν· καὶ ἔσονται αἱ κῶμαι
 σπήλαια ἕως τοῦ αἰῶνος, εὐφροσύνη ὄνων ἀγρίων, βοσκήματα
 15 ποιμένων, ¹⁵ἕως ἂν ἐπέλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὕψιλου. καὶ ἔσται
 16 ἔρημος ὁ Χερμέλ, καὶ ὁ Χερμέλ εἰς δρυμὸν λογισθήσεται. ¹⁶καὶ
 ἀναπαύσεται ἐν τῇ ἐρήμῳ κρίμα, καὶ δικαιοσύνη ἐν τῷ Καρμήλῳ
 17 κατοικήσει· ¹⁷καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, καὶ
 κρατήσῃ ἡ δικαιοσύνη ἀνάπαυσιν, καὶ πεποθυότες ἔσονται ἕως τοῦ

3 ακουειν δωσουσιν B. 4 ασθενουντων MSS exc A. προσεξει] προσξει
 B προσαξει 109. του ακουειν] του νοειν 22 al. 6 αυτων] αυτου MSS exc
 A 106. διαφθειραι] διασπειραι MSS exc A 24 106. ποιησαι] ποιησει B 93.
 7 βουλευσεται B^{c.a} BQ pl. λογισμους] λογους MSS exc A. ταπεινων]
 πενητων 22 al. 9 εισακουσατε B^{d.a}B al. om τους B^{*B} (μου τους 22 al).
 10 om ο σπορος και B al. 11 πεποθυιαι]+ επι πλουτω 22 al. om σακκους
 BQ (txt NA 26 al). 12 περι] απο B^{*B}Q. 14 πολεως αφησ. οικ.
 επιθυυηματος B^{*B} (αφησ. οικ. επιθυμητους 36 al οικ. επιθυμηματος αφησ.
 198 306). 15 εως αν ελθη B al. 17 om εσονται B^{*B} 22 al.

18 αἰῶνος· ¹⁸καὶ κατοικήσει ὁ λαὸς αὐτοῦ ἐν πόλει εἰρήνης, καὶ ἐνοική-
 19 σει πεποιθώς, καὶ ἀναπαύσονται μετὰ πλούτου. ¹⁹ἢ δὲ χάλαζα ἐὰν
 καταβῇ, οὐκ ἐφ' ὑμᾶς ἥξει. καὶ ἔσονται οἱ ἐνοικούντες ἐν τοῖς
 20 δρυμοῖς πεποιθότες ὡς οἱ ἐν τῇ πεδινῇ. ²⁰μακάριοι οἱ σπείροντες ἐπὶ
 πᾶν ὕδωρ, οὗ βούς καὶ ὄνος πατεῖ.

1 **XXXIII.** ¹Οὐαὶ τοῖς ταλαιπωροῦσιν ὑμᾶς, ὑμᾶς δὲ οὐδεὶς
 ποιεῖ ταλαιπώρους, καὶ ὁ ἀθετῶν ὑμῖν οὐκ ἀθετεῖ· ἀλῶσονται οἱ
 2 ἡττηθήσονται. ²Κύριε, ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποιθάμεν·
 ἐγενήθη τὸ σπέρμα τῶν ἀπειθούντων εἰς ἀπώλειαν, ἡ δὲ σωτηρία
 3 ἡμῶν ἐν καιρῷ θλίψεως. ³διὰ φωνὴν τοῦ φόβου σου ἐξέστησαν
 4 λαοὶ ἀπὸ τοῦ φόβου σου καὶ διεσπάρηνσαν τὰ ἔθνη. ⁴νῦν δὲ
 συναχθήσεται τὰ σκύλα ὑμῶν ἀπὸ μικροῦ καὶ μεγάλου· ὃν τρόπον
 5 ἐὰν τις συναγάγῃ ἀκρίδας, οὕτως ἐμπαίξονται ὑμῖν. ⁵ἅγιος ὁ θεὸς
 ὁ κατοικῶν ἐν ὑψηλοῖς, ἐνεπλήσθη Σιών κρίσεως καὶ δικαιοσύνης.
 6 ⁶ἐν νόμῳ παραδοθήσονται, ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἐκεῖ σοφία
 καὶ ἐπιστήμη καὶ εὐσέβεια πρὸς τὸν κύριον· οὗτοί εἰσιν θησαυροὶ
 7 δικαιοσύνης. ⁷Ἴδου δὴ ἐν τῷ φόβῳ ὑμῶν αὐτοὶ φοβηθήσονται· οὓς
 ἐφοβείσθε, φοβηθήσονται ἀφ' ὑμῶν· ἄγγελοι γὰρ ἀποσταλήσονται
 8 ἀξιῶντες εἰρήνην, πικρῶς κλαίοντες, παρακαλοῦντες εἰρήνην. ⁸ἐρη-
 μωθήσονται γὰρ αἱ τούτων ὁδοί· πέπαυται γὰρ ὁ φόβος τῶν ἐθνῶν,
 καὶ ἡ πρὸς τούτους διαθήκη αἵρεται, καὶ οὐ μὴ λογίσσησθε αὐτοὺς
 9 ἀνθρώπους. ⁹ἐπένθησεν ἡ γῆ, ἡσχύνθη ὁ Λίβανος, ἔλη ἐγένετο ὁ
 10 Σαρὼν· φανερὰ ἔσται ἡ Γαλιλαία καὶ ὁ Κάρμηλος. ¹⁰νῦν ἀναστή-
 11 σομαι, λέγει Κύριος, νῦν δοξασθήσομαι, νῦν ὑψωθήσομαι. ¹¹νῦν
 ὀψεσθε, νῦν αἰσχυνθήσεσθε· ματαία ἔσται ἡ ἰσχὺς τοῦ πνεύματος

18 καὶ οικήσει B 22 al.
 ἐνοικούντες Q).

19 om ως N om οι 2° NB 109 (ως οι

XXXIII 1 υμιν] υμας NBQ pl. ηττησονται B. 3 om σου 1° B.
 4 om απο NBQ al (απο μικρ. εως μεγ. 36 al). ακριδα B. εμπαίξουσιν MSS
 exc N^{c.b} A 106. 5 υψηλω B. δικαιοσυνη B. 6 εκει] ηκει BV 109.
 7 αυτοι] ουτοι BQ. φοβηθησονται 2°] βοησονται N*BQ^{ms}. om γαρ BQ pl.
 om αξιουντες ειρηνην N*B. 8 om γαρ 2° MSS exc A 106. λογισησεσθε
 BQ* 41. 9 Καρμηλος] Χερμελ B + και Χερμελ Q. 11 αισχυνθη-
 σεσθε] αισθηθησεσθε NBQ*^{vid} al αισθησεσθε Q^a 24 al nunc videbitis nunc
 intelligetis nunc confundemini Cyp (Test ii 26).

12 ὑμῶν, πῦρ ὑμᾶς κατέδετα, ¹² καὶ ἔσονται ἔθνη κατακεκαυμένα ὡς
 13 ἄκανθα ἐν ἀγρῷ ἐρριμμένη καὶ κατακεκαυμένη. ¹³ Ἀκούσονται οἱ
 πόρρωθεν ἃ ἐποίησα, γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύν μου.
 14 ¹⁴ Ἀπέστησαν οἱ ἐν Σιών ἄνομοι, λήμψεται τρόμος τοὺς ἀσεβεῖς· τίς
 ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν
 15 αἰώνιον; ¹⁵ πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεῖαν ὁδόν, μισῶν
 ἀνομίαν καὶ ἀδικίαν, καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων,
 βαρύνων τὰ ὦτα ἵνα μὴ ἀκούσῃ κρίσιν αἵματος, καμμύνων τοὺς
 16 ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν, ¹⁶ οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ
 πέτρας ὀχυρᾶς· ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.
 17 ¹⁷ βασιλέα μετὰ δόξης ὤψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν
 18 πόρρωθεν· ¹⁸ ἡ ψυχὴ ὑμῶν μελετήσῃ φόβον Κυρίου. ποῦ εἰσιν οἱ
 γραμματικοί; ποῦ εἰσιν οἱ συμβουλευόντες; ποῦ ἐστὶν ὁ ἀριθμῶν
 19 τοὺς συστρεφομένους; ¹⁹ μικρὸν καὶ μέγαν λαόν, ᾧ οὐ συνεβούλευσαν,
 οὐδὲ ᾗδει· βαθύφωνον, ὥστε μὴ ἀκοῦσαι· λαὸς πεφauλισμένος, καὶ
 20 οὐκ ἐστὶν τῷ ἀκούοντι σύनेσις. ²⁰ ἰδοὺ Σιών ἡ πόλις, τὸ σωτήριον
 ἡμῶν, οἱ ὀφθαλμοί σου ὄψονται Ἱερουσαλήμ, πόλις πλουσία, σκηναὶ
 αἱ οὐ μὴ σεισθῶσιν, οὐδ' οὐ μὴ κινηθῶσιν οἱ πᾶσσαλοι τῆς σκηνῆς
 αὐτῆς εἰς τὸν αἰῶνα χρόνον, οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρρα-
 21 γῶσιν· ²¹ ὅτι τὸ ὄνομα Κυρίου μέγα ἐστίν. τόπος ὑμῖν ἔσται,
 ποταμοὶ καὶ διώρυγες πλατεῖς καὶ εὐρύχωροι· οὐ πορεύσῃ ταύτην τὴν
 22 ὁδόν, οὐδὲ πορεύσεται πλοῖον ἐλαῦνον. ²² ὁ γὰρ θεὸς μου μέγας
 ἐστίν· οὐ παρελεύσεται με, Κύριος πατήρ, Κύριος κριτὴς ἡμῶν,
 Κύριος ἄρχων ἡμῶν, Κύριος βασιλεὺς ἡμῶν, Κύριος οὗτος ἡμᾶς
 23 σώσει. ²³ ἔρράγησαν τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυσεν· ὁ ἰστός σου
 ἔκλινεν, οὐ χαλάσει τὰ ἰστία, οὐκ ἀρεῖ σημεῖον, ὥς οὐ παραδοθῇ εἰς
 24 προνομὴν· τοίνυν πολλοὶ χωλοὶ προνομὴν ποιήσουσιν. ²⁴ καὶ οὐ μὴ
 εἴπῃ Κοπιῶ ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς· ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία.

11 κατεδετα υμας B. 15 πορευομενος]+αμωμος B. 16 οχυρας]
 ισχυρας MSS exc A. 17 om και B* B 22 al. 18 υμων] ημων NB.
 om Κυριον MSS exc A 26. συστρεφομενους] τρεφομενους B αναστρεφ. 22 al
 συντρεφ. 86 ανατρεφ. 144. 19 μεγα A. συνεβουλευσαντο B QΓ pl (-σαν
 A 41 86 106 198) συνεβουλευσατο B. 20 σεισθωσιν] σαλευθωσιν A* fort
 22 36 48 51. 21 τονομα A*. 22 om. Κυριος πατηρ MSS exc A^a (49).
 23 ενισχυσεν]-σαν B al valuit Tyconius 10 praevaluerunt Hier. ποιησωσιν
 ΑΓ 62 147. 24 ειπη] ειπωσιν B al. om ο 2^o B. αφειθη 41 109 147.

XXXIV. ¹Προσαγάγετε, ἔθνη, καὶ ἀκούσατε, ἄρχοντες· ἀκουσάτω ἡ γῆ καὶ οἱ ἐνοικούντες ἐν αὐτῇ, ἡ οἰκουμένη καὶ ὁ λαὸς ²ὁ ἐν αὐτῇ. ²διότι θυμὸς Κυρίου ἐπὶ πάντα τὰ ἔθνη, καὶ ὀργὴ ἐπὶ τὸν ἀριθμὸν αὐτῶν, τοῦ ἀπολέσαι αὐτοὺς καὶ παραδοῦναι αὐτοὺς ³εἰς σφαγὴν. ³οἱ δὲ τραυματαῖα αὐτῶν ῥιφήσονται καὶ οἱ νεκροί, καὶ ἀναβήσεται αὐτῶν ἡ ὁσμὴ, καὶ βραχίσηται τὰ ὄρη ἀπὸ τοῦ ⁴αἵματος αὐτῶν. ⁴καὶ ἐλιγῇσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστροι πεσεῖται ὡς φύλλα ἐξ ἁμπέλου, καὶ ὡς πίπτει φύλλα ⁵ἀπὸ συκῆς. ⁵ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ· ἰδοὺ ἐπὶ τὴν Ἰδουμαίαν καταβήσεται καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ ⁶κρίσεως. ⁶ἡ μάχαιρα Κυρίου ἐνεπλήσθη αἵματος, ἐπαχύνθη ἀπὸ στέατος ἀρνῶν καὶ ἀπὸ στέατος τράγων καὶ κριῶν. ὅτι θυσία ⁷Κυρίῳ ἐν γῇ Βόσορ, καὶ σφαγὴ μεγάλη ἐν τῇ Ἰδουμαίᾳ, ⁷καὶ συνεποῦνται οἱ ἄδρῳ μετ' αὐτῶν καὶ οἱ κριοὶ καὶ οἱ ταῦροι, καὶ μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, καὶ ἀπὸ τοῦ στέατος αὐτῶν ⁸ἐμπλησθήσεται. ⁸ἡμέρα γὰρ κρίσεως Κυρίου, καὶ ἐνιαυτὸς ἀνταπο- ⁹δόσεως κρίσεως Σιών. ⁹καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν, καὶ ἡ γῆ αὐτῆς εἰς θεῖον· καὶ ἔσται αὐτῆς ἡ γῆ καιομένη ὡς ¹⁰πίσσα ¹⁰νυκτὸς καὶ ἡμέρας, καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω, εἰς γενεὰς ἐρημωθήσεται. ¹¹καὶ κατοικήσουσιν ἐν αὐτῇ ὄρνεα καὶ ἐχῖνοι καὶ ἴβεις καὶ κόρακες· καὶ ἐπιβληθήσεται ἐπ' αὐτῇ σπαρτίον γεωμετρίας ἐρήμου, καὶ ¹²ὄνοκένταυροι οἰκήσουσιν ἐν αὐτῇ. ¹²οἱ ἄρχοντες αὐτῆς οὐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς καὶ οἱ ἄρχοντες αὐτῆς καὶ οἱ μεγιστᾶνες ¹³αὐτῆς ἔσονται εἰς ἀπώλειαν. ¹³καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἄκανθα, καὶ εἰς τὰ ὀχυρώματα αὐτῆς, καὶ ἔσται ἐπαύλεις σειρήνων ¹⁴καὶ αὐλὴ στρουθῶν· ¹⁴καὶ συναντήσουσιν δαιμόνια ὄνοκενταύροις, καὶ

XXXIV 1 om ἐνοικούντες NBQ al.

2 [τον αριθμον] pr παντα 22 al.

4 καὶ ἐλιγσ.] pr καὶ τακῆσονται πασαι αἱ δυναμεις των ουρανων B al. ὡς βιβλ. ο ουρανός B 22 al.

5 ἀπωλείας] γης N*. 6 του Κυριου B. αρνων] απο αιματος τραγων και αμνων B 22 al. om γη NBQ pl.

8 ανταποδωσεως ΑΓ. 9 αυτης η γη] η γη αυτης B αι πηγαι αυτης 62 147. ὡς πισσα καιομενη B pl.

10 γενεας]+ αυτης B. ἐρημωθησεται]+ και εις χρονον πολυν N*B al add και ουκ εσται ο διαπορευομενος δι αυτης N^c 22 al.

11 κατοικησουσιν NQ al. ορνεα και εχιν. κ. ειβεις κ. κορακες κατοικησουσιν εν αυτη B. επ αυτην BQ al.

12 om και οι αρχοντες αυτης 22 26 al.

om αυτης και οι αρχ. αυτης B*.

13 ακανθα] ακανθινα ξυλα MSS exc A.

βοήσονται ἕτερος πρὸς τὸν ἕτερον· ἐκεῖ ἀναπαύσονται ὀνοκένταυροι,
 15 εὖρον γὰρ αὐτοῖς ἀνάπαισιν. ¹⁵ ἐκεῖ ἐνόσσευσεν ἐχῖνος, καὶ ἔσωσεν
 ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας· ἐκεῖ ἔλαφοι συνήντησαν
 16 καὶ ἴδον τὰ πρόσωπα ἀλλήλων· ¹⁶ ἀριθμῶ παρήλθον, καὶ μία αὐτῶν
 οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐξεζήτησαν, ὅτι Κύριος ἐνετείλατο
 17 αὐτοῖς, καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτάς. ¹⁷ καὶ αὐτὸς ἐπιβαλεῖ
 αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτοῦ διεμέρισεν βόσκεισθαι· εἰς τὸν
 αἰῶνα χρόνον κληρονομήσατε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ'
 αὐτῆς.

1 **XXXV.** ¹ Εὐφράνθητι, ἔρημος ἡ διψῶσα, ἀγαλλιᾶσθω ἔρημος
 2 καὶ ἀνθείτω ὡς κρίνον, ² καὶ ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα
 τοῦ Ἰορδάνου· καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ καὶ ἡ τιμὴ
 τοῦ Καρμήλου, καὶ ὁ λαὸς μου ὀψεται τὴν δόξαν Κυρίου καὶ τὸ
 3 ὕψος τοῦ θεοῦ. ³ ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλε-
 4 λυμένα. ⁴ παρακαλέσατε, οἱ ὀλιγόψυχοι τῇ διανοίᾳ· ἰσχύσατε, μὴ
 φοβείσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδώσει καὶ ἀνταποδώσει,
 5 αὐτὸς ἥξει καὶ σώσει ἡμᾶς. ⁵ τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν,
 6 καὶ ὦτα κωφῶν ἀκούσονται. ⁶ τότε ἀλείται ὡς ἔλαφος ὁ χωλός,
 καὶ τρανὴ ἔσται γλῶσσα μογιλάων, ὅτι ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ
 7 καὶ φάραγξ ἐν γῇ διψώσῃ, ⁷ καὶ ἡ ἀνδρὸς ἔσται εἰς ἔλη, καὶ εἰς τὴν
 διψῶσαν γῆν πηγὴ ὕδατος ἔσται· ἐκεῖ εὐφροσύνη ὀρνέων, ἐπαύλεις
 8 καλάμου καὶ ἔλη. ⁸ ἐκεῖ ἔσται ὁδὸς καθαρὰ, καὶ ὁδὸς ἀγία κληθή-
 σεται, καὶ οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἐκεῖ ἔσται ὁδὸς
 ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ' αὐτῆς, καὶ οὐ μὴ
 9 πλανηθῶσιν. ⁹ καὶ οὐκ ἔσται ἐκεῖ λέων, οὐδὲ τῶν θηρίων τῶν
 πονηρῶν οὐ μὴ ἀναβῇ ἐπ' αὐτὴν οὐδὲ μὴ εὗρεθῇ ἐκεῖ, ἀλλὰ πορεύ-

14 ευρον γαρ] ευροντες B. 15 συννητησαν ελαφοι B συννητ. (οι) ικτινες
 22 al. 16 εξητησαν NB al επιζητησουσιν 22 al. αυτοις ενετειλατο MSS
 exc AQ 86 198 αυταις (26 106) 24 al. αυτας] αυτα N*B αυτους 22 al.
 17 om εις 2° N*B (22) 93 al. κληρονομησα...A κληρονομησεις B pl txt 41
 106 al.

XXXV 1 om η MSS exc A¹. 2 εξανθησει] + και υλοχαρησει 22 al.
 4 ανταποδωσει 1° ανταποδιδωσιν MSS exc A. 6 om ο N*B 48. και
 τρανη] τρανη δε B. 7 εσται η ανυδρος B pl. 8 εσται εκει NB pl.
 ουδε εσται εκει NBQ al ουδε εστ. ετι εκει 22 al. 9 των πονηρ. θηριων B.
 επ] εις B 22 al.

10 σονται ἐν αὐτῇ λελυτρωμένοι ¹⁰ καὶ συνηγμένοι διὰ Κύριον· ἀποστραφήσονται καὶ ἤξουσιν εἰς Σιών μετ' εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ κεφαλῆς αὐτῶν αἰεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήμψεται αὐτούς· ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

1 **XXXVI.** ¹ Καὶ ἐγένετο τοῦ τεσσαρεσκαιδεκάτου ἔτους βασιλεύοντος Ἐζεκίου ἀνέβη Σενναχηρείμ βασιλεὺς Ἀσσυρίων ἐπὶ
2 τὰς πόλεις τῆς Ἰουδαίας τὰς ὀχυρὰς καὶ συνέλαβεν αὐτάς. ² καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων Ῥαψάκην ἐκ Λαχεὶς εἰς Ἱερουσαλὴμ πρὸς τὸν βασιλέα Ἐζεκίαν μετὰ δυνάμεως πολλῆς, καὶ ἔστη ἐν τῷ ὕδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω, ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ
3 γναφέως. ³ καὶ ἐξῆλθεν πρὸς αὐτὸν Ἐλιακίμ ὁ τοῦ Χελκίου ὁ οἰκονόμος καὶ Σόμνας ὁ γραμματεὺς καὶ Ἰωᾶχ ὁ τοῦ Ἀσάφ ὁ
4 ὑπομνηματογράφος. ⁴ καὶ εἶπεν αὐτοῖς Ῥαψάκης Εἴπατε Ἐζεκίᾳ· Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων· Τί πεποιθὼς εἶ;
5 ⁵ μὴ ἐν βουλῇ ἢ ἐν λόγοις χειλέων παράταξις γίνεται; καὶ νῦν ἐπὶ
6 τίνι πέποιθας ὅτι ἀπειθεὶς μοι; ⁶ ἰδοὺ πεποιθὼς εἶ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ' Αἴγυπτον· ὃς ἂν ἐπιστηριχθῇ ἐπ' αὐτήν, εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ· οὕτως ἐστὶν Φαραὼ βασιλεὺς Αἰγύπτου καὶ πάντες οἱ πεποιθότες ἐπ'
7 αὐτῷ. ⁷ εἰ δὲ λέγετε Ἐπὶ Κύριον τὸν θεὸν ἡμῶν πεποιθάμεν,
8 ⁸ νῦν μίχθητε τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, καὶ δώσω ὑμῖν
9 δισχιλίαν ἵππον, εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ' αὐτούς. ⁹ καὶ πῶς δύνασθε ἀποστρέψαι τὸ πρόσωπον τοπάρχου ἑνός; οἰκείται
10 εἰσὶν οἱ πεποιθότες ἐπ' Αἰγυπτίους, εἰς ἵππον καὶ ἀναβάτην. ¹⁰ καὶ νῦν μὴ ἄνευ Κυρίου ἀνέβημεν ἐπὶ τὴν χώραν ταύτην πολεμῆσαι

10 αποστραφῆσονται] pr και B al. om επι γαρ κεφαλῆς αυτων B.

XXXVI 1 συνελαβεν] ελαβεν MSS exc A (24). 3 Σοβνας B.

4 Ραβσακης B. 5 η] και B pl. om εν 2^ο NBQ pl. επι τινα B. 6 ος] οστις 109 ως V 97 al. επ αυτην επιστηριχθη NQ επιστηρισθη B + ανηρ 22 pl. αυτου] + και τρησει αυτην B al + και τρυπησει αυτην 62 90 al (txt NAQ 24 26 41 49 86 106 198 233 239 306). 7 πεποιθαμεν] + ουκ αυτος εστιν os

αφειλεν Εζεκιας τα υψηλα αυτου κ.τ.λ. (cf 2 Ki xviii 22) Q^{ms}V (22) 41 109 al.

8 τω βασιλει MSS exc A 48. 9 εις προσωπον MSS exc A 106. τοπαρχ.

ενος] των τοπαρχων N*B al. επ Αιγυπτον NB 109 305.

11 αὐτήν; ¹¹καὶ εἶπεν πρὸς αὐτὸν Ἐλιακὲιμ καὶ Σόμνας ὁ γραμματεὺς
καὶ Ἰωάχ Δάλλησον πρὸς τοὺς παῖδάς σου Συριστί, ἀκούομεν γὰρ
ἡμεῖς, καὶ μὴ λάλει πρὸς ἡμᾶς Ἰουδαιστί· καὶ ἵνα τί λαλεῖς εἰς τὰ
12 ὦτα τῶν ἀνδρῶν τῶν καθημένων ἐπὶ τῷ τείχει; ¹²καὶ εἶπεν πρὸς
αὐτοὺς Ῥαψάκης Μὴ πρὸς τὸν κύριον ὑμῶν ἢ πρὸς ὑμᾶς ἀπέσταλκέν
με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους; οὐχὶ πρὸς τοὺς
ἄνδρας τοὺς καθημένους ἐπὶ τῷ τείχει, ἵνα φάγωσιν κόπρον καὶ
13 πῶσιν οὖρον μεθ' ὑμῶν ἅμα; ¹³καὶ ἔστη Ῥαψάκης, καὶ ἐβόησεν
φωνῇ μεγάλη Ἰουδαιστί καὶ εἶπεν Ἀκούσατε τοὺς λόγους τοῦ
14 βασιλέως τοῦ μεγάλου βασιλέως Ἀσσυρίων ¹⁴Τάδε λέγει ὁ
βασιλεὺς Μὴ ὑμᾶς ἀπατάτω Ἐζεκίας λόγοις, οἱ οὐ μὴ δυνήσονται
15 ῥύσασθαι ὑμᾶς· ¹⁵καὶ μὴ λεγέτω ὑμῖν Ἐζεκίας ὅτι Ῥύσεται ὑμᾶς ὁ
θεός, καὶ οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων·
16 ¹⁶μὴ ἀκούετε Ἐζεκίου· τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων Εἰ βού-
λεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρὸς μέ, καὶ φάγεσθε ἕκαστος τὴν
ἄμπελον αὐτοῦ καὶ τὰς συκᾶς, καὶ πίεσθε ὕδωρ τοῦ λάκκου ὑμῶν,
17 ¹⁷ἕως ἂν ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς ἡ γῆ ὑμῶν, γῆ σίτου καὶ
18 οἴνου καὶ ἄρτων καὶ ἀμπελώνων. ¹⁸μὴ ὑμᾶς ἀπατάτω Ἐζεκίας
λέγων Ὁ θεὸς ὑμῶν ῥύσεται ὑμᾶς. μὴ ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν
19 ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων; ¹⁹ποῦ
ἐστὶν ὁ θεὸς Αἰμάρ καὶ Ἀρφάβ; καὶ ὁ θεὸς τῆς πόλεως Σεφφαρέιμ;
20 μὴ ἐδύναντο ῥύσασθαι Σαμάρειαν ἐκ χειρὸς μου; ²⁰τίς τῶν θεῶν
πάντων τῶν ἐθνῶν τούτων ἐρρύσατο τὴν γῆν αὐτοῦ ἐκ τῆς χειρὸς
21 μου, ὅτι ῥύσεται ὁ θεὸς τὴν Ἱερουσαλὴμ ἐκ χειρὸς μου; ²¹καὶ
ἐσιώπησαν, καὶ οὐδεὶς ἀπεκρίθη αὐτῷ λόγον, διὰ τὸ προστάξαι τὸν
22 βασιλέα μηδὲνα ἀποκριθῆναι. ²²καὶ εἰσῆλθεν Ἐλιακὲιμ ὁ τοῦ

10 αυτην]+Κυριος ειπεν προς με αναβηθι επι την γην ταυτην και
διαφθειρον αυτην (N)B pl (txt N^cbAQ 26 (48) 86 106). 11 om ο
γραμματευσ BQ pl. και Ιωας B om N*Γ. Συριστεί A. Ιουδαιστεί Q*.
ανδρων] ανθρωπων MSS exc A. om των καθημενων B om καθημενων NQ*Γ
(των εστηκοτων 22 al). 12 om λαλησαι...τουτους N^cb vid Q*Γ. ανδρας]
ανθρωπους MSS exc A. 13 ανεβοησεν B al εφωνησε 22 al. 14 οι ου
δυνησονται NQΓ (86) ου μη δυνηται B οis ου μη δυνηται 22 al (txt A).
16 λακκου] χαλκου B (cf Eccclus 1 3) *lacubus vestris* Lucifer. 18 απατατω
υμας B. υμων] ημων 49 om N*B pl. 19 και 20]+που N^caB+που που
εστιν N*+που εστιν OΓ. 20 ερρυσατο] pr οστις MSS exc N^aQ 49 86
106 198 306. om της BQ pl. 21 μηδεναι] μηδεν N* 41 106 al.

Χελκίου ὁ οἰκονόμος καὶ Σόμνας ὁ γραμματεὺς τῆς δυνάμεως καὶ Ἰωᾶχ ὁ τοῦ Ἀσάφ ὁ ὑπομνηματογράφος πρὸς Ἐζεκίαν ἐσχισμένοι τοὺς χιτῶνας, καὶ ἀπήγγειλαν αὐτῷ τοὺς λόγους Ῥαψάκου.

- XXXVII.** ¹ Καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Ἐζεκίαν, ἐσχισεν τὰ ἱμάτια καὶ σάκκον περιεβάλετο, καὶ ἀνέβη εἰς τὸν οἶκον Κυρίου. ² Καὶ ἀπέστειλεν Ἐλιακεὶμ τὸν οἰκονόμον καὶ Σόμναν τὸν γραμματέα <καὶ> τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ἡσαίαν υἱὸν Ἀμὼς τὸν προφήτην. ³ καὶ εἶπαν αὐτῷ Τάδε λέγει Ἐζεκίας Ἡμέρα θλίψεως καὶ ὄνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἡ σήμερον ἡμέρα, ὅτι ἦκει ἡ ὥδιν τῇ τικτούσῃ, ⁴ ἰσχὺν δὲ οὐκ ἔχει τοῦ τεκεῖν. ⁴ εἰσακούσαι Κύριος ὁ θεὸς τοὺς λόγους Ῥαψάκου οὓς ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὀνειδίζειν θεὸν ζῶντα καὶ ὀνειδίζειν λόγους οὓς ἤκουσεν Κύριος ὁ θεὸς σου. <καὶ δεηθήσῃ πρὸς Κύριόν σου> περὶ τῶν καταλελειμμένων τούτων. ⁵ καὶ ἦλθον ⁶ οἱ παῖδες τοῦ βασιλέως πρὸς Ἡσαίαν, ⁶ καὶ εἶπεν αὐτοῖς Ἡσαίας Οὕτως ἐρεῖτε πρὸς τὸν κύριον ὑμῶν Τάδε λέγει Κύριος Μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας, οὓς ὠνειδίσάν με οἱ πρέσβεις βασιλέως Ἀσσυρίων. ⁷ ἰδοὺ ἐγὼ ἐμβαλῶ εἰς αὐτὸν πνεῦμα, καὶ ἀκούσας ἀγγελίαν ἀποστραφήσεται εἰς τὴν χώραν αὐτοῦ, καὶ πεσεῖται μαχαίρᾳ ἐν τῇ γῇ αὐτοῦ. ⁸ Καὶ ἀπέστρεψεν Ῥαψάκης, καὶ κατέλαβεν πολιορκοῦντα τὸν βασιλέα Λόβνα· καὶ ἤκουσεν βασιλεὺς Ἀσσυρίων ⁹ ὅτι ἐξῆλθεν Θαραθά βασιλεὺς Αἰθιόπων πολιορκῆσαι αὐτόν· καὶ ἀκούσας ¹⁰ ἀπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἐζεκίαν λέγων Οὕτως ἐρεῖτε Ἐζεκία βασιλεῖ τῆς Ἰουδαίας Μὴ σε ἀπατάτω ὁ θεὸς σου, ἐφ' ᾧ σὺ πεποιθὼς εἶ ἐπ' αὐτῷ, λέγων Οὐ μὴ παραδοθῇ ¹¹ Ἱερουσαλὴμ εἰς χεῖρας βασιλέως Ἀσσυρίων. ¹¹ ἡ οὐκ ἤκουσας αὐ-

22 ἀνηγγειλαν NB pl.

XXXVII 1 περιεβαλ. σακκον B pl. 2 και 2^ο] προς Α. 4 ο θεος 1^ο] + σου MSS exc A 106 147. om αυτον MSS exc A. om και δεθηθη...σου Bc.b vid A 106. κυριον] + τον θεον BQΓ pl. 5 βασιλεως] + Εζεκιου NB al. 7 εμβαλλω B al. 8 τον βασιλεα Ασσυριων πολιορκουντα B al. om βασιλευς Ασσυριων B al. 9 οτι] + απηρην απο Λαχεις και Β. απεστειλεν] απεστρεψεν Α. 10 om συ NBQ al. πεποιθως ης B* πεποιθας B. om ει 198. εις χειρας] εν χειρι B al. 11 η] συ B al.

ἐποίησαν βασιλεῖς Ἀσσυρίων πᾶσαν τὴν γῆν, ὡς ἀπώλεσαν;
 12 ¹² μὴ ἐρρύσαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς οἱ πατέρες μου
 ἀπώλεσαν, τὴν τε Γωζὰν καὶ Χαρρὰν καὶ Ῥάφεις, αἱ εἰσιν ἐν χώρᾳ
 13 Θαιμαῖδ; ¹³ ποῦ εἰσιν οἱ βασιλεῖς Ἀμὰρ καὶ Ἀρφάθ; καὶ πόλεως
 14 Σεπφαρείμ, Ἀνά, Ἐγγουγανά; ¹⁴ καὶ ἔλαβεν Ἐζεκίας τὸ βιβλίον
 15 παρὰ τῶν ἀγγέλων, καὶ ἤνοιξεν αὐτὸ ἐναντίον Κυρίου. ¹⁵ καὶ
 16 προσηύξατο Ἐζεκίας πρὸς Κύριον λέγων ¹⁶ Κύριε σαβαῶθ ὁ θεὸς
 Ἰσραὴλ ὁ καθήμενος ἐπὶ τῶν χειρῶν, σὺ θεὸς μόνος εἶ πάσης
 βασιλείας τῆς οἰκουμένης, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν.
 17 ¹⁷ εἰσάκουσον, Κύριε, εἰσβλεψον, Κύριε, καὶ ἴδε τοὺς λόγους οὓς
 18 ἀπέστειλεν Σενναχηρεῖμ ὀνειδίζων θεὸν ζῶντα. ¹⁸ ἐπ' ἀληθείας γὰρ
 ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὴν οἰκουμένην ὅλην καὶ τὴν χώραν
 19 αὐτῶν, ¹⁹ καὶ ἐνέβαλον τὰ εἶδωλα αὐτῶν εἰς τὸ πῦρ, οὐ γὰρ θεοὶ
 ἦσαν ἀλλὰ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθοι· καὶ ἀπώλεσαν
 20 αὐτούς. ²⁰ σὺ δὲ Κύριος ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτῶν,
 21 ἵνα γνῶ πᾶσα βασιλεία τῆς γῆς ὅτι σὺ εἶ θεὸς μόνος. ²¹ Καὶ
 ἀπεστάλη Ἡσαίας υἱὸς Ἀμὼς πρὸς Ἐζεκίαν καὶ εἶπεν αὐτῷ Τάδε
 λέγει Κύριος ὁ θεὸς Ἰσραὴλ Ἦκουσα ἃ προσηύξω πρὸς μὲ περὶ
 22 Σενναχηρεῖμ βασιλέως Ἀσσυρίων. ²² οὗτος ὁ λόγος ὃν ἐλάλησεν
 περὶ αὐτοῦ ὁ θεός· Ἐφαύλισέν σε καὶ ἐμυκτήρισέν σε παρθένος
 θυγάτηρ Σιών, ἐπὶ σοὶ κεφαλὴν ἐκίνησεν θυγάτηρ Ἱερουσαλὴμ.
 23 ²³ τίνα ὠνειδίσας καὶ παρώξυνας; ἢ πρὸς τίνα ὑψώσας τὴν φωνήν
 σου; καὶ οὐκ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ
 24 Ἰσραὴλ; ²⁴ ὅτι δι' ἀγγέλων ὠνειδίσας Κύριον· σὺ γὰρ εἶπας Τῷ
 πλήθει τῶν ἀρμάτων ἐγὼ ἀνέβην εἰς ὕψος ὁρέων καὶ εἰς τὰ ἔσχατα
 τοῦ Λιβάνου, καὶ ἔκοψα τὸ ὕψος τῆς κέδρου αὐτοῦ καὶ τὸ κάλλος τῆς
 25 κυπαρίσσου, καὶ εἰσῆλθον εἰς ὕψος μέρους τοῦ δρυμοῦ, ²⁵ καὶ ἔθηκα

11 ἀπώλεσαν] + και συ ρυσθηση B 22 al + και ου ρυσθηση 90 144 308 + και N. 12 απωλ. οι πατερες μου B pl. 13 om οι BV 239. Αμαρ] Εμαθ B. Αρφαθ] pr που B 51 306. πολεως] pr που B (22 al). Επφα-
 ρουαιμ Αναγ Ουγανα B. 14 αγγελων] + και ανεγνω αυτο και ανεβη εις
 οικον Κυριου N*B pl (txt N^c B^a AQ 26 41 49 86 93 106 198). 16 Κυριος
 B al. συ ει ο θεος μονος B pl. 17 εισακουσον Κυριε] pr κλινον Κυριε το
 ους σου + ανοιξον Κυριε τους οφθαλμους σου MSS exc N^a AQ 26 41 49 86 106
 198. Σενναχ. ους απεστειλεν B al. 18 την χωραν αυτων] το πληρωμα
 αυτης Q*. 19 απωλεσαν] απωσαντο B. 20 συ 1^ο] νυν B al. Κυριος] Κυριε
 N^b Q pl. αυτων] αυτου N*B al. θεος 2^ο] pr ο BQ pl. 23 εις 2^ο] προς B.

26 γέφυραν, καὶ ἡρήμωσα ὕδατα καὶ πᾶσαν συναγωγὴν ὕδατος. ²⁶ οὐ
ταῦτα ἤκουσας πάλαι ἃ ἐγὼ ἐποίησα; ἐξ ἀρχαίων ἡμερῶν συνέταξα,
νῦν δὲ ἐπέδειξα ἐξερημῶσαι ἔθνη ἐν ὄχυροῖς καὶ ἐνοικοῦντας ἐν
27 πόλεσιν ὄχυραῖς. ²⁷ ἀνῆκα τὰς χεῖρας, καὶ ἐξηράνθησαν, καὶ ἐγένοντο
28 ὡς χόρτος χλωρὸς ἐπὶ δωμαίων καὶ ὡς ἄγρωστις. ²⁸ νῦν δὲ τὴν
ἀνάπαισίν σου καὶ τὴν ἑξοδὸν σου καὶ τὴν εἰσοδὸν σου ἐγὼ ἐπί-
29 σταμαι. ²⁹ ὁ δὲ θυμὸς σου ὃν ἐθυμώθης καὶ ἡ πικρία σου ἀνέβη πρὸς
μέ, καὶ ἐμβάλῃ φιδὸν εἰς τὴν ῥινά σου καὶ χαλινὸν εἰς τὰ χεῖλη σου,
30 καὶ ἀποστρέψω σε τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ. ³⁰ τοῦτο δέ σοι τὸ
σημεῖον· φάγε τοῦτον τὸν ἐνιαυτὸν ἃ ἔσπαρκας, καὶ τῷ ἐνιαυτῷ τῷ
δευτέρῳ τὸ κατάλειμμα, τῷ δὲ τρίτῳ σπείραντες ἀμήσατε καὶ
31 φυτεύσατε ἀμπελῶνας, καὶ φάγεσθε τὸν καρπὸν αὐτῶν. ³¹ καὶ
ἔσονται οἱ καταλελειμμένοι ἐν τῇ Ἰουδαίᾳ, φνήσουσιν ῥίζαν κάτω
32 καὶ ποιήσουσιν σπέρμα ἄνω. ³² ὅτι ἐξ Ἱερουσαλὴμ ἐξελεύσονται οἱ
καταλελειμμένοι, καὶ οἱ σωζόμενοι ἐπ' ὄρους Σιών· ὁ ζῆλος Κυρίου
33 σαβαὼθ ποιήσει ταῦτα. ³³ διὰ τοῦτο οὕτως λέγει Κύριος ἐπὶ βασιλείᾳ
'Ασσυρίων Οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν ταύτην, οὐδὲ μὴ βάλῃ ἐπ'
αὐτὴν βέλος, οὐδὲ μὴ βάλῃ ἐπ' αὐτὴν θυρεόν, οὐδ' οὐ μὴ κυκλώσῃ
34 ἐπ' αὐτὴν χάρακα. ³⁴ ἀλλὰ τῇ ὁδῷ ἣ ἦλθεν, ἐν αὐτῇ ἀποστραφή-
35 σεται. τάδε λέγει Κύριος ³⁵ Ὑπερασπῖω ὑπὲρ τῆς πόλεως ταύτης
36 τοῦ σῶσαι αὐτὴν δι' ἐμέ καὶ διὰ Δαυεὶδ τὸν παῖδά μου. ³⁶ Καὶ
ἐξήλθεν ἄγγελος Κυρίου καὶ ἀνείλεν ἐκ τῆς παρεμβολῆς τῶν
'Ασσυρίων ἑκατὸν καὶ ὀγδοήκοντα πέντε χιλιάδας· καὶ ἐξανάσταντες
37 τὸ πρῶτον εὗρον πάντα τὰ σώματα νεκρά. ³⁷ καὶ ἀποστραφεῖς ἀπῆλθεν
38 βασιλεὺς 'Ασσυρίων, καὶ ᾤκησεν ἐν Νινευή. ³⁸ καὶ ἐν τῷ αὐτὸν
προσκυνεῖν ἐν οἰκῷ 'Ασάραχ τὸν πάτρارχον αὐτοῦ, 'Αδραμέλεχ καὶ
Σαράσαρ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν μαχαίραις· αὐτοὶ δὲ διεσώθησαν
εἰς 'Αρμενίαν· καὶ ἐβασίλευσεν 'Ασορδὰν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

26 ηκουσα N*B. ημερ. αρχαιων B pl. οικουντας B al. 27 χλωρος]
ξηρος MSS exc A 106 (om 109 305). 30 και τω] τω δε NBQ pl. αμησητε A.
32 εξελουσονται] εσονται MSS exc A (36) 91 97 228 309. εξ ορους MSS exc
A 106. 33 βαλη 2°] επιβαλη NB pl. ουδε μη κυκλωση NBQ pl.
34 αποστραφησεται] + και εις την πολιν ταυτην ου μη εισελθῃ B pl. 36 om
και 3° N*BQ pl. ανασταντες B pl. 37 απηλθεν αποστραφεις B pl +
Σενναχηρειμ NB pl. 38 εν τω οικω NBQ al. Νασαραχ B. πατρارχον]
παταρχον B* πατριαρχον Q* οικω Ασ. θεου αυτου 87 (109) al. οι υιοι MSS
exc A. Αρμενιαν A.

- XXXVIII.** ¹Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ ἐμαλακίσθη
¹ Ἐζεκίας ἕως θανάτου· καὶ ἦλθεν πρὸς αὐτὸν Ἡσαίας υἱὸς Ἀμὼς ὁ προ-
² φήτης καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει Κύριος Τάξαι περὶ τοῦ οἴκου
² σου, ὅτι ἀποθνήσκεις σὺ καὶ οὐ ζήσῃ. ² καὶ ἀπέστρεψεν Ἐζεκίας τὸ
³ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον, καὶ προσηύξατο πρὸς Κύριον
³ λέγων Μνήσθητι, Κύριε, ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας
⁴ ἐν καρδίᾳ ἀληθινή, καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα· καὶ ἔκλαυσεν
⁴ Ἐζεκίας κλαυθμῷ μεγάλῳ. ⁴ καὶ ἐγένετο λόγος Κυρίου πρὸς Ἡσαίαν
⁵ λέγων ⁵ Πορεύου καὶ εἰπὸν πρὸς Ἐζεκίαν Τάδε λέγει Κύριος ὁ θεὸς
⁶ Δαυεὶδ τοῦ πατρός σου Ἦκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ
⁷ ἶδον τὰ δάκρυά σου· ἰδοὺ προστίθῃμι πρὸς τὸν χρόνον σου ἔτη δέκα
⁸ πάντε· ⁶ καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ ὑπὲρ τῆς
⁹ πόλεως ταύτης ὑπερασπιῶ. ⁷ τοῦτο δέ σοι τὸ σημεῖον παρὰ Κυρίου
⁸ ὅτι ὁ θεὸς ποιήσει τὸ ῥῆμα τοῦτο. ⁸ ἰδοὺ στρέφω τὴν σκιὰν τῶν
⁹ ἀναβαθμῶν οὓς κατέβη ὁ ἥλιος, τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ
⁹ πατρός σου, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμούς. καὶ
⁹ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς οὓς κατέβη ἡ σκιά. ⁹ (Ὡιδή.)
¹⁰ Προσευχὴ Ἐζεκίου βασιλέως τῆς Ἰουδαίας ἡνίκα ἐμαλακίσθη καὶ
¹⁰ ἀνέστη ἐκ τῆς μαλακίας αὐτοῦ.
¹⁰ ¹⁰ Ἐγὼ εἶπα Ἐν τῷ ὕψει τῶν ἡμερῶν μου ἐν πύλαις ἄδου κατα-
¹¹ λείψω τὰ ἔτη τὰ ἐπίλοιπα. ¹¹ εἶπα Οὐκέτι οὐ μὴ ἴδω τὸ σωτήριον τοῦ
¹² θεοῦ ἐπὶ τῆς γῆς, οὐκέτι οὐ μὴ ἴδω ἄνθρωπον. ¹² ἐκ τῆς συγγενείας
¹³ μου κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου, ἐξῆλθεν καὶ ἀπῆλθεν ἀπ’
¹³ ἐμοῦ ὥσπερ ὁ καταλύων σκηνὴν πῆξας· τὸ πνεῦμά μου παρ’ ἐμοὶ
¹³ ἐγένετο ὡς ἱστὸς ἐρίθου ἐγγιζούσης ἐκτεμεῖν. ¹³ ἐν τῇ ἡμέρᾳ ἐκείνῃ

XXXVIII I οτι αποθνησκεις] αποθνησκ. γαρ MSS exc A. 5 πορευ-
 θητι MSS exc A 106. προς Εζεκιαν] Εζεκια MSS exc A 86 106 239 306.
 om της φωνης B pl. 6 σωσω] ρυσομαι B pl. σε] + και την πολιν
 ταυτην B pl. υπερασπιω υπερ τ. πολεως ταυτης B pl. 7 ποιησει ο
 θεος B pl. 8 στρεφω] pr εγω NB pl (στρεψω B^a). om ο ηλιος 1^o B.
 πατρος σου] + ο ηλιος B. 9 om ωδη NBQ pl. om της 1^o B 62 109
 147. 10 ημερων μου] + πορευσομαι N^c-a Q^{mg} Γ. αδου] + καταβησομαι Q.
 11 επι της γης] επι γης ζωντων ουκετι μη ιδω το σωτηριον του Ισραηλ επι
 γης B. ανθρωπον] + μετα κατοικουντων V 22 (26) pl. 12 εκ της
 συγγενειας] pr εξελιπεν B (-πον 22 pl). λοιπον] επιλοιπον NB al. σκηνην
 καταλυων B. ως ιστος το πνευμα μου παρ εμοι εγεν. B. εριθου]
 εριζου A.

παρεδόθην ἕως πρῶι ὡς λέοντι, οὕτως τὰ ὀστᾶ μου συνέτριψεν· ἀπὸ
 14 γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην. ¹⁴ὥς χελιδών, οὕτως
 φωνήσω, καὶ ὡς περιστέρα, οὕτως μελετήσω· ἐξέλιπον γάρ μου οἱ
 ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον, ὃς
 16 ἐξείλατό με καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς. ¹⁶Κύριε, περὶ
 αὐτῆς γὰρ ἀνηγγέλη σοι, καὶ ἐξήγειράς μου τὴν πνοήν, καὶ παρα-
 17 κληθεὶς ἔζησα. ¹⁷εἴλου γάρ μου τὴν ψυχὴν ἵνα μὴ ἀπόληται,
 18 καὶ ἀπέριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου. ¹⁸οὐ γὰρ
 οἱ ἐν ᾧδου αἰνέσουσίν σε, οὐδὲ οἱ ἀποθανόντες εὐλογήσουσιν
 19 σε, οὐδὲ ἐλπιοῦσιν οἱ ἐν ᾧδου τὴν ἐλεημοσύνην σου. ¹⁹οἱ ζῶντες
 εὐλογήσουσιν σε ὃν τρόπον κἀγώ· ἀπὸ γὰρ τῆς σήμερον παιδία
 20 ποιήσω, ἃ ἀναγγελοῦσιν τὴν δικαιοσύνην σου, ²⁰Κύριε τῆς σωτη-
 ρίας μου· καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας
 τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ.
 21 ²¹Καὶ εἶπεν Ἡσαίας πρὸς Ἐζεκιάν Λάβε παλάθην ἐκ σύκων καὶ
 22 τρίψον καὶ κατάπλασαι, καὶ ὑγιῆς ἔσῃ. ²²καὶ εἶπεν Ἐζεκίας Τοῦτο
 τὸ σημεῖον ὅτι ἀναβήσομαι εἰς τὸν οἶκον Κυρίου τοῦ θεοῦ.

1 **XXXIX.** ¹Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδὰχ υἱὸς
 τοῦ Λααδὰν ὁ βασιλεὺς τῆς Βαβυλωνίας ἐπιστολὰς καὶ πρέσβεις
 καὶ δῶρα Ἐζεκίᾳ· ἤκουσεν γὰρ ὅτι ἐμαλακίσθη ἕως θανάτου καὶ
 2 ἀνέστη. ²καὶ ἐχάρη ἐπ' αὐτοῖς Ἐζεκίας χαρὰν μεγάλην, καὶ ἔδειξεν
 αὐτοῖς τὸν οἶκον τοῦ νεχωθᾶ καὶ τῆς στακτῆς καὶ τῶν θυμιαμάτων
 καὶ **ᾠ**τῷ μύρου καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσίου, καὶ πάντας τοὺς
 οἴκους τῶν σκευῶν τῆς γάζης, καὶ πάντα ὅσα ἦν ἐν τοῖς θησαυροῖς
 αὐτοῦ· καὶ οὐκ ἦν οὐθέν ὃ οὐκ ἔδειξεν αὐτοῖς Ἐζεκίας ἐν τῷ οἴκῳ
 3 αὐτοῦ. ³καὶ ἦλθεν Ἡσαίας ὁ προφήτης πρὸς τὸν βασιλέα Ἐζεκιάν

13 λεοντι] λεων (22) 48 106 al. συνετριψεν παντα τα οστα μου B (om
 ουτως B*). om της 2° B. 14 μελετω Bab (-τησω B*^{fort}). 16 Κυριε]
 pr (και ειπα αυτω) και αυτος εποιησεν καθοδηγησεν παντας ενιαντους μου επι
 πικριαν ψυχης μου Q^{mg}V. εζησα]+ ιδου εις ειρηνην πικρια μοι Q^{mg}V 36
 62 al. 17 om μου 3° A*¹B. 18 om οι 3° B*. 20 Κυριε] θεε B.
 22 om το B. σημειον]+ προς Εζεκιαν B. om Κυριου B*¹B pl.

XXXIX 1 Μαρωδαχ Βαλαδαν ο υιος του Βαλαδαν B. om Εζεκια B.
 2 om χαραν μεγαλην B 22 al. αργυριου...χρυσου...στακτης...θυμιαμ...μυρον
 B al. om αυτοις B*¹B al.

καὶ εἶπεν πρὸς αὐτόν· Τί λέγουσιν οἱ ἄνθρωποι οὗτοι, καὶ πόθεν ἤκασιν πρὸς σέ; καὶ εἶπεν Ἐζεκίας· Ἐκ γῆς πόρρωθεν ἤκασιν πρὸς
 4 μέ, ἐκ Βαβυλῶνος. ⁴καὶ εἶπεν Ἡσαίας· Τί ἴδον ἐν τῷ οἴκῳ σου; καὶ εἶπεν Ἐζεκίας· Πάντα τὰ ἐν τῷ οἴκῳ μου ἴδουσιν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου ὃ οὐκ εἶδουσιν, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς
 5 μου. ⁵καὶ εἶπεν αὐτῷ Ἡσαίας· Ἀκουσον τὸν λόγον Κυρίου σαβαώθ.
 6 ⁶Ἴδου ἡμέραι ἔρχονται, λέγει Κύριος, καὶ λήμψονται πάντα τὰ ἐν τῷ οἴκῳ σου, καὶ ὅσα συνήγαγον οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς Βαβυλῶνα ἥξει, καὶ οὐ μὴ καταλίπωσιν οὐδέν· εἶπεν δὲ ὁ
 7 θεὸς ⁷ὅτι· Καὶ ἀπὸ τῶν τέκνων σου ὧν ἐγέννησας λήμψονται, καὶ ποιήσουσιν σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλωνίων.
 8 ⁸καὶ εἶπεν Ἐζεκίας πρὸς Ἡσαίαν· Ἀγαθὸς ὁ λόγος Κυρίου ὃν ἐλάλησεν· γενέσθω δὴ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου.

1 **XL.** ¹Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, λέγει Κύριος.
 2 ²ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλήμ, παρακαλέσατε αὐτήν, ὅτι ἐπλήσθη ἡ ταπεινῶσις αὐτῆς, λέλνται αὐτῆς ἡ ἁμαρτία, ὅτι ἐδέξατο
 3 ἐκ χειρὸς Κυρίου διπλὰ τὰ ἁμαρτήματα αὐτῆς. ³Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ
 4 θεοῦ ἡμῶν. ⁴πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς
 5 ὁδοὺς λείας, ⁵καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὕψεται πᾶσα σὰρξ
 6 τὸ σωτήριον τοῦ θεοῦ, ὅτι Κύριος ἐλάλησεν. ⁶φωνὴ λέγοντος Βόησον. καὶ εἶπα· Τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα
 7 ἀνθρώπου ὡς ἄνθος χόρτου· ⁸ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος
 9 ἐξέπεσεν, τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα. ⁹Ἐπ' ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιών· ὕψωσον τῇ ἰσχύϊ τὴν φωνήν σου, ὁ εὐαγγελιζόμενος Ἱερουσαλήμ· ὕψωσατε, μὴ φο-

4 ἴδον...ἴδουσιν] εἶδουσιν...εἶδουσιν B. 5 Ησαίας αὐτῷ B. 6 om λέγει Κύριος NBQ 22 al. ουδεν ου μη καταλιπωσιν NBQ al (-λειφθη 22 al). καταλειπωσιν AQ^aΓ. 7 ἐγεννησας] γεννησεις B al. 8 πρὸς Ησαϊαν] Ησαϊα B. om ο B.

XL 1 Κυριος] ο θεος MSS exc A Κυρ. ο θεος 147 306. 2 om ιερεις (22 48) 51. 4 τα σκολια] πρ παντα NBQ pl. οδους λειας] πεδια B (πεδιαν N*) 22 al. (7 in V 22 109 305 al.) 8 om ημων Q 198.

10 βείσθε· εἰπὸν ταῖς πόλεσιν Ἰούδα Ἰδοὺ ὁ θεὸς ὑμῶν. ¹⁰Ἰδοὺ Κύριος
 μετὰ ἰσχύος ἔρχεται, καὶ ὁ βραχίων αὐτοῦ μετὰ κυρίας· ἰδοὺ ὁ
 11 μισθὸς αὐτοῦ μετ' αὐτοῦ, καὶ τὸ ἔργον ἐναντίον αὐτοῦ. ¹¹ὡς ποιμὴν
 ποιμανεῖ τὸ ποίμνιον αὐτοῦ, καὶ τῷ βραχίονι αὐτοῦ συναΐξει ἄρνας,
 12 καὶ ἐν γαστρὶ ἐχούσας παρακαλέσει. ¹²Τίς ἐμέτρησεν τῇ χειρὶ τὸ
 ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρακί; τίς
 13 ἔστησεν τὰ ὄρη σταθμῷ καὶ τὰς νάπας ζυγῷ; ¹³τίς ἔγνω νοῦν
 Κυρίου, καὶ τίς σύμβουλος αὐτοῦ ἐγένετο, ὃς συμβιβάσει αὐτόν;
 14 ¹⁴ἢ πρὸς τίνα συνεβουλεύσατο καὶ συνεβίβασεν αὐτόν; ἢ τίς ἔδειξεν
 αὐτῷ κρίσιν; ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ; ἢ τίς προέδωκεν
 15 αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ¹⁵εἰ πάντα τὰ ἔθνη ὡς σταγὼν
 ἀπὸ κάδου καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν, καὶ ὡς σίελον λογισθή-
 16 σονται; ¹⁶ὁ δὲ Λίβανος οὐχ ἱκανὸς εἰς καῦσιν, καὶ πάντα τὰ
 17 τετράποδα οὐχ ἱκανὰ εἰς ὀλοκάρπωσιν, ¹⁷καὶ πάντα τὰ ἔθνη ὡς οὐδὲν
 18 εἰσιν, καὶ εἰς οὐθὲν ἐλογίσθησαν. ¹⁸Τίνι ὁμοιώσατε Κύριον, καὶ
 19 τίνι ὁμοιώματι ὁμοιώσατε αὐτόν; ¹⁹μὴ εἰκόνα ἐποίησεν τέκτων, ἢ
 χρυσοχόος χωνεύσας χρυσίον περιεχύρσωσεν αὐτόν; ὁμοίωμα κατε-
 20 σκεύασεν αὐτόν; ²⁰ξύλον γὰρ ἄσηπτον ἐκλέγεται τέκτων, καὶ σοφῶς
 21 ζητεῖ πῶς στήσει αὐτοῦ εἰκόνα, καὶ ἵνα μὴ σαλεύηται. ²¹οὐ γνώ-
 σεσθε; οὐκ ἀκούσεσθε; οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν; οὐκ ἔγνωτε τὰ
 22 θεμέλια τῆς γῆς; ²²ὁ κατέχων τὸν γῦρον τῆς γῆς, καὶ οἱ ἐνοικοῦντες
 ἐν αὐτῇ ὡς ἀκρίδες, ὁ στήσας ὡς καμάραν τὸν οὐρανὸν καὶ διατείνας
 23 ὡς σκηνὴν κατοικεῖν, ²³ὁ διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν, τὴν δὲ γῆν
 24 ὡς οὐδὲν ἐποίησεν. ²⁴οὐ γὰρ μὴ σπείρωσιν οὐδὲ μὴ φυτεύουσιν,
 οὐδὲ μὴ ῥιζωθῇ εἰς τὴν γῆν ἢ ῥίζα αὐτῶν· ἔπνευσεν ἐπ' αὐτούς, καὶ
 25 ἐξηράνθησαν, καὶ καταγίγς ὡς φρύγανα ἀναλήμψεται αὐτούς. ²⁵νῦν
 26 οὖν τίνι με ὁμοιώσατε, καὶ ὑψωθήσομαι; εἶπεν ὁ ἅγιος. ²⁶ἀναβλέ-
 ψατε εἰς τὸ ὕψος τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἴδετε· τίς κατέδειξεν

9 ὑμων] ημων 26 49 51 62 106 al. 10 Kyrios]+ Kyrios B. om αυτου
 10 N*BQ al. 13 αυτου συμβουλος MSS exc AQΓ 41. συμβιβα N*BQ*
 147 al. 14 ανταποδωθ. A. om η τις προεδωκεν...ανταποδοθησεται αυτω
 N^c.bBQ 22 48 al. 15 om και 2° B al. ως σιελον A* ωσι ελαιον A^a vid
 (σιελος NBQ pl). 16 ολοκαυτωσιν Q 239 (93). 17 ελογισθησαν]+ αυτω
 22 al. 18 ωμοιωματι A. 20 ζητει] ζητησει N*B al. 22 ωσκηνην A.
 23 εις] ως B. 24 σπειρωσιν (σπειρουσιν A)...φυτευσωσιν NQΓ φυτευσωσιν...
 σπειρωσιν B txt 106. 26 om το NBQ al. κατεδειξεν] κατεδιωξεν Q*.

πάντα ταῦτα; ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐτοῦ, πάντα ἐπ' ὀνόματι καλέσει ἀπὸ τῆς πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος οὐδέν
 17 σε ἔλαθεν. ²⁷ Μὴ γὰρ εἴπῃς, Ἰακώβ, καὶ τί ἐλάλησας, Ἰσραὴλ
 Ἀπεκρύβη ἡ ὁδός μου ἀπὸ τοῦ θεοῦ, καὶ ὁ θεὸς μου τὴν κρίσιν
 28 ἀφείλεν, καὶ ἀπέστη; ²⁸ καὶ νῦν οὐκ ἔγνωσ; εἰ μὴ ἤκουσας; θεὸς
 αἰώνιος, θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, οὐ πεινᾷσει οὐδὲ
 29 κοπιάσει, οὐδὲ ἔστιν ἐξέυρεσις τῆς φρονήσεως αὐτοῦ, ²⁹ διδοὺς τοῖς
 30 πεινῶσιν ἰσχύν, καὶ τοῖς μὴ ὀδυνωμένοις λύπην. ³⁰ πεινάσουσιν γὰρ
 νεώτεροι, καὶ κοπιάσουσιν νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται.
 31 ³¹ οἱ δὲ ὑπομένοντες τὸν θεὸν ἀλλάξουσιν ἰσχύν, πτεροφυήσουσιν ὡς
 ἀετοί, δραμοῦνται καὶ οὐ κοπιάσουσιν, βαδιοῦνται καὶ οὐ πεινά-
 σουσιν.

1 **XLI.** ¹ Ἐγκαινίζεσθε πρὸς μέ, νῆσοι, οἱ γὰρ ἄρχοντες ἀλλά-
 ξουσιν ἰσχύν· ἐγγισάτωσαν καὶ λαλησάτωσαν ἅμα, τότε κρίσεις
 2 ἀναγγειλάτωσαν. ² τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην, ἐκά-
 λεσεν αὐτὴν κατὰ πόδας αὐτοῦ, πορεύσεται· δώσει ἐναντίον ἐθνῶν,
 καὶ βασιλεῖς ἐκστήσει· καὶ δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν,
 3 καὶ ὡς φρύγανα ἐξωσμένα τὰ τόξα αὐτῶν. ³ καὶ διώξεται αὐτούς,
 4 καὶ διελεύσεται ἐν εἰρήνῃ ἡ ὁδὸς τῶν ποδῶν αὐτοῦ. ⁴ τίς ἐνήργησεν
 καὶ ἐποίησεν ταῦτα; ἐκάλεσεν αὐτὴν ὁ καλῶν αὐτὴν ἀπὸ γενεῶν
 5 ἀρχῆς· ἐγὼ θεὸς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἰμι. ⁵ εἶδοσαν
 ἔθνη καὶ ἐφοβήθησαν, τὰ ἄκρα τῆς γῆς ἠγγισαν καὶ ἤλθοσαν ἅμα,
 6 ⁶ κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθήσαι, καὶ ἐρεῖ
 7 ⁷ Ἰσχυσεν ἀνὴρ τέκτων, καὶ χαλκεὺς τύπτων σφύρῃ, ἅμα ἐλαύνων·
 τότε μὲν ἐρεῖ Σύμβλημα καλόν ἐστιν, ἰσχύρυσαν αὐτὰ ἐν ἡλοῖς·
 8 θήσουσιν αὐτὰ καὶ οὐ κινήθησονται. ⁸ Σὺ δέ, Ἰσραὴλ, παῖς μου
 9 Ἰακώβ ὃν ἐξελεξάμην, σπέρμα Ἀβραὰμ ὃν ἠγάπησα· ⁹ οὐ ἀντελα-
 βόμην ἀπ' ἄκρων τῆς γῆς, καὶ ἐκ τῶν σκοπιῶν αὐτῆς ἐκάλεσά σε καὶ

26 παντα 2^ο] παντας MSS exc A 106. om της MSS exc A. 28 ο θεος
 ο κατασκευασας B BQ al.

XLI 1 κρισεις] κρισιν MSS exc A. 2 και πορευσεται MSS exc A
 (90). 3 om και 2^ο B. αυτου]+ ουχ ηξει V 26 62 al. 5 ηλθοσαν]
 ηλθον B 22 al. 6 βοηθησαι κ. τ. αδελφω B 22 62 109 al. 7 om
 αμα A* vid. τοτε] ποτε MSS exc A 41. ισχυρωσεν B 49. κινήθησεται
 22 al.

10 εἰπά σοι Παῖς μου εἶ, ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε. ¹⁰ μὴ
φοβοῦ, μετὰ σοῦ γάρ εἰμι· μὴ πλανῶ, ἐγὼ γάρ εἰμι ὁ θεός σου ὁ
ἐνισχύσας σε, καὶ ἐβοήθησά σοι καὶ ἡσφαλισάμην σε τῇ δεξιᾷ
11 τῇ δικαίᾳ μου. ¹¹ ἰδὸν αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες
οἱ ἀντικείμενοί σοι, ἔσονται γὰρ ὡς οὐκ ὄντες, καὶ ἀπολούνται
12 πάντες οἱ ἀντίδικοί σου. ¹² ζητήσεις αὐτούς, καὶ οὐ μὴ εὔρης τοὺς
ἀνθρώπους οἱ παροινήσουσιν εἰς σέ· ἔσονται γὰρ ὡς οὐκ ὄντες, καὶ
13 οὐκ ἔσονται οἱ ἀντιπολεμοῦντές σε. ¹³ ὅτι ἐγὼ ὁ θεὸς ὁ κρατῶν τῆς
14 δεξιᾶς σου, ὁ λέγων σοι Μὴ φοβοῦ, ¹⁴ Ἰακώβ, ὀλιγοστὸς Ἰσραὴλ·
15 ἐγὼ ἐβοήθησά σοι, λέγει ὁ θεὸς ὁ λυτρούμενός σε Ἰσραὴλ. ¹⁵ ἰδὸν
ἐποίήσά σε ὡς τροχοὺς ἀμάξης ἀλοῶντας καινοὺς πριστοειδεῖς, καὶ
16 ἀλοήσεις ὄρη, καὶ λεπτυνεῖς βουνούς, καὶ ὡς χοὺν θήσεις, ¹⁶ καὶ
λικμήσεις, καὶ ἄνεμος λήμψεται αὐτούς, καὶ καταγιγίσκει διασπερεῖ
17 αὐτούς. σὺ δὲ εὐφρανθήσῃ ἐν τοῖς ἁγίοις Ἰσραὴλ, ¹⁷ καὶ ἀγαλλιά-
σονται οἱ πτωχοὶ καὶ οἱ ἐνδεεῖς. ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ
ἔσται, ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη· ἐγὼ Κύριος ὁ θεός,
18 ἐγὼ ἐπακούσομαι ὁ θεὸς Ἰσραὴλ, καὶ οὐκ ἐγκαταλείψω αὐτούς, ¹⁸ ἀλλὰ
ἀνοίξω ἐπὶ τῶν ὁρέων ποταμοὺς καὶ ἐν μέσῳ πεδίων πηγάς, ποιήσω
19 τὴν ἔρημον εἰς ἔλη, καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς, ¹⁹ θήσω εἰς
τὴν ἀννδρον γῆν κέδρον καὶ πύξον, καὶ μυρσίνην καὶ κυπάρισσον καὶ
20 λεύκην· ²⁰ ἵνα ἴδωσιν καὶ γνῶσιν καὶ ἐννοηθῶσιν καὶ ἐπιστῶνται ἅμα
ὅτι χεὶρ Κυρίου ἐποίησεν ταῦτα πάντα, καὶ ὁ ἅγιος τοῦ Ἰσραὴλ
21 κατέδειξεν. ²¹ Ἐγγίξει ἡ κρίσις ὑμῶν, λέγει Κύριος ὁ θεός· ἤγγισαν
22 αἱ βουλαὶ ὑμῶν, λέγει ὁ βασιλεὺς Ἰακώβ. ²² ἐγγισάτωσαν καὶ
ἀναγγειλάτωσαν ὑμῖν ἃ συμβήσεται, ἢ τὰ πρότερα τίνα ἦν εἶπατε,
καὶ ἐπιστήσομεν τὸν νοῦν, καὶ γνωσόμεθα τί τὰ ἔσχατα, καὶ τὰ
23 ἐπερχόμενα εἶπατε ἡμῖν. ²³ ἀναγγείλατε τὰ ἐπερχόμενα ἐπ' ἐσχάτου,
καὶ γνωσόμεθα ὅτι θεοὶ ἐστέ. εὖ ποιήσατε καὶ κακώσατε, καὶ

9 ἐγκατελειπον AQaΓ. 13 ο θεος] + σου MSS exc N* AΓ 106.
14 Ἰακωβ] pr σκωληξ V 22 al. λυτρουμενος] λυτρωσαμενος Q 106. om σε
MSS exc NAQΓ 106 (σου 147). 15 om αλωωντας N* 109 305. πριστη-
ροειδεις MSS exc A. χουν] χνουν MSS exc AΓ 41 93 104 306 lamiginem
Cyp (Test ii 4) MSS. 17 εγω 2o] ego Cyp om B. 18 ελη] +
υδατων N*B 22 al. 19 om και 2o N*B al. 20 επιστωνται]
επισπωνται A. om παντα N*B al. κατεδειξεν] κατεδιωξεν Q. 22 τα
προτερον B. 23 αναγγεिलाτε] + ημιν N*B al.

24 θαυμασόμεθα, ²⁴ὅτι πόθεν ἔστέ ὑμεῖς, καὶ πόθεν ἡ ἐργασία ὑμῶν ;
 25 ἐκ γῆς· βδέλυγμα ἐξελέξαντο ὑμᾶς. ²⁵ἐγὼ ἤγειρα τὸν ἀπὸ βορρᾶ
 καὶ τὸν ἀπ' ἡλίου ἀνατολῶν, κληθήσονται τῷ ὀνόματί μου· ἐρχέσ-
 θωσαν ἄρχοντες, καὶ ὡς πηλὸς κεραμέως, καὶ ὡς κεραμεὺς καταπατῶν
 26 τὸν πηλόν, οὕτως καταπατηθήσεσθε. ²⁶τίς γὰρ ἀναγγελεῖ τὰ ἐξ ἀρχῆς,
 ἵνα γνῶμεν, καὶ τὰ ἔμπροσθεν, καὶ ἐροῦμεν ὅτι ἀληθὴ ἔστιν ; οὐκ
 27 ἔστιν ὁ προλέγων, οὐδ' ἀκούων τοὺς λόγους ὑμῶν. ²⁷ἀρχὴν Σιών
 28 δώσω, καὶ Ἱερουσαλὴμ παρακαλέσω ἐν ὁδῷ. ²⁸ἀπὸ γὰρ τῶν ἐθνῶν
 ἰδοὺ οὐθεῖς, ἀπὸ τῶν εἰδώλων αὐτῶν οὐκ ἦν ὁ ἀναγγέλλων· καὶ ἐὰν
 29 ἐρωτήσω αὐτοὺς πόθεν ἔστέ, οὐ μὴ ἀποκριθῶσίν μοι. ²⁹εἰσὶν γὰρ οἱ
 ποιοῦντες ὑμᾶς, καὶ μάτην οἱ πλανῶντες ὑμᾶς.

1 **XLII.** ¹Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ· Ἰσραὴλ
 ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά
 2 μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· ²οὐ κράζεται οὐδὲ
 3 ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ. ³κάλαμον συντε-
 θλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς
 4 ἀλήθειαν ἐξοίσει κρίσιν. ⁴ἀναλάμψει καὶ οὐ θραυσθήσεται, ἕως ἂν
 θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἔλπιουσιν.
 5 ⁵οὕτως λέγει Κύριος ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ πῆξας αὐτόν, ὁ
 στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ δούς πνοὴν τῷ λαῷ τῷ ἐπ' αὐτῆς
 6 καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν. ⁶ἐγὼ Κύριος ὁ θεὸς ἐκάλεσά σε
 ἐν δικαιοσύνῃ, καὶ κρατήσω τῆς χειρός σου καὶ ἐνισχύσω σε, καὶ
 7 ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ⁷ανοίξει ὀφθαλμοὺς
 τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς
 8 καθημένους ἐν σκότει. ⁸ἐγὼ Κύριος ὁ θεός, τοῦτό μού ἐστιν τὸ
 ὄνομα, τὴν δόξαν μου ἐτέρω οὐ δώσω, οὐδὲ τὰς ἀρετάς μου τοῖς
 9 γλυπτοῖς. ⁹τὰ ἀπ' ἀρχῆς ἰδοὺ ἦκασιν, καὶ καινὰ ἐγὼ ἀναγγελῶ,

23 θαυμασομεθα]+καὶ οἰφομεθα αμα NBQ pl. 25 ἐγώ]+δε NBQ pl.
 κλησονται A. 26 ακουων] pr o MSS exc A 109. 27 εν οδω] εις οδον
 MSS exc A 106 (om B*, εις οδον B^{ab}). 29 πλανωντες] πλασσοντες 48 al.

XLII 1 om Ισραηλ 109 305.

2 κεκραζεται MSS exc A 106.

3 τεθλασμενον NBQ pl (συντεθλ. AV 41 al).

4 om γης B*.

5 πηξας αυτον A^a (την γην και τα εν αυτη A*^{fort}). δους] διδους MSS exc A.

6 εις φως εθνων] om B* pr μου N* 87 91 97 309.

8 om το NQ* 22

62 al. 9 καινα]+α MSS exc A 106 306. αναγγελω B al.

10 καὶ πρὸ τοῦ ἀνατεῖλαι ἐδηλώθη ὑμῖν. ¹⁰ Ὑμνήσατε τῷ κυρίῳ ὕμνον
καινόν· ἡ ἀρχὴ αὐτοῦ, δοξάζετε τὸ ὄνομα αὐτοῦ ἐπ' ἄκρον τῆς γῆς,
οἱ καταβαίνοντες εἰς τὴν θάλασσαν καὶ πλέοντες αὐτήν, αἱ νῆσοι καὶ
11 οἱ κατοικοῦντες αὐτάς. ¹¹ εὐφρανθήτι, ἔρημος καὶ αἱ κῶμαι αὐτῆς,
ἐπαύλεις καὶ οἱ κατοικοῦντες Κηδάρ. εὐφρανθήσονται οἱ κατοί-
12 κούντες πέτραι, ἐπ' ἄκρων τῶν ὀρέων ¹² δώσουσιν τῷ θεῷ δόξαν, τὰς
13 ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν. ¹³ Κύριος ὁ θεὸς τῶν
δυνάμεων ἐξελεύσεται καὶ συντρίψει πόλεμον, ἐπεγερεῖ ζῆλον καὶ
14 βοήσεται ἐπὶ τοὺς ἐχθροὺς αὐτοῦ μετὰ ἰσχύος. ¹⁴ ἐσιώπησα, μὴ καὶ
αἰὶ σιωπήσομαι καὶ ἀνέξομαι; ἐκαρτέρησα ὥς ἡ τίκτουσα, ἐκστήσω
15 καὶ ξηρανῶ ἄμα. ¹⁵ καὶ θήσω ποταμοὺς εἰς νήσους, καὶ ἔλη ξηρανῶ.
16 ¹⁶ καὶ ἄξω τυφλοὺς ἐν ὁδῷ ᾗ οὐκ ἔγνωσαν, καὶ τρίβους οὓς οὐκ ᾔδεισαν
πατήσαι ποιήσω αὐτούς· ποιήσω αὐτοῖς τὸ σκοτὸς εἰς φῶς, καὶ τὰ
σκολιὰ εἰς εὐθείαν. ταῦτα τὰ ῥήματα ἃ ποιήσω, καὶ οὐκ ἐγκατα-
17 λείψω αὐτούς· ¹⁷ αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω. αἰσχύνητε
αἰσχύνην, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς, οἱ λέγοντες τοῖς χωνευτοῖς
18 Ὑμεῖς ἐστε θεοὶ ἡμῶν. ¹⁸ Οἱ κωφοί, ἀκούσατε, καὶ οἱ τυφλοί,
19 ἀναβλέψατε ἰδεῖν. ¹⁹ καὶ τίς τυφλὸς ἀλλ' ἢ οἱ παῖδες μου, καὶ κωφοὶ
ἀλλ' ἢ οἱ κυριεύοντες αὐτῶν; καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ θεοῦ.
20 ²⁰ ἴδετε πλεονάκεις, καὶ οὐκ ἐφυλάξασθε· ἡνοιγμένα τὰ ὦτα, καὶ οὐκ
21 ἤκούσατε. ²¹ Κύριος ὁ θεὸς ἐβουλεύσατο ἵνα δικαιωθῇ καὶ μεγαλύνῃ
22 αἶνεσιν. ²² καὶ ἴδον, καὶ ἐγένετο ὁ λαὸς πεπρονομευμένος καὶ διηρ-
πασμένος· ἡ γὰρ παγὶς ἐν τοῖς ταμείοις πανταχοῦ, καὶ ἐν οἴκοις
ἄμα, ὅπου ἔκρυψαν αὐτούς, ἐγένοντο εἰς προνομὴν· καὶ οὐκ ἦν ὁ
23 ἐξαιρούμενος ἄρπαγμα, καὶ οὐκ ἦν ὁ λέγων Ἀπόδος. ²³ τίς ἐν ὑμῖν
24 ὃς ἐνωπιεῖται ταῦτα; εἰσακούσεται εἰς τὰ ἐπερχόμενα. ²⁴ τίς ἔδωκεν

9 ανατειλαι] αναγγειλαι MSS exc AQ 26. 10 η αρχη αυτου] om 87
al + ανω 22 al. δοξαζεται 22 62 106 147 al. om το ονομα αυτου V 62 147.
επ ακρου] απ ακρου MSS exc A 106. 11 επ ακρων] απ ακρων Q al απ
ακρου NB al. ορειων] + βοησουσιν (-σονται Q) MSS exc A 106. 14 ως η
τικτ. εκαρτερησα B. 15 και θησω] pr ερημωσω ορη και βουνους και παντα
χορτον αυτων ξηρανω MSS exc N A Q 26 41 49 91 106 198. 16 ους] as B
pl. a] τα N om B Q V 62 109 al. ποιησω 3^o] + αυτοις 22 62 pl. 19 οι
παιδες] ο λαος (οι) παιδες 22 (48) al. 21 εβουλετο Q pl. δικαιωθητε...
μεγαλυνητε 22 al. 22 ταμιοις N* B* Q* Γ. ουκ ην εξαιρουμ. B al.
23 εισακουσεται] pr προσεξει και 22 al. 24 τις] οis B Quis Cyp (De
Lapsis xx).

εἰς διαρπαγὴν Ἰακώβ, καὶ Ἰσραὴλ τοῖς προνομεύουσιν αὐτόν; οὐχὶ
ὁ θεὸς ᾧ ἡμάρτοσαν αὐτῷ, καὶ οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ
25 πορεύεσθαι οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ; ²⁵ καὶ ἐπήγαγεν ἐπ' αὐτοὺς
ὀργὴν θυμοῦ αὐτοῦ, καὶ κατίσχυσεν ἐπ' αὐτοὺς πόλεμος, καὶ οἱ
συμφλέγοντες αὐτοὺς κύκλω, καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν οὐδὲ
ἔθεντο ἐπὶ ψυχὴν.

1 **XLIII.** ¹ Καὶ νῦν οὕτως λέγει Κύριος ὁ θεός, ὁ ποιήσας σε
Ἰακώβ, ὁ πλάσας σε Ἰσραὴλ Μὴ φοβοῦ, ὅτι ἐλυτρώσάμην σε·
2 ἐκάλεσά σε τὸ ὄνομά σου, ἐμὸς εἶ σύ. ² καὶ ἐὰν διαβαίνης δι' ὕδατος,
μετὰ σοῦ εἰμι, καὶ ποταμοὶ οὐ συγκλύσουσίν σε· καὶ ἐὰν διέλθῃς
3 διὰ πυρός, οὐ μὴ κατακαυθῇς, φλόξ οὐ κατακαύσει σε. ³ ὅτι ἐγὼ
Κύριος ὁ θεός σου, ὁ ἅγιος Ἰσραὴλ, ὁ σώζων σε· ἐποίησά σου
4 ἄλλαγμα Αἴγυπτον καὶ Αἰθιοπίαν, καὶ Σοήνην ὑπὲρ σοῦ. ⁴ ἀφ' οὗ
ἔντιμος ἐγένου ἐναντίον μου, ἐδοξάσθης κἀγὼ σε ἠγάπησα, καὶ δώσω
ἀνθρώπους πολλοὺς ὑπὲρ σοῦ καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου.
5 ⁵ μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι· ἀπὸ ἀνατολῶν ἄξω τὸ σπέρμα σου,
6 καὶ ἀπὸ δυσμῶν συνάξω σε. ⁶ ἐρῶ τῷ βορρᾶ Ἀγε, καὶ τῷ λιβὶ Μὴ
κώλυε· ἄγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρρωθεν, καὶ τὰς θυγατέρας
7 μου ἀπ' ἄκρων τῆς γῆς, ⁷ πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου.
ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτὸν καὶ ἔπλασα καὶ ἐποίησα
8 αὐτόν, ⁸ καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοὶ εἰσιν ὡσαύτως
9 τυφλοί, καὶ κωφοὶ ὦτα ἔχοντες. ⁹ πάντα τὰ ἔθνη συνήχθησαν ἅμα,
καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν· τίς ἀναγγελεῖ ταῦτα; ἢ τὰ
ἐξ ἀρχῆς τίς ἀναγγελεῖ ὑμῖν; ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν καὶ
10 δικαιοθήτωσαν, καὶ εἰπάτωσαν ἀληθῆ, καὶ ἀκουσάτωσαν. ¹⁰ γένεσθέ
μοι μάρτυρες, κἀγὼ μάρτυς, λέγει Κύριος ὁ θεός, καὶ ὁ παῖς ὃν
ἐξελεξάμην, ἵνα γνῶτε καὶ πιστεύσητέ μοι, καὶ συνῆτε ὅτι ἐγὼ εἰμι·
11 ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός, καὶ μετ' ἐμὲ οὐκ ἔστι. ¹¹ ἐγὼ
12 ὁ θεός, καὶ οὐκ ἔστιν παρὲς ἐμοῦ σώζων. ¹² ἀνήγγειλα καὶ ἔσωσα,
ὠνειδισα καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος· ὑμεῖς ἐμοὶ μάρτυρες, κἀγὼ

25 κατισχυσεν αυτους (om επ) BQ pl.

XLIII 1 ο πλασας] pr και B pl. 4 om πολλους B al. 7 επλασα]

+ αυτον N*B pl.

ωτα MSS exc A.

σατωσαν N*Q 97.

8 κωφα Q* 22 26 pl *surdas aures* Tyconius 9. τα

9 και ακουσατωσαν και ειπατ. αληθη B om και ακου-

10 om μοι 2° NBQ al.

12 υμιν] ημιν B.

13 μάρτυς, λέγει Κύριος ὁ θεός· ¹³ ἔτι ἀπ' ἀρχῆς, καὶ οὐκ ἔστιν ὁ ἐκ
 τῶν χειρῶν μου ἐξαιρούμενος· ποιήσω, καὶ τίς ἀποστρέψει αὐτό;
 14 ¹⁴ Οὕτως λέγει Κύριος ὁ θεὸς ὁ λυτρούμενος ὑμᾶς, ὁ ἅγιος Ἰσραὴλ
 Ἐνεκεν ὑμῶν ἀποστελῶ εἰς Βαβυλῶνα καὶ ἐπεγερω̃ πάντας φεύ-
 15 γοντας, καὶ Χαλδαῖοι ἐν πλοίοις δεηθήσονται. ¹⁵ ἐγὼ Κύριος ὁ θεὸς
 16 ὁ ἅγιος ὑμῶν, ὁ καταδείξας Ἰσραὴλ βασιλέα ὑμῶν. ¹⁶ οὕτως λέγει
 17 Κύριος ὁ διδούς ὁδὸν ἐν θαλάσῃ καὶ ἐν ὕδατι ἰσχυρῷ τρίβον, ¹⁷ ὁ
 ἐξάγων ἄρματα καὶ ἵππον καὶ ὄχλον ἰσχυρόν· ἀλλὰ ἐκοιμήθησαν
 18 καὶ οὐκ ἀναστήσονται, ἐσβέσθησαν ὡς λίνον ἐσβεσμένον. ¹⁸ <Μή>
 19 μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε· ¹⁹ ἰδοὺ ποιῶ
 καινὰ ἃ νῦν ἀνατελεῖ, καὶ γνώσεσθε αὐτά. καὶ ποιήσω ἐν τῇ ἐρήμῳ
 20 ὁδὸν καὶ ἐν τῇ ἀνύδρῳ ποταμούς· ²⁰ εὐλογῇ με τὰ θηρία τοῦ
 ἀγροῦ, σειρῆνες καὶ θυμαίρες στρουθῶν, ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ
 21 καὶ ποταμούς ἐν τῇ ἀνύδρῳ, ποτιῶ τὸ γένος μου τὸ ἐκλεκτόν, ²¹ λαόν
 22 μου ὃν περιποιησάμην τὰς ἀρετάς μου διηγείσθαι. ²² οὐ νῦν ἐκάλεσά
 23 σε, Ἰακώβ, οὐ κοπιᾷσαί σε ἐποίησα, Ἰσραὴλ· ²³ οὐκ ἔμοι πρόβατα
 τῆς ὀλοκαρπώσεώς σου, οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με, οὐδὲ
 ἐδούλευσας ἐν ταῖς θυσίαις σου, οὐδὲ ἔγκοπον ἐποίησά σε ἐν λιβάνῳ,
 24 ²⁴ οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα, οὐδὲ στέαρ τῶν θυσιῶν σου
 ἐπεθύμησα, ἀλλὰ ἐν ταῖς ἁμαρτίαις σου καὶ ἐν ταῖς ἀδικίαις σου
 25 προέστην σου. ²⁵ ἐγὼ εἰμι ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου,
 26 καὶ οὐ μὴ μνησθήσομαι [τὰς ἀδικίας σου]. ²⁶ σὺ δὲ μνήσθητι καὶ
 27 κριθῶμεν· λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῇς. ²⁷ οἱ
 28 πατέρες ὑμῶν πρῶτοι καὶ οἱ ἄρχοντες αὐτῶν ἠνόμησαν εἰς ἐμέ, ²⁸ καὶ
 ἐμίαναν οἱ ἄρχοντες τὰ ἁγία μου· καὶ ἔδωκα ἀπολέσαι Ἰακώβ, καὶ
 Ἰσραὴλ εἰς ὄνειδισμόν.

12 om μάρτυς λέγει NB pl. 14 πλοίοις] κλοίοις B^caA 26 106.
 δεηθήσονται] δεθησονται MSS exc 305. 16 ἐν θαλ. ὁδον B. 17 ἐξαγαγων
 MSS exc A 49 62 147. ἐκοιμήθησαν] κοιμήθησονται B*. 18 om μὴ A 106
 109 Nolite Cyp (Test i 12). 19 ἰδου] + ἐγω MSS exc B^cbAΓ 93 106 198.
 20 εὐλογησουσι B. 21 λαον] pr τον Q 22 62 al. 22 ου 2^ο] ουδε
 MSS exc A. 23 προβατα] + σου B. om ουδε ἐδούλευσας ἐν τ. θυσιας
 σου B 306. σε] ε A* (σ superscr A¹). 24 θυμίαμα] θυσιασμα B. το
 στεαρ B^cbBQ al. προεστην σου] προεστης μου Q* (ἐν τ. αμαρτ. σου προεστης
 μου κ. ἐν τ. ἀδικ. σου B). 25 σου 1^ο] + ἐνεκεν ἐμου καὶ τας αμαρτίας σου
 B pl. om τας ἀδικίας σου MSS exc A. 27 υμων] ημων A. αυτων] υμων
 B pl. 28 Ἰσραηλ] Ἰλημ A.

XLIV. ¹Νῦν δὲ ἄκουσον, παῖς μου Ἰακώβ, καὶ Ἰσραὴλ ὃν
²ἐξελεξάμην, ²οὕτως λέγει Κύριος ὁ θεὸς ὁ ποιήσας σε, καὶ ὁ πλάσας
σε ἐκ κοιλίας Ἐπι βοηθηθήσῃ· μὴ φοβοῦ, παῖς μου Ἰακώβ, καὶ ὁ
³ἡγαπημένος Ἰσραὴλ ὃν ἐξελεξάμην. ³ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει
τοῖς πορευομένοις ἐν ἀνύδρῳ, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα
⁴σου, καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου, ⁴καὶ ἀνατελοῦσιν ὡσεὶ
⁵χόρτος ἀνὰ μέσον ὕδατος, καὶ ὡς ἰτέα ἐπὶ παραρέον ὕδωρ. ⁵οὗτος
ἐρεῖ Τοῦ θεοῦ εἰμι, καὶ οὗτος ἐρεῖ ἐπὶ τῷ ὀνόματι Ἰακώβ, καὶ ἕτερος
⁶ἐπιγράφει Τοῦ θεοῦ εἰμι, ἐπὶ τῷ ὀνόματι Ἰσραὴλ. ⁶Οὕτως λέγει ὁ
θεὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ ὁ ῥυσάμενος αὐτόν, θεὸς σαβαώθ Ἐγὼ
⁷πρῶτος καὶ ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ οὐκ ἔστιν θεός. ⁷τίς ὥσπερ
ἐγώ; στήτω, καλεσάτω, καὶ ἐτοιμασάτω μοι ἀφ' οὗ ἐποίησα ἄν-
θρωπον εἰς τὸν αἰῶνα, καὶ τὰ ἐπερχόμενα πρὸ τοῦ ἐλθεῖν ἀναγγειλά-
⁸τωσαν ὑμῖν. ⁸μὴ παρακαλύπτεσθε· οὐκ ἀπ' ἀρχῆς ἠγνωτίσασθε, καὶ
ἀπήγγειλα ὑμῖν; μάρτυρες ὑμεῖς ἐστε εἰ ἔστιν θεὸς πλὴν ἐμοῦ· καὶ
⁹οὐκ ἦσαν τότε. ⁹οἱ πλάσσοντες καὶ γλύφοντες πάντες μάταιοι, οἱ
ποιοῦντες τὰ καταθύμια αὐτῶν ἀ οὐκ ὠφελήσκει αὐτούς· ἀλλὰ
¹⁰αἰσχυνθήσονται. ¹⁰πάντες οἱ πλάσσοντες θεὸν καὶ γλύφοντες ἀνω-
¹¹φελῇ, ¹¹καὶ πάντες ὅθεν ἐγένοντο ἐξηράνθησαν, καὶ κωφοὶ ἀπὸ
ἀνθρώπων· συναχθήτωσαν πάντες καὶ στήσονται ἅμα, ἐντραπήτωσαν
¹²καὶ αἰσχυνθήτωσαν ἅμα. ¹²ὅτι ὥξυνεν τέκτων σίδηρον, σκεπάρνῳ
εἰργάσατο αὐτὸ καὶ ἐν τερέτρῳ ἔτρησεν αὐτό, εἰργάσατο αὐτὸ ἐν
τῷ βραχίονι τῆς ἰσχύος αὐτοῦ· καὶ πεινάσει, καὶ ἀσθενήσει,
¹³καὶ οὐ μὴ πῖνῃ ὕδωρ. ¹³ἐκλεξάμενος τέκτων ξύλον ἔστησεν
αὐτὸ ἐν μέτρῳ, καὶ ἐν κόλλῃ ἐρύθμισεν αὐτό, ἐποίησεν αὐτὸ ὡς
μορφὴν ἀνδρὸς καὶ ὡς ὠραιότητα ἀνθρώπου, στήσαι αὐτὸ ἐν
¹⁴οἴκῳ, ¹⁴[ὁ] ἔκοψεν ξύλον ἐκ τοῦ δρυμοῦ, ὃ ἐφύτευσεν Κύριος,

XLIV 1 Ἰακωβ ο παις μου B pl. 3 εν διψει υδωρ Q. 4 ωσει]
ως NB pl. ανα μεσον υδ. χορτος N*B pl. παραρρεον B. 5 ερει 2°]
βοησεται MSS exc A. επιγραφει MSS exc A + χειρι αυτου B pl. Ἰσραηλ]+
και βοησεται N*B pl. 6 om ο θεος B* 144. om του BQ pl. και ρυσαμενος
B. 7 και καλεσατω]+και αναγγειλατω B pl. 8 παρακαλυπτεσθε]
+μηδε πλανασθε B 22 pl. ησαν] ηκουσαν BQ al. 9 οι γλυφοντες NB
pl. ματαια ποιουντες B. 10 om παντες B al. γλυφοντες]+παντες B al.
11 στησονται] στητωσαν NBQ pl. αμα 1°]+και B. 12 ετρησεν] εστησεν
N*B pl. ειργασατο] pr και BQ pl. 13 και εποιησεν B pl. 14 om ο 1° B al.

15 καὶ ὑετὸς ἐμήκυνεν, ¹⁵ ἵνα ἡ ἀνθρώποις εἰς καῦσιν· καὶ λαβὼν ἀπ' αὐτοῦ ἐθερμάνθη, καὶ καύσαντες ἔπεσαν ἄρτους ἐπ' αὐτοῦ· τὸ δὲ
 16 λοιπὸν εἰργάσατο εἰς θεούς, καὶ προσκυνοῦσιν αὐτούς. ¹⁶ οὐδὲ τὸ ἡμισυ αὐτοῦ κατέκαυσεν ἐν πυρί, καὶ καύσαντες ἔπεσαν ἄρτους ἐπ' αὐτῶν, καὶ ἐπ' αὐτοῦ κρέας ὀπτήσας ἔφαγεν καὶ ἐνεπλήσθη, καὶ
 17 θερμανθεὶς εἶπεν Ἡδύ μοι ὅτι ἐθερμάνθην καὶ ἴδον πῦρ. ¹⁷ τὸ δὲ λοιπὸν ἐποίησεν θεὸν γλυπτὸν, καὶ προσκυνεῖ αὐτῷ καὶ προσεύ-
 18 χεται λέγων Ἐξελοῦ με, ὅτι θεός μου εἶ σύ. ¹⁸ οὐκ ἔγνωσαν φρονῆσαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ
 19 νοῆσαι τῇ καρδίᾳ αὐτῶν. ¹⁹ καὶ οὐκ ἐλογίσατο τῇ καρδίᾳ οὐδὲ ἀνελογίσατο ἐν τῇ ψυχῇ αὐτοῦ οὐδὲ ἔγνω τῇ φρονήσει ὅτι τὸ ἡμισυ αὐτοῦ κατέκαυσεν ἐν πυρί, καὶ ἔπεφεν ἐπὶ τῶν ἀνθρώπων αὐτοῦ ἄρτους, καὶ ὀπτήσας κρέας ἔφαγεν, καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα
 20 ἐποίησεν καὶ προσκυνοῦσιν αὐτῷ. ²⁰ γινώτε ὅτι σποδὸς ἡ καρδία αὐτῶν, καὶ πλανῶνται, καὶ οὐδεὶς δύναται ἐξελεῖσθαι τὴν ψυχὴν
 21 αὐτοῦ· ἴδετε, οὐκ ἐρεῖτε ὅτι Ψεῦδος ἐν τῇ δεξιᾷ μου. ²¹ Μνήσθητι ταῦτα, Ἰακώβ καὶ Ἰσραὴλ, ὅτι παῖς μου εἶ σύ· ἔπλασά σε παῖδά
 22 μου, καὶ σύ, Ἰσραὴλ, μὴ ἐπλανθάνου μου. ²² ἴδου γὰρ ἀπήλειψα ὡς νεφέλην τὰς ἀνομίας σου, καὶ ὡς γνόφον τὰς ἀμαρτίας σου· ἐπι-
 23 στράφητι πρὸς μέ, καὶ λυτρώσομαί σε. ²³ εὐφράνθητε, οὐρανοί, ὅτι ἠλέησεν ὁ θεὸς τὸν Ἰσραὴλ· σάλπίσατε, θεμέλια τῆς γῆς, βοήσατε ὄρη εὐφροσύνην, οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς, ὅτι
 24 ἠλέησεν ὁ θεὸς τὸν Ἰακώβ, καὶ Ἰσραὴλ δοξασθήσεται. ²⁴ Οὕτως λέγει Κύριος ὁ λυτρώμενός σε καὶ πλάσσων σε ἐκ κοιλίας Ἐγὼ Κύριος ὁ συντελὼν ταῦτα, ἐξέτεινα τὸν οὐρανὸν μόνος, καὶ ἐστερέωσα
 25 τὴν γῆν. ²⁵ τίς ἕτερος διεσκέδασεν σημεῖα ἐγγαστριμύθων καὶ μαντίας ἀπὸ καρδίας, ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω καὶ τὴν βουλὴν

15 ἐπ αὐτου] ἐπ αὐτων **NBQ**. εἰργασαντο **MSS** exc **AV** 109 305. om eis 2° **B** pl. αὐτους] αυτοῖς **Q*** pl (txt **AB** 49 (106) 109 305). 16 ἐν πυρι καὶ ἐπὶ τοῦ ἡμισυ αὐτοῦ ἐπέφεν ἐν τοῖς ἀνθρώποις ἄρτους καὶ ἐπ αὐτοῦ **B**. 17 ἐποίησ. εἰς θεὸν **MSS** exc **A**. om αὐτῷ **B**. προσευνχεταί+] πρὸς αὐτὸν **B** πρὸς αὐτὸν **al** αὐτῷ 22 pl. ἐξελομαι **AB*Q*Γ**. 19 om τῇ καρδίᾳ οὐδὲ ἀνελογίσατο ἐν **B** pl (ἡ καρδ. **N***) om ἐν **N*Q**. κρέας] κρεα **B** al. 20 γινώτε] γινώθι **BQ** pl. 21 om συ 2° **Q**. 22 om ὡς 2° **Q***. 23 τα θεμέλια **NB** pl. ἠελησεν 2°] ἐλυτρώσατο **MSS** exc **A**. 24 λυτρουμένος **NBQ** pl. πλάσσω] πλάσας (**N**) 36 al. 25 διασκεδασει **NBQ** al+ διασκεδασω 22 al txt **A** 106.

26 αὐτῶν μωρεύν, ²⁶ καὶ ἰστῶν ῥήματα παίδων αὐτοῦ, καὶ τὴν βουλὴν
τῶν ἀγγέλων αὐτοῦ ἀληθεύων; ὁ λέγων Ἱερουσαλήμ Κατοικηθήσῃ,
καὶ ταῖς πόλεσιν τῆς Ἰουδαίας Οἰκοδομηθήσεσθε, καὶ τὰ ἔρημα
27 αὐτῆς ἀνατελεῖ. ²⁷ ὁ λέγων τῇ ἀβύσσῳ Ἐρημωθήσῃ, καὶ τοὺς
28 ποταμούς σου ξηρανῶ. ²⁸ ὁ λέγων Κύρῳ φρονεῖν, καὶ Πάντα τὰ
θελημάτά μου ποιήσει. ὁ λέγων Ἱερουσαλήμ Οἰκοδομηθήσῃ, καὶ
τὸν οἶκον τὸν ἁγίον μου θεμελιώσω.

1 **XLV.** ¹ Οὕτως λέγει Κύριος ὁ θεὸς τῷ χριστῷ μου Κύρῳ, οὗ
ἐκράτησα τῆς δεξιᾶς, ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχύν
βασιλέων διαρρήξω, ἀνοίξω ἔμπροσθεν αὐτοῦ θύρας, καὶ πόλεις οὐ
2 συγκλεισθήσονται ² Ἐγὼ ἔμπροσθεν αὐτοῦ πορεύσομαι καὶ ὄρη
ὁμαλιῶ, θύρας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροὺς συγκλάσω,
3 ³ καὶ δώσω σοι θησαυροὺς σκοτινοὺς ἀποκρύφους, <ἀοράτους> ἀνοίξω
σοι, ἵνα γνῶσῃ ὅτι ἐγὼ Κύριος ὁ θεὸς ὁ καλῶν τὸ ὄνομά σου, θεὸς
4 Ἰσραὴλ. ⁴ Ἐνεκεν Ἰακώβ τοῦ παιδός μου καὶ Ἰσραὴλ τοῦ ἐκλεκτοῦ
μου ἐγὼ καλέσω σε τῷ ὀνόματί μου καὶ προσδέξομαί σε· σὺ δὲ οὐκ
5 ἔγνωνς με. ⁵ ὅτι ἐγὼ Κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ
6 θεός· καὶ οὐκ ᾔδεισαν με, ⁶ ἵνα γνῶσιν οἱ ἀπὸ ἀνατολῶν ἡλίου καὶ οἱ
ἀπὸ δυσμῶν ὅτι οὐκ ἔστιν πλὴν ἐμοῦ, καὶ ὅτι ἐγὼ Κύριος ὁ θεός, καὶ
7 οὐκ ἔστιν ἔτι, ⁷ ἐγὼ ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος, ὁ
ποιῶν εἰρήνην καὶ κτίζων κακά· ἐγὼ Κύριος ὁ θεός ὁ ποιῶν ταῦτα
8 πάντα. ⁸ εὐφρανθήτω ὁ οὐρανὸς ἄνωθεν, καὶ αἱ νεφέλαι ῥαίνέτωσαν
δικαιοσύνην· ἀνατειλάτω ἡ γῆ καὶ βλαστησάτω ἔλεος, καὶ δικαιο-
9 σύνη ἀνατειλάτω ἅμα· ἐγὼ εἰμι Κύριος ὁ κτίσας σε. ⁹ Ποῖον
βέλτιον κατεσκευάσα ὡς πηλὸν κεραμέως; μὴ ὁ ἀροτριῶν ἀροτριάσει
τὴν γῆν; μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμῇ Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ οὐδὲ
10 ἔχεις χεῖρας; ¹⁰ ὁ λέγων τῷ πατρί Τί γεννήσεις; καὶ τῇ μητρὶ Τί

25 μωρευων] μωραιων 22 pl. 26 παιδων] παιδος MSS exc A. Ιουδαίας]
Ιδουμαίας B. ανατελει] αναστησω Z 22 pl.

XLV 1 εκρατησας A. 2 αυτου] σου NBQ pl. 3 om αορατους
A*. 4 του παιδος μου Ιακωβ B. μου 3^ο σου N* pl. 5 om θεος
2^ο NB*. και 2^ο pr ενισχυσα σε B pl. ηδεισαν] ηδεις MSS exc A. 6 om
και οτι MSS exc AQ. 7 παντα ταυτα NBQ al. 8 ρανατωσαν MSS
exc AG. δικαιοσυνη] -νην MSS exc A. ανατειλατω 2^ο αναγγελιατω B om 9
144 308. 9 την γην] + ολην την ημεραν B (22 pl) al (cf xxviii 24). 10 ο
λεγων] pr μη αποκριθησεται το πλασμα προς τον πλασαντα αυτο N*.bB 22 al
(cf xxix 16).

- 11 ὠδινήσεις; ¹¹ ὅτι οὕτως λέγει Κύριος ὁ θεὸς ὁ ἅγιος Ἰσραὴλ ὁ ποιήσας τὰ ἐπερχόμενα Ἐρωτήσατέ με περὶ τῶν νιῶν μου καὶ περὶ τῶν θυγατέρων μου, καὶ περὶ τῶν ἔργων τῶν χειρῶν μου ἐντείλασθέ ¹² μοι. ¹² ἐγὼ ἐποίησα γῆν καὶ ἄνθρωπον ἐπ' αὐτῆς, ἐγὼ τῇ χειρὶ μου ¹³ ἐστερέωσα τὸν οὐρανόν, ἐγὼ πᾶσι τοῖς ἄστροις ἐνετείλάμην. ¹³ ἐγὼ ἤγειρα αὐτὸν μετὰ δικαιοσύνης, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθεῖαι· αὐτὸς οἰκοδομήσει τὴν πόλιν μου, καὶ τὴν αἰχμαλωσίαν τοῦ λαοῦ μου ἐπιστρέψει, οὐ μετὰ λύτρων οὐδὲ μετὰ δώρων, εἶπεν Κύριος ¹⁴ σαβαώθ. ¹⁴ Οὕτως λέγει Κύριος σαβαώθ Ἐκοπίασεν Αἴγυπτος, καὶ ἐμπορία Αἰθιοπῶν, καὶ οἱ Σεβωεὶμ ἄνδρες ὑψηλοὶ ἐπὶ σέ διαβή-
 σονται, καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσιν δεδεμένοι χειροπέδαις, καὶ προσκυνήσουσίν σοι, καὶ ἐν σοὶ προσεύ-
 ξονται· ὅτι ἐν σοὶ ὁ θεὸς ἔστιν, καὶ ἐροῦσιν Οὐκ ἔστιν ὁ θεὸς πλὴν ¹⁵ σοῦ. ¹⁵ σὺ γὰρ εἶ θεός, καὶ οὐκ ἤδμεν, ὁ θεὸς τοῦ Ἰσραὴλ σωτὴρ. ¹⁶ ¹⁶ αἰσχνυθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πορεύσονται ἐν αἰσχύνῃ. ἐγκαινίξεσθε πρὸς μέ, νῆσοι. ¹⁷ ¹⁷ Ἰσραὴλ σώζεται ὑπὸ Κυρίου σωτηρίαν αἰώνιον· οὐκ αἰσχνυθήσονται ¹⁸ οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος. ¹⁸ Οὕτως λέγει Κύριος ὁ ποιήσας τὸν οὐρανόν, οὗτος ὁ θεὸς ὁ καταδείξας τὴν γῆν καὶ ποιήσας αὐτήν, αὐτὸς δώρισεν αὐτήν, οὐκ εἰς κενὸν ἐποίησεν αὐτήν, ἀλλὰ ¹⁹ κατοικεῖσθαι, Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτι. ¹⁹ οὐκ ἐν κρυφῇ λελά-
 ληκα οὐδὲ ἐν τόπῳ γῆς σκοτινῷ· οὐκ εἶπα τῷ σπέρματι Ἰακώβ Μάταιον ζητήσατε· ἐγὼ εἰμι ἐγὼ εἰμι λαλῶν δικαιοσύνην καὶ ²⁰ ἀναγγέλλων ἀλήθειαν. ²⁰ συνάχθητε καὶ ἤκετε, βουλεύσασθε ἅμα, οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν. οὐκ ἔγνωσαν οἱ αἵροντες τὸ ξύλον γλύμμα αὐτῶν, καὶ προσευχόμενοι ὡς πρὸς θεοὺς οἳ οὐ σώζουσιν. ²¹ ²¹ εἰ ἀναγγέλλουσιν, ἐγγισάτωσαν, ἵνα γνῶμεν ἅμα τίς ἀκουστὰ ἐποίησεν ταῦτα ἀπ' ἀρχῆς· τότε ἀνηγγέλη ὑμῖν Ἐγὼ ὁ θεός, καὶ οὐκ

10 ὠδινῇσεις] ὠδινεις B pl.

11 om και περι των θυγατερων μου B pl.

13 δικαιουσνης] + βασιλεια MSS exc B^c.b.AQV 26. αυτος] ουτος MSS exc A 41.14 χειροπεδαις] + και διαβησονται προς σε B 22 pl. om ερουσιν NB al est, et non est Deus alius praeter te Cyp (Test ii 6). om o 2^o MSS exc A.

15 om σωτηρ B.

18 om αυτην 3^o B*.κατοικεισθαι] + επλασεν αυτην B pl. 19 εγω ειμι 2^o] + Kyrios MSS exc A 109 305. o λαλων NB al.

20 γλυμματα B 62 147. σωζωσιν BA.

21 αναγγελουσιν NBQ al. γνωμεν] γνωσιν MSS exc A. τοτε] εκ τοτε 22 al οτε 49 ποτε B quando Frag. Wirceb.

ἔστιν ἄλλος πλὴν ἐμοῦ, δίκαιος καὶ σωτήρ, οὐκ ἔστιν παρὲς ἐμοῦ.
 22 ²² ἐπιστράφητε πρὸς με καὶ σωθήσεσθε, οἱ ἀπ' ἐσχάτου τῆς γῆς·
 ἐγὼ εἰμι ὁ θεός, καὶ οὐκ ἔστιν ἄλλος [πλὴν ἐμοῦ, δίκαιος καὶ σωτήρ,
 23 οὐκ ἔστιν παρὲς ἐμοῦ]. ²³ κατ' ἐμαυτοῦ ὀμνύω, εἰ μὴν ἐξελεύσεται ἐκ
 τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται,
 ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ,
 24 ²⁴ λέγων Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἡξουσιν, καὶ αἰσχυνθήσονται
 25 πάντες οἱ ἀφορίζοντες αὐτούς· ²⁵ ἀπὸ Κυρίου δικαιοθήσονται, καὶ ἐν
 τῷ θεῷ ἐνδοξασθήσονται καὶ πᾶν τὸ σπέρμα τῶν υἱῶν Ἰσραὴλ.

1 **XLVI.** ¹ Ἐπεσε Βήλ, συνετρίβη Δαγών, ἐγένετο τὰ γλυπτὰ
 αὐτῶν εἰς θηρία καὶ κτήνη· αἶρετε αὐτὰ καταδεδεμένα ὡς φορτίον
 2 κοπιῶντι, ² καὶ πεινῶντι καὶ ἐκλελυμένῳ, οὐκ ἰσχύοντι ἅμα, οἱ οὐ μὴ
 δύνωνται σωθῆναι ἀπὸ πολέμου, αὐτοὶ δὲ αἰχμάλωτοι ἤχθησαν.
 3 ³ Ἀκούσατέ μου, οἶκος τοῦ Ἰακώβ, καὶ πᾶν τὸ κατάλοιπον τοῦ
 Ἰσραὴλ, οἱ αἰρόμενοι ἐκ κοιλίας καὶ παιδευόμενοι ἀπὸ παιδίου·
 4 ⁴ ἕως γήρους ἐγὼ εἰμι, καὶ ἕως ἂν καταγρήσῃτε ἐγὼ εἰμι, ἐγὼ
 ἀνέχομαι ὑμῶν, ἐγὼ ἐποίησα καὶ ἐγὼ ἀνήσω, ἐγὼ ἀναλήμψομαι καὶ
 5 σώσω ὑμᾶς. ⁵ τίني με ὁμοιώσατε; ἴδετε, τεχνάσασθε, οἱ πλανώμενοι,
 6 ⁶ οἱ συμβαλλόμενοι χρυσίον ἐκ μαρσίππου καὶ ἀργύριον ἐν ζυγῷ·
 στήσουσιν ἐν σταθμῷ καὶ μισθωσάμενοι χρυσοχόον ἐποίησαν χειρο-
 7 ποίητα, καὶ κύψαντες προσκυνοῦσιν αὐτό. ⁷ αἶρουν αὐτὸ ἐπὶ τῶν
 ὤμων καὶ πορεύονται· ἐὰν δὲ θῶσιν αὐτό, ἐπὶ τοῦ τόπου αὐτοῦ μένει,
 οὐ μὴ κινηθῇ· καὶ ὅς ἂν βοήσῃ πρὸς αὐτόν, οὐ μὴ ἀκούσῃ, ἀπὸ κακῶν
 8 οὐ μὴ σώσει αὐτόν. ⁸ Μνήσθητε ταῦτα καὶ στενάξατε, μετανοήσατε, οἱ
 9 πεπλανημένοι, ἐπιστρέψατε τῇ καρδίᾳ, ⁹ καὶ μνήσθητε τὰ πρότερα

21 παρεξ εμου] pr allos A¹. 22 προς με] επ εμε Bab εφ ημας B^{*vid}.
 om πλην εμου... παρεξ εμου MSS exc A¹. 23 ει μην] ει μη N^{*B} al η μην
 Q^a 26 al txt N^{c.b}AQ^{*} 62 86. εξομολογησεται] ομειται (N) B al. τον θεον
 (N^{*})B al. 24 ηξουσιν] ηξει N^{*B} pl. αφοριζ·] διοριζοντες N^{*B} pl.
 25 ενδοξασθησεται NB al. om και 2^o MSS exc A.

XLVI 1 Δαγων] Ναβω B Νεγω 62. τα κτηνη B. αιρετε] εδεται A
 (ελετε?). 2 κοπιωντι εκλελ. και πεινωντι B al. ου μη δυνωνται] ου
 δυνησονται NBQ pl. 3 ακουετε N^{*B} al. απο] εκ NBQ pl. 4 γηρως
 N^{c.b}BQ pl. ανησω] ανοισω? 6 μαρσιπιου NA²BQ al. αυτο] αυτοις
 BQ al αυτω N 22 87 al om 106 txt A (49) 90 109 144. 7 επι του ωμου
 B pl. πορευονται N^{*} 49 91 πορευεται 22 al. εισακουση BQ pl. σωση
 NBQ pl.

ἀπὸ τοῦ αἰῶνος, ὅτι ἐγὼ εἰμι ὁ θεὸς καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ,
 10 ¹⁰ ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι, καὶ ἅμα
 συνετελέσθη· καὶ εἶπα Πᾶσά μου ἡ βουλή στήσεται, καὶ πάντα ὅσα
 11 βεβούλευμαι ποιήσω· ¹¹ καλῶν ἀπ' ἀνατολῶν πετεινὸν καὶ ἀπὸ γῆς
 πόρρωθεν περὶ ὧν βεβούλευμαι, ἐλάλησα καὶ ἤγαγον, ἔκτισα καὶ
 12 ἐποίησα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ. ¹² ἀκούσατέ
 μου, οἱ ἀπολωλεκότες τὴν καρδίαν, οἱ μακρὰν ἀπὸ τῆς δικαιοσύνης.
 13 ¹³ ἤγγισα τὴν δικαιοσύνην μου, καὶ τὴν σωτηρίαν τὴν παρ' ἐμοῦ οὐ
 βραδυνῶ· δέδωκα ἐν Σιών σωτηρίαν τῷ Ἰσραὴλ εἰς δόξασμα.

XLVII. ¹ Κατάβηθι, κάθισον ἐπὶ τὴν γῆν, παρθένος θυγάτηρ
 Βαβυλῶνος· εἰσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, ὅτι οὐκέτι
 2 προστεθήσῃ κληθῆναι ἀπαλὴ καὶ τρυφερά. ² λάβε μύλον, ἄλεσον
 ἄλευρον, ἀποκάλυψαι τὸ κατακάλυμμά σου, ἀνακάλυψαι τὰς πολιάς,
 3 ἀνάσφραι τὰς κνήμας, διάβηθι ποταμούς. ³ ἀνακαλυφθήσεται ἡ αἰσ-
 χύνη σου, φανήσονται οἱ ὄνειδισμοί σου· τὸ δίκαιον ἐκ σοῦ
 4 λήμψομαι, οὐκέτι μὴ παραδῶ ἀνθρώποις· ⁴ εἶπεν ὁ ῥυσάμενός σε
 5 Κύριος σαβαώθ, ὄνομα αὐτῷ ἅγιος Ἰσραὴλ. ⁵ κάθισον κατανευγ-
 μένη, εἰσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, οὐκέτι μὴ κληθήσῃ
 6 ἰσχύς βασιλείας. ⁶ παρωξύνθην ἐπὶ τῷ λαῷ μου, ἐμίανας τὴν
 κληρονομίαν μου· ἐγὼ ἔδωκα εἰς τὴν χεῖρά σου, σὺ δὲ οὐκ ἔδωκας
 7 αὐτοῖς ἔλεος, τοῦ πρεσβυτέρου ἐβάρυννας τὸν ζυγὸν σφόδρα, ⁷ καὶ
 εἶπας Εἰς τὸν αἰῶνα ἔσομαι ἄρχουσα. οὐκ ἐνόησας ταῦτα ἐν τῇ
 8 καρδίᾳ σου, οὐδὲ ἐμνήσθης τὰ ἔσχατα. ⁸ Νῦν δὲ ἀκουσον ταῦτα,
 ἡ τρυφερά, ἡ καθημένη, ἡ πεποιθυῖα, ἡ λέγουσα ἐν τῇ καρδίᾳ αὐτῆς
 Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἑτέρα, οὐ καθιῶ χήρα οὐδὲ γνώσομαι
 9 ὀρφανείαν. ⁹ νῦν δὲ ἤξει ἐξέφνης τὰ δύο ταῦτα ἐν μᾶ ἡμέρᾳ, χηρία
 καὶ ἀτεκνία, ἤξει ἐξέφνης ἐπὶ σέ ἐν τῇ φαρμακείᾳ σου, ἐν τῇ ἰσχύι
 10 τῶν ἐπαοιδῶν σου σφόδρα, ¹⁰ τῇ ἐλπίδι τῆς πονηρίας σου· σὺ γὰρ
 εἶπας Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἑτέρα· γινῶθι ὅτι ἡ σύνεσις τούτων

10 om αυτα B. 13 δοξασμα] δοξαν N* 26.

XLVII 1 om την B 51 al. εἰσελθε εἰς το σκοτος] καθισον εἰς την γην
 B al. + ουκ εστι θρονος 41 al. 4 om ειπεν N*B 22 pl. 6 εδωκα]
 + αυτους NB pl. 8 ακουε N*B pl. om η 1° B al. om τη N*B pl.
 9 om ηξει 1°...ατεκνια B* (106). 10 om οτι N*B al. συνεσις] συνεις A.
 τούτων] + εσται N*B al.

καὶ ἡ πορνεία σου ἔσται σοι αἰσχύνῃ· καὶ εἶπας τῇ καρδίᾳ σου Ἐγώ
 11 εἰμι, καὶ οὐκ ἔστιν ἑτέρα. ¹¹καὶ ἥξει ἐπὶ σέ ἀπώλεια καὶ οὐ μὴ
 γνῶς, βόθυνος, καὶ ἐμπεσῇ εἰς αὐτόν· καὶ ἥξει ἐπὶ σέ ταλαιπωρία,
 καὶ οὐ μὴ δυνήσῃ καθαρὰ γενέσθαι· καὶ ἥξει ἐπὶ σέ ἐξέφνης
 12 ἀπώλεια καὶ οὐ μὴ γνῶς. ¹²στήθι νῦν ἐν ταῖς ἐπαοιδαῖς σου καὶ ἐν
 τῇ πολλῇ φαρμακείᾳ σου, ἃ ἐμάνθανες ἐκ νεότητός σου, εἰ δυνήσῃ
 13 ὠφεληθῆναι. ¹³κεκοπίακας ἐν ταῖς βουλαῖς σου· στήτωσαν καὶ
 σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ, οἱ ὀρῶντες τοὺς ἀστέρας
 14 ἀναγγελάτωσάν σοι τί μέλλει ἐπὶ σέ ἔρχεσθαι. ¹⁴ἰδοὺ πάντες ὡς
 φρύγανα ἐπὶ πυρὶ κατακαήσονται, καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν
 αὐτῶν ἐκ φλογός· ὅτι ἔχεις ἄνθρακας πυρός, κάθισαι ἐπ' αὐτούς.
 15 ¹⁵οὗτοι ἔσονται σοι βοήθεια· ἐκοπίαςας ἐν τῇ μεταβολῇ σου ἐκ
 νεότητος, ἄνθρωπος καθ' ἑαυτὸν ἐπλανήθη· σοὶ δὲ οὐκ ἔσται
 σωτηρία.

1 **XLVIII.** ¹Ἀκούσατε ταῦτα, οἶκος Ἰακώβ, οἱ κεκλημένοι τῷ
 ὀνόματι Ἰσραὴλ καὶ οἱ ἐξ Ἰουδα ἐξελθόντες, οἱ ὀμνύοντες τῷ
 ὀνόματι Κυρίου θεοῦ Ἰσραὴλ, μιμνησκόμενοι οὐ μετὰ ἀληθείας οὐδὲ
 2 μετὰ δικαιοσύνης, ²καὶ ἀντεχόμενοι τῷ ὀνόματι τῆς πόλεως τῆς
 ἁγίας, καὶ ἐπὶ τῷ θεῷ τοῦ Ἰσραὴλ ἀντιστηριζόμενοι, Κύριος σαβαὼθ
 3 ὄνομα αὐτῷ. ³τὰ πρότερα ἔτι ἀνήγγειλα, καὶ ἐκ τοῦ στόματός
 μου ἐξῆλθεν καὶ ἀκουστὰ ἐγένετο· ἐξάπινα ἐποίησα, καὶ ἐπῆλθεν.
 4 ⁴γινώσκω ἐγὼ ὅτι σκληρὸς εἶ, καὶ νεῦρον σιδηροῦν ὁ τράχηλός σου,
 5 καὶ τὸ μέτωπόν σου χαλκοῦν. ⁵καὶ ἀνήγγειλά σοι τὰ πάλαι πρὶν
 ἐλθεῖν ἐπὶ σέ· ἀκουστόν σοι ἐποίησα, μὴ εἴπῃς ὅτι Τὰ εἰδωλά μοι
 ἐποίησαν, καὶ <μὴ εἴπῃς> Τὰ γλυπτὰ καὶ τὰ χωνευτὰ ἐνετείλατό
 6 μοι. ⁶ἤκούσατε πάντα, καὶ ὑμεῖς οὐκ ἔγνωτε· ἀλλὰ καὶ ἀκουστὰ
 σοι ἐποίησα τὰ καινὰ ἀπὸ τοῦ νῦν ἃ μέλλει γίνεσθαι· καὶ οὐκ εἶπας
 7 Ὡς γίνεταί μοι καὶ οὐ πάλαι, καὶ οὐ προτέραις ἡμέραις ἤκουσας αὐτά·

10 σου σοι (om εσται) NBQ al. 11 ου μη γνως (2°)] ου γνωση B pl.
 12 om εν 2° NBQ pl. δυνηση NBabQ. 14 κατακαυθησονται NBQ^a pl
 (κατακαησ. AQ* 41 49 106). 15 ουτοι] ουτω? om σου B (Q) al.

XLVIII 1 τω ονοματι 1°] pr επι B pl. om οι 2° B pl. 3 ακουστον
 MSS exc A 41. 4 om εγω B pl. 5 τα παλαι] παλαια B al om τα
 N*V 41 al. μη 1°]+ποτε B pl. μη ειπης 2°] ειπης οτι B μη ειπης οτι NQ
 om A* (txt A^a). 6 om και 2° B.

8 μὴ εἴπῃς ὅτι Ναί, γινώσκω αὐτά. ⁸ οὔτε ἔγνωσ οὔτε ἠπίστω, οὔτε
 ἀπ' ἀρχῆς ἤνοιξα τὰ ὦτά σου· ἔγνω γὰρ ὅτι ἀθετῶν ἀθετήσεις,
 9 καὶ ἄνομος ἔτι ἐκ κοιλίας κληθήσῃ. ⁹ ἔνεκεν τοῦ ἐμοῦ ὀνόματος
 δεῖξω σοι τὸν θυμόν μου, καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σοί, ἵνα μὴ
 10 ἐξολεθρεύσω σε. ¹⁰ ἰδοὺ πέπρακά σε οὐχ ἔνεκεν ἀργυρίου· ἐξελάμην
 11 δέ σε ἐκ καμίνου πτωχείας· ¹¹ ἔνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ἐμὸν
 12 ὄνομα βεβηλοῦται, καὶ τὴν δόξαν μου ἐτέρῳ οὐ δώσω. ^{12*} Ἀκούέ
 μου, Ἰακώβ, καὶ Ἰσραὴλ ὃν ἐγὼ καλῶ· ἐγὼ εἰμι πρῶτος, καὶ ἐγὼ
 13 εἰμι εἰς τὸν αἰῶνα, ¹³ καὶ ἡ χεὶρ μου ἐθεμελίωσεν τὴν γῆν, καὶ ἡ
 δεξιὰ μου ἐστερέωσεν τὸν οὐρανόν· καλέσω αὐτούς, καὶ στήσονται
 14 ἄμα, ¹⁴ καὶ συναχθήσονται πάντες καὶ ἀκούσονται. τίς αὐτοῖς
 ἀνήγγειλεν ταῦτα; ἀγαπῶν σε ἐποίησα ταῦτα ἐπὶ Βαβυλῶνα, τὸ
 15 θέλημά σου, τοῦ ἄραι σπέρμα Χαλδαίων· ¹⁵ ἐγὼ ἐλάλησα, ἐγὼ
 16 ἐκάλεσα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ. ¹⁶ προσαγά-
 γετε πρὸς μὲ καὶ ἀκούσατε ταῦτα, οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ ἐλάλησα,
 οὐδὲ ἐν τόπῳ γῆς σκοτινῷ· ἡνίκα ἐγένετο, ἐκεῖ ἤμην, καὶ νῦν
 17 Κύριος ἀπέσταλκέν με, καὶ τὸ πνεῦμα αὐτοῦ. ¹⁷ οὕτως λέγει Κύριος
 ὁ ῥυσάμενός σε ὁ ἅγιος Ἰσραὴλ, < Ἐγὼ εἰμι ὁ θεός σου, > δέδειχά
 18 σοι τοῦ εὐρεῖν σε τὴν ὁδὸν ἐν ᾗ πορεύσῃ ἐν αὐτῇ. ¹⁸ καὶ εἰ ἤκουσας
 τῶν ἐντολῶν μου, ἐγένετο ἂν ὥσεί ποταμὸς ἡ εἰρήνη σου, καὶ ἡ
 19 δικαιοσύνη σου ὡς κύμα θαλάσσης. ¹⁹ καὶ ἐγένετο ἂν ὥσεί ἄμμος
 τὸ σπέρμα σου, καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοὺς τῆς γῆς·
 οὐδὲ νῦν οὐ μὴ ἐξολεθρευθῇς, οὐδὲ ἀπολείται τὸ ὄνομά σου ἐνώπιόν
 20 μου. ^{20*} Ἐξέλθε ἐκ Βαβυλῶνος φεύγων ἀπὸ τῶν Χαλδαίων· φωνὴν
 εὐφροσύνης ἀναγγείλατε, καὶ ἀκουστὸν γενέσθω τοῦτο, ἀπαγγείλατε
 ἕως ἑσχάτου τῆς γῆς, λέγετε Ἐρρύσατο Κύριος τὸν λαὸν αὐτοῦ
 21 Ἰακώβ. ²¹ καὶ ἐὰν διψήσωσιν, δι' ἐρήμου ἄξει αὐτούς, ὕδωρ ἐκ

7 om οτι N*B pl.

8 σου τα ωτα NBQ pl.

9 επι σοι] επι σε B al

om επι N* 22 62 al.

14 εποιησα το θελημα σου επι Βαβ. του αραι MSS exc A (το θελ. αυτου (22 51) 36 al).

16 ελαλησα] λεαληκα MSS exc

NAQ 26 106. om ουδε εν τοπω γης σκοτινω N^{c,a,c,b}BQ 22 pl (cf xlv 19).

απεστειλεν B.

17 om σε 1° B*. om ο 2° B al. om εγω ειμι ο θεος

σου A (A²). σοι] + εις ωφελειαν 22 al.

19 ως η αμμος NB al + της θαλασσης

N 22 al. εγγονα N al. χους] χνους N.

20 απαγγειλατε] αναγγελ. B.

λαου] δουλον MSS exc A 26.

21 διψησουσιν A. αξει...αυτοις] αγων αυτον

υδ. εκ πετρ. εξηγαγεν αυτοις 22 51 al. αυτους] αυτοις NBV illis Cyp (Test

i 12, Ep. lxiii 8) MSS.

πέτρας ἐξάξει αὐτοῖς, σχισθήσεται πέτρα καὶ ῥυήσεται ὕδωρ, καὶ 22 πίεται ὁ λαὸς μου. ²² οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, λέγει Κύριος.

1 **XLIX.** ¹ Ἀκούσατέ μου, νῆσοι, καὶ προσέχετε, ἔθνη· διὰ χρόνου πολλοῦ στήσεται, λέγει Κύριος. ἐκ κοιλίας μητρός μου ἐκάλεσεν 2 τὸ ὄνομά μου, ² καὶ ἔθηκεν τὸ στόμα μου ὥσεί μάχαιραν ὀξεῖαν, καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἐκρυψέν με· ἔθηκεν με 3 ὡς βέλος ἐκλεκτόν, καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέν με, ³ καὶ εἶπεν μοι Δοῦλός μου εἰ σύ, Ἰσραὴλ, καὶ ἐν σοὶ δοξασθήσομαι. 4 ⁴ καὶ ἐγὼ εἶπα Κενῶς ἐκοπίασα, καὶ εἰς μάταιον καὶ εἰς οὐθὲν ἔδωκα τὴν ἰσχύν μου· διὰ τοῦτο ἡ κρίσις μου παρὰ Κυρίου, καὶ ὁ πόνος 5 μου ἐναντίον τοῦ θεοῦ μου. ⁵ καὶ νῦν οὕτως λέγει Κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον ἑαυτῷ τοῦ συναγαγεῖν τὸν Ἰακώβ καὶ Ἰσραὴλ πρὸς αὐτόν Συναχθήσομαι καὶ δοξασθήσομαι ἐναντίον Κυρίου, καὶ 6 ὁ θεὸς μου ἔσται μου ἰσχύς. ⁶ καὶ εἶπέν μοι Μέγα σοὶ ἔστιν τοῦ κληθῆναί σε παῖδά μου, τοῦ στήσαι τὰς φυλὰς Ἰακώβ καὶ τὴν διασπορὰν τοῦ Ἰσραὴλ ἐπιστρέψαι· ἰδοὺ τέθεικά σε εἰς φῶς ἐθνῶν, 7 τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. ⁷ οὕτως λέγει Κύριος ὁ ῥυσάμενός σε ὁ θεὸς Ἰσραὴλ Ἀγιάσατε τὸν φαυλιζόντα τὴν ψυχὴν αὐτοῦ, τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων· βασιλεῖς ὄψονται αὐτόν, καὶ ἀναστήσονται ἄρχοντες καὶ προσκυνήσουσιν αὐτῷ ἕνεκεν Κυρίου· ὅτι πιστὸς ἔστιν ὁ ἅγιος 8 Ἰσραὴλ, καὶ ἐξελεξάμην σε. ⁸ οὕτως λέγει Κύριος Καيرῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι, καὶ ἔδωκά σε εἰς διαθήκην ἐθνῶν, τοῦ καταστήσαι τὴν γῆν καὶ κληρονομήσαι 9 κληρονομίαν ἐρήμου, ⁹ λέγοντα τοῖς ἐν δεσμοῖς Ἐξέλθατε, καὶ τοῖς

21 ἐξάξει A* (-ξει A^{al}).

22 λεγ. κς τοῖς ασεβ. B.

XLIX 1 αἱ νησοὶ N 22 al. 2 ὡσει] ὡς B pl. εσκεπασεν] εκρυψεν N*BQ^{mg} pl. 3 Ἰσραηλ] Ἰακωβ Q*. ενδοξασθησομαι B. 4 om και 2^o MSS exc N^{al} Q 26 49. παρα Κυριω MSS exc A Q^{mg} 305. 5 τον Ιακωβ προς αυτ. κ. Ισραηλ B. συναχθησονται κ. δοξασθησονται Q*. om μου 1^o B* 90 109. μου 2^o] μοι BQ al. 6 τεθεικα] δεδωκα BQ^{mg} 22 al. εις φως] pr εις διαθηκην γενοῦς N BQ^{mg} pl. 7 om ο 2^o B 26 49 106 109 198. εξελεξατο 22* al. 8 σοι] + και επλασα σε B 22 pl. κληρονομιας ερημους B al.

ἐν τῷ σκότει ἀνακαλυφθῆναι. καὶ ἐν πάσαις ταῖς ὁδοῖς αὐτῶν
 10 βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν. ¹⁰οὐ
 πεινάσουσιν, οὐδὲ διψήσουσιν, οὐδὲ μὴ πατάξει αὐτοὺς καύσων οὐδὲ
 ὁ ἥλιος, ἀλλὰ ὁ ἐλεῶν αὐτοὺς παρακαλέσει, καὶ διὰ πηγῶν ὑδάτων
 11 ἄξει αὐτούς. ¹¹καὶ θήσω πᾶν ὄρος εἰς ὁδὸν καὶ πᾶσαν τρίβον εἰς
 12 βόσκημα αὐτοῖς. ¹²ἰδοὺ οὗτοι πόρρωθεν ἔρχονται, οὗτοι ἀπὸ βορρᾶ
 13 καὶ οὗτοι ἀπὸ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν. ¹³εὐφραίνεσθε,
 οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, ῥηξάτωσαν τὰ ὄρη εὐφροσύνην, ὅτι
 ἡλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ
 14 παρεκάλεσεν. ¹⁴Εἶπεν δὲ Σιών Ἐγκατέλιπέν με Κύριος, καὶ ὁ
 15 θεὸς ἐπελάθετό μου. ¹⁵μὴ ἐπιλήσεται μήτηρ τοῦ παιδίου αὐτῆς,
 τοῦ μὴ ἐλεῆσαι τὰ ἔκγονα τῆς κοιλίας αὐτῆς; εἰ δὲ καὶ ἐπιλάθοιτο
 16 ταῦτα γυνή, ἀλλ' ἐγὼ οὐκ ἐπιλήσομαι σοῦ, εἶπεν Κύριος. ¹⁶ἰδοὺ
 ἐπὶ τῶν χειρῶν μου ἐξωγράφησά σου τὰ τείχη, καὶ ἐνώπιόν μου εἶ
 17 διὰ παντός, ¹⁷καὶ ταχὺ οἰκοδομηθήσῃ ὑφ' ὧν καθηρέθης, καὶ οἱ ἔρη-
 18 μώσαντές σε ἐκ σοῦ ἐξελεύσονται. ¹⁸ἄρον κύκλῳ τοὺς ὀφθαλμούς
 σου καὶ ἴδε πάντας, ἰδοὺ συνήχθησαν καὶ ἤλθοσαν πρὸς σέ· ζῶ ἐγώ,
 λέγει Κύριος, ὅτι πάντας αὐτοὺς ἐνδύσῃ, καὶ περιθήσῃ αὐτοὺς ὡς
 19 κόσμον νύμφης. ¹⁹ὅτι τὰ ἔρημά σου καὶ τὰ διεφθαρμένα καὶ τὰ
 πεπτωκότα, νῦν στενοχωρήσει ἀπὸ τῶν ἐνοικούντων, καὶ μακρυνθή-
 20 σονται ἀπὸ σοῦ οἱ καταπίνοντές σε. ²⁰ἐροῦσιν γὰρ εἰς τὰ ὤτά σου
 οἱ υἱοί σου οὓς ἀπολώλεκας Στενός μοι ὁ τόπος, ποίήσόν μοι τόπον
 21 ἵνα κατοικήσω. ²¹καὶ ἐρεῖς ἐν τῇ καρδίᾳ σου Τίς ἐγέννησέν μοι
 τούτους; ἐγὼ δὲ ἄτεκνος καὶ χήρα, τούτους δὲ τίς ἐξέθρεψέν μοι;
 22 ἐγὼ δὲ κατελείφθην μόνη, οὗτοι δέ μοι ποῦ ἦσαν; ²²Οὕτως λέγει
 Κύριος Ἰδοὺ αἶρω εἰς τὰ ἔθνη τὴν χεῖρά μου, καὶ εἰς τὰς νήσους
 ἄρῶ σύνσημόν μου, καὶ ἄξουσιν τοὺς υἱούς σου ἐν κόλπῳ, τὰς δὲ

9 om και 2° B pl. om αυτων 1° B pl.

10 om μη MSS exc A.

12 ερχονται] ηξουσιν B 22 pl. om ουτοι 3° Q 198 om ουτοι απο (2°) N*B al.

14 εγκατελειπεν AB* (κατελειπεν Q*vid). ο] οτι B. θεος] Κυριος NBQ al.

15 μητηρ] γυνη MSS exc A 26 86 (non mg) 109 305. του μη] pr η N*BQ^{ms} pl. εγγονα N 106 al. 16 εξωγραφηκα NB. 18 ενδυση] pr ως

κοσμον B + ως κοσμον V + ως στολην 22 al *omnibus illis indueris* Tyconius 82. νυμφης] ως νυμφη BV *novae nuptiae* Tyc. 19 κατεφθαρμενα N*B. ενοι-

κουντων] κατοικ. NBQ pl. 20 απωλεκας A 106 απωλεσας 22 87 109 305 pl. 21 χηρα] + παροικος και εκκεκλεισμενη V 22 86 87 (62) pl.

23 θυγατέρας σου ἐπ' ὤμων ἀρουῖσιν, ²³καὶ ἔσονται βασιλεῖς τιθηνοί σου, αἱ δὲ ἄρχουσαι τροφοί σου· ἐπὶ πρόσωπον τῆς γῆς προσκυνήσουσίν σοι, καὶ τὸν χοῦν τῶν ποδῶν σου λίξουσιν· καὶ γνώσῃ ὅτι
 24 ἐγὼ Κύριος, καὶ οὐκ αἰσχυνθήσῃ. ²⁴Μὴ λήμψεται τις παρὰ γίγαντος
 25 σκῦλα; καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως, σωθήσεται; ²⁵οὕτως λέγει Κύριος Ἐάν τις αἰχμαλωτεύσῃ γίγαντα, λήμψεται σκῦλα· λαμβάνων δὲ παρὰ ἰσχύοντος σωθήσεται· ἐγὼ δὲ τὴν κρίσιν σου κρινῶ, καὶ
 26 ἐγὼ τοὺς υἱούς σου ῥύσομαι. ²⁶καὶ φάγονται οἱ θλίβοντές σε τὰς σάρκας αὐτῶν, καὶ πίνονται ὡς οἶνον νέον τὸ αἷμα αὐτῶν καὶ μεθυσθήσονται, καὶ αἰσθανθήσεται πᾶσα σὰρξ ὅτι ἐγὼ ὁ ῥυσάμενός σε καὶ ἀντιλαμβανόμενος ἰσχύος Ἰακώβ.

1 **L.** ¹Οὕτως λέγει Κύριος Ποῖον τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν, ᾧ ἐξαπέστειλα αὐτήν; ἢ τίνι ὑπόχρεω πέπρακα ὑμᾶς; ἰδοὺ ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς ἀνομίαις ὑμῶν ἐξαπέ-
 2 στειλα τὴν μητέρα ὑμῶν. ²τί ὅτι ἦλθον, καὶ οὐκ ἦν ἄνθρωπος; ἐκάλεσα, καὶ οὐχ ὑπήκουσεν; μὴ οὐκ ἰσχύει ἡ χεὶρ μου τοῦ ῥύσασθαι; ἢ οὐκ ἰσχύω τοῦ ἐξελεῖσθαι; ἰδοὺ τῇ ἀπειλῇ μου ἐξηρμώσω τὴν θάλασσαν, καὶ θήσω ποταμούς ἐρήμους, καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν ἀπὸ τοῦ μὴ εἶναι ὕδωρ, καὶ ἀποθανοῦνται ἐν
 3 δύσει. ³καὶ ἐνδύσω τὸν οὐρανὸν σκότος, καὶ θήσω ὡς σάκκον τὸ
 4 περιβόλαιον αὐτοῦ. ⁴Κύριος δίδωσίν μοι γλῶσσαν σοφίας τοῦ γνῶναι ἐν καιρῷ ἥνικα δεῖ εἰπεῖν λόγον· ἔθηκέν μοι τὸ πρωί, προσέ-
 5 θηκέν μοι ὥτίον ἀκούειν, ⁵καὶ ἡ παιδία Κυρίου ἀνοίγει τὰ ὦτά μου,
 6 ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω. ⁶τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου

23 αρχουσαι]+αυτων N*B pl. αἰσχυνθησῃ] αἰσχυνθησονται οι υπο-
 μενοντες με B 22 pl. 25 σου 20] μου Bab 109 al meos Hieron.
 26 θλιψαντες NBQ pl (θλιβοντες AV 26 62 106 109 305 al). εγω]+Kyrios
 MSS exc A 26 106 198 306.

L I τινι] τινων A*fort. υποχρεω] υποχρεως ων 22 al. 2 ουχ
 υπηκουσεν] ουκ ην ο υπακουων (επ- N) BQ al ουκ ην ο υπακουσομενος 22 al txt
 A. τη απειλη] τω ελεγμω B τω ελεγμω και τη απειλη N* τω βραχιονι 109
 305. 3 om και 1° N*B pl. ως σακκον θησω BQ pl om θησω N*.
 4 Kyrios]+Kyrios B al. σοφιας] παιδειας MSS exc A. om εν καιρω MSS
 exc A 26 86 106 233 306. om το NBQ pl. πρωι]+πρωι 22 87 (106) al.
 5 Κυριου]+Kyριου B. μου τα ωτα MSS exc A 106. 6 εδωκα NB al.

7 οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων, ⁷καὶ Κύριος βοηθός
 μου ἐγενήθη· διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν
 8 μου ὡς στερεὰν πέτραν, καὶ ἔγνων ὅτι οὐ μὴ αἰσχυθῶ. ⁸ὅτι ἐγγίζει
 ὁ δικαίωσας με· τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα· καὶ τίς ὁ
 9 κρινόμενός μοι; ἐγγισάτω μοι. ⁹ἰδοὺ Κύριος βοηθεῖ μοι· τίς κακώσει
 με; ἰδοὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε, καὶ ὡς σῆς κατα-
 10 φάγεται ὑμᾶς. ¹⁰Τίς ἐν ὑμῖν ὁ φοβούμενος τὸν κύριον; ἀκουσάτω
 τῆς φωνῆς τοῦ παιδὸς αὐτοῦ· οἱ πορευόμενοι ἐν σκότει, οὐκ ἔστιν
 αὐτοῖς φῶς, πεποιθήτε ἐπὶ τῷ ὀνόματι Κυρίου καὶ ἀντιστηρίσασθε
 11 ἐπὶ τῷ θεῷ. ¹¹ἰδοὺ πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύετε φλόγα·
 πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν καὶ τῇ φλογὶ ἣ ἐξεκαύσατε·
 δι' ἐμὲ ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.

1 **LI.** ¹Ἀκούσατέ μου, οἱ διώκοντες τὸ δίκαιον καὶ ζητοῦντες τὸν
 κύριον, ἐμβλέψατε εἰς τὴν στερεὰν πέτραν ἣν ἐλατομήσατε, καὶ εἰς
 2 τὸν βόθυνον τοῦ λάκκου ὃν ὠρύξατε. ²ἐμβλέψατε εἰς Ἀβραὰμ τὸν
 πατέρα ὑμῶν, καὶ εἰς Σάρραν τὴν ὠδίνουσαν ὑμᾶς· ὅτι εἰς ἣν καὶ
 3 ἐκάλεσα αὐτόν, καὶ ἠυλόγησα αὐτόν καὶ ἠγάπησα αὐτόν καὶ ἐπλή-
 3 θυνα αὐτόν. ³καὶ σὲ νῦν παρακαλέσω, Σιών, καὶ παρεκάλεσα πάντα
 τὰ ἔρημα αὐτῆς, <καὶ θήσω τὰ ἔρημα αὐτῆς ὡς παράδεισον, καὶ τὰ
 πρὸς δυσμὰς> ὡς παράδεισον Κυρίου· εὐφροσύνην καὶ ἀγαλλίαμα
 4 εὐρήσουσιν ἐν αὐτῇ, ἐξομολόγησιν καὶ φωνὴν αἰνέσεως. ⁴Ἀκούσατέ
 μου, ἀκούσατε, λαός μου, καὶ οἱ βασιλεῖς πρὸς μὲ ἐνωτίσασθε, ὅτι
 5 ἔγγιζει ταχὺ ἡ δικαιοσύνη μου, καὶ ἐξελεύσεται τὸ σωτήριόν μου,
 καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιούσιν· ἐμὲ νῆσοι ὑπομενοῦσιν,
 6 καὶ εἰς τὸν βραχίονά μου ἐλπιούσιν. ⁶ἄρατε εἰς τὸν οὐρανὸν τοὺς
 ὀφθαλμοὺς ὑμῶν, καὶ ἐμβλέψατε εἰς τὴν γῆν κάτω, ὅτι ὁ οὐρανὸς
 ὡς καπνὸς ἐστερεώθη, καὶ ἡ γῆ ὡς ἱμάτιον παλαιωθήσεται, οἱ δὲ

7 Kyrios]+Kyrios N*B al. μου 1^o] μοι B al. 9 βοηθησει N*B al. om
 ως 2^o N*B. 10 επακουσατω N υπακουσατω B pl. ουκ] pr και N*B pl.

LI 2 om και ηυλογησα αυτον 22 al. om και ηγαπησα αυτον V 228.
 om και επληθυνα αυτον B. 3 om και θησω...δυσμας A (om και τα...
 παραδειςον N^{c,b} 305 306 om και τα...Κυριου Q* 49). 4 ακουσατε 2^o]
 +μου NB pl. 5 μου 1^o] σου A* corr A^a om N. εξελευσεται]+ως
 φως και B+ως φως ?36 pl+ εις φως N 22 48 txt AQ 26 106. 6 και η
 γη] η δε γη NBQ pl.

κατοικοῦντες τὴν γῆν ὥσπερ ταῦτα ἀποθανοῦνται, τὸ δὲ σωτήριόν
 7 μου εἰς τὸν αἰῶνα ἔσται, ἡ δὲ δικαιοσύνη μου οὐ μὴ ἐκλείπη. ⁷ Ἀκού-
 σατέ μου, οἱ εἰδότες κρίσιν, λαός μου οὗ ὁ νόμος μου ἐν τῇ καρδίᾳ
 ὑμῶν, μὴ φοβεῖσθε ὀνειδισμόν ἀνθρώπων, καὶ τῷ φαυλισμῷ αὐτῶν
 8 μὴ ἡττᾶσθε. ⁸ ὥσπερ γὰρ ἱμάτιον βρωθήσεται ὑπὸ χρόνου, καὶ
 ὥσπερ ἔρια βρωθήσεται ὑπὸ σιγῆς, ἡ δὲ δικαιοσύνη μου εἰς τὸν
 9 αἰῶνα ἔσται, τὸ δὲ σωτήριόν μου εἰς γενεὰς γενεῶν. ⁹ Ἐξεγείρου
 ἐξεγείρου Ἱερουσαλὴμ, καὶ ἔνδυσαι τὴν ἰσχὺν τοῦ βραχιόνός σου·
 10 ἐξεγείρου ὡς ἐν ἀρχῇ ἡμέρας, ὡς γενεὰ αἰῶνος. οὐ σὺ εἶ ¹⁰ ἡ
 ἐρημοῦσα θάλασσαν, ὕδωρ ἀβύσσου πλήθος; ἡ θεῖσα τὰ βάθη τῆς
 11 θαλάσσης ὁδὸν διαβάσεως ῥυομένοις ¹¹ καὶ λελυτρωμένοις; ὑπὸ
 γὰρ Κυρίου ἀποστραφήσονται, καὶ ἥξουσιν εἰς Σιών μετ' εὐφρο-
 σύνης καὶ ἀγαλλιámατος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν ἀγαλ-
 λίαμα καὶ αἶνεις, καὶ εὐφροσύνη καταλήμψεται αὐτοὺς, ἀπέδρα
 12 ὀδύνη καὶ λύπη καὶ στεναγμός. ¹² ἐγὼ εἰμι ἐγὼ εἰμι ὁ παρακαλῶν
 σε· γνῶθι τίνα εὐλαβηθεῖσα ἐφοβήθης ἀπὸ ἀνθρώπου θνητοῦ καὶ
 13 ἀπὸ υἱοῦ ἀνθρώπου, οἱ ὡσεὶ χόρτος ἐξηράνθησαν. ¹³ καὶ ἐπελάθον
 θεὸν τὸν ποιήσαντά σε, τὸν ποιήσαντα τὸν οὐρανὸν καὶ θεμελιώ-
 σαντα τὴν γῆν· καὶ ἐφόβου αἰεὶ πάσας τὰς ἡμέρας τὸ πρόσωπον τοῦ
 θυμοῦ τοῦ θλίβοντός σε, ὃν τρόπον γὰρ ἐβουλεύσατο τοῦ ἄραί σε·
 14 καὶ νῦν ποῦ ὁ θυμὸς τοῦ θλίβοντός σε; ¹⁴ ἐν γὰρ τῷ σώζεσθαί σε
 15 οὐ στήσεται οὐδὲ χρονεῖ· ¹⁵ ὅτι ἐγὼ ὁ θεὸς σου ὁ ταράσσω τὴν
 θάλασσαν καὶ ἡχῶν τὰ κύματα αὐτῆς, Κύριος σαβαὼθ ὄνομά μοι.
 16 ¹⁶ θήσω τοὺς λόγους μου εἰς τὸ στόμα σου, καὶ ὑπὸ τὴν δεξιάν μου
 σκεπάσω σε, ἐν ᾗ ἔστησα τὸν οὐρανὸν καὶ ἐθεμελίωσα τὴν γῆν·
 17 καὶ ἐρεῖ Σιών Λαός μου εἶ σύ. ¹⁷ Ἐξεγείρου ἐξεγείρου, ἀνάστηθι,
 Ἱερουσαλὴμ, ἡ πιοῦσα τὸ ποτήριον τοῦ θυμοῦ ἐκ χειρὸς Κυρίου· τὸ

6 την γην 2^ο] αυτην ^{NC.b} 22 pl om ^{N*}B. εκλειπη AQ. 7 om μου
 2^ο B. μη 1^ο] και ^{N*}. 8 ωσπερ 1^ο] ως ^{NB} pl. om γαρ Q* al. ωσπερ
 2^ο] ως ^{NBQ} pl. 9 αιωνος] + ου συ ει η κατακοψασα αλαζονειαν δια-
 λυσασα δρακοντα 22 93 al (καταστρωσασα δρακ. 36 62 al) + ου συ ει η
 λατομησασα πλατος διαρρηξασα δρακοντα 91 309 al (διαλυσασα δρακ. V 87
 109 305). 11 αγαλλιαμα και] αγαλλιασις και ^{NQ} 26 36 147 al om
 B al. επι κεφαλῆς γαρ B επι της κεφ. ^N. 12 τινα ευλαβηθεισα]
 τις ουσα B pl (cf lvii 11). 13 θεον] θεου ^{A*}. αραι σε] αρεσαι σε A
 αρε]σαι Γ αρεσαι 104 198 228. 16 δεξιαν] σκιαν (σκεπην ^{Nc.a}) της χειρος
 MSS exc A. 17 εκ χειρος Κυριου το ποτηριον του θυμου αυτου B.

ποτήριον γὰρ τῆς πτώσεως, τὸ κόνδῦ τοῦ θυμοῦ, ἔπιες καὶ ἐξεκέ-
 18 νωσας, ¹⁸ καὶ οὐκ ἦν ὁ παρακαλῶν σε ἀπὸ πάντων τῶν τέκνων σου
 ὧν ἔτεκες, καὶ οὐκ ἦν ὁ ἀντιλαμβανόμενος τῆς χειρός σου οὐδὲ
 19 ἀπὸ πάντων τῶν υἱῶν σου ὧν ἔψωσας. ¹⁹ δύο ταῦτα ἀντικείμενά
 σοι· τίς σοι συλλυπηθήσεται; πτώμα καὶ σύντριμμα, λιμὸς καὶ
 20 μάχαιρα· τίς σε παρακαλέσει; ²⁰ οἱ υἱοὶ σοι οἱ ἀπορούμενοι, οἱ
 καθεύδοντες ἐπ' ἄκρου πάσης ἐξόδου ὡς σεντλίον ἡμίεφθον, οἱ
 21 πλήρεις θυμοῦ Κυρίου, ἐκλελυμένοι διὰ Κυρίου τοῦ θεοῦ. ²¹ διὰ
 22 τοῦτο ἄκουε, τεταπεινωμένη καὶ μεθύουσα οὐκ ἀπὸ οἴνου. ²² οὕτως
 λέγει Κύριος ὁ θεὸς ὁ κρίνων τὸν λαὸν αὐτοῦ Ἰδοὺ εἴληφα ἐκ τῆς
 χειρός σου τὸ ποτήριον τῆς πτώσεως, τὸ κόνδῦ τοῦ θυμοῦ, καὶ οὐ
 23 προσθήσῃ ἔτι πιεῖν αὐτό· ²³ καὶ ἐμβαλῶ αὐτὸ εἰς τὰς χεῖρας τῶν
 ἀδικησάντων σε καὶ τῶν ταπεινωσάντων σε, οἱ εἶπαν τῇ ψυχῇ σου
 Κύριον, ἵνα παρέλθωμεν· καὶ ἔθikas ἴσα τῇ γῇ τὰ μετὰφρενά σου
 ἕξω τοῖς παραπορευομένοις.

LII. ¹ Ἐξεγείρου ἐξεγείρου, Σιών· ἔνδυσαι τὴν ἰσχὺν σου, Σιών,
 καὶ ἔνδυσαι τὴν δόξαν σου, Ἱερουσαλήμ, πόλις ἀγία· οὐκέτι προστε-
 2 θήσεται διελθεῖν διὰ σοῦ ἀπερίτμητος καὶ ἀκάθαρτος. ² ἐκτίναξαι τὸν
 χοῦν καὶ ἀνάστηθι, κάθισον, Ἱερουσαλήμ· ἔκδυσαι τὸν δεσμὸν τοῦ
 3 τραχήλου σου, ἡ αἰχμαλωτὸς θυγάτηρ Σιών. ³ ὅτι τάδε λέγει
 Κύριος Δωρεὰν ἐπράθητε, καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε.
 4 ⁴ Οὕτως λέγει Κύριος Εἰς Αἴγυπτον κατέβη ὁ λαός μου τὸ πρότερον
 5 παροικῆσαι ἐκεῖ, καὶ εἰς Ἀσσυρίους βία ἤχθησαν· ⁵ καὶ νῦν τί
 ὦδε ἔσται; τάδε λέγει Κύριος Ὅτι ἐλήμφθη ὁ λαός μου δωρεάν,
 θαυμάζετε καὶ ὀλολύζετε. τάδε λέγει Κύριος Δι' ὑμᾶς διὰ παντὸς
 6 τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. ⁶ διὰ τοῦτο γινώσκεται
 ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐγὼ εἰμι αὐτὸς ὁ
 7 λαλῶν· πάρειμι ὥς ὡρα ἐπὶ τῶν ὁρέων, ὡς πόδες εὐαγγελιζομένου

17 ἐξεπιες NBQ pl. 18 σε] ε A. 19 παρακαλεσει σε NB al.
 20 σοι] σου NBQ pl. θυμου]+μου B pl. 23 εμβαλω] δωσω NB pl.
 om και 2° NB*. μεταφρενα] μεσα B pl.

LII 1 ἐνδυσαι 2°] pr σν B pl. αγια] pr η NBQ pl. 2 ἐκδυσαι]
 εκλυσαι BQ^{mg} 109 305 ἐνδυσαι Q* εκλυσον 22 62 al. 4 Κυριος]+Κυριος
 B al. 5 εσται] εστε NBQ 22 198 al. 6 το ονομα μου] τον Κυριον Q*.
 7 ωρα] ωραιαι (22 corr) 36 62 al.

ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά, ὅτι ἀκουστὴν ποιήσω τὴν
 8 σωτηρίαν σου λέγων Σιών Βασιλεύσει σου ὁ θεός· ⁸ ὅτι φωνὴ τῶν
 φυλασσόντων σε ὑψώθη, καὶ τῇ φωνῇ ἅμα εὐφρανθήσονται· ὅτι
 9 ὀφθαλμοὶ πρὸς ὀφθαλμοὺς ὄψονται, ἡνίκα ἂν ἐλεήσῃ Κύριος τὴν
 10 Σιών. ⁹ ῥηξάτω εὐφροσύνην ἅμα τὰ ἔρημα Ἱερουσαλήμ, ὅτι ἠλέησεν
 10 Κύριος αὐτὴν καὶ ἐρρύσατο Ἱερουσαλήμ. ¹⁰ καὶ ἀποκαλύψει Κύριος
 τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται
 11 πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ. ¹¹ Ἀπό-
 στητε ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἄπτεσθε, ἐξέλ-
 θατε ἐκ μέσου αὐτῆς, ἀφορίσθητε, οἱ φέροντες τὰ σκευὴ Κυρίου·
 12 ¹² ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε οὐδὲ φυγῇ πορεύσεσθε, πορεύσεται
 γὰρ πρότερος ὑμῶν Κύριος καὶ ὁ ἐπισυναγών ὑμᾶς Κύριος ὁ θεὸς
 Ἰσραήλ.
 13 ¹³ Ἴδου συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται.
 14 σφόδρα. ¹⁴ ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοί, οὕτως ἀδοξήσει
 ἀπὸ ἀνθρώπων τὸ εἶδός σου, καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων.
 15 ¹⁵ οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνάξουσιν βασιλεῖς
 τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ
 οὐκ ἀκηκόασιν συνήσουσιν.

1 **LIII.** ¹ Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων
 2 Κυρίου τίνι ἀπεκαλύφθη; ² ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον,
 ὡς ῥίζα ἐν γῇ διψώση· οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα. καὶ ἴδομεν
 3 αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ³ ἀλλὰ τὸ εἶδος αὐτοῦ
 ἄτιμον, ἐκλείπον παρὰ πάντας ἀνθρώπους· ἄνθρωπος ἐν πληγῇ
 ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον
 4 αὐτοῦ, ἡτιμάσθη καὶ οὐκ ἐλογίσθη. ⁴ οὗτος τὰς ἀμαρτίας ἡμῶν

8 ἐλεση] ἐλεσει (-σι Ν*) Ν^c.bA. 10 τον αγιον αυτου NB pl.
 παντα τα ακρα] om τα B π. τα εθνη τα ακρα Ν* Γ *omnes gentes ipsa suprema*
terrae Cyp (Test ii 4). θεου]+ημων NB pl. 11 αψησθε B. 12 προπο-
 ρευσεται NB al. om Κυριος ο B om Κυριος 22 al. 15 συναξουσιν],
 συνεξουσιν MSS exc A 305.

LIII 2 ἀνηγγείλαμεν] ἀνετειλεν? ως παιδ. εναντ. αυτου B al.
 3 εκλιπον B al εκλιποντα Ν* pr και NB. παντας ανθρωπους] τους υιους
 των ανθρωπων B pl παντας τ. υιους τ. ανθρωπων Ν *ceteros homines* Cyp.
 (Test ii 13). 4 ουτος] ουτως 62.

φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν
 5 πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει. ⁵αὐτὸς δὲ ἐτραυματίσθη διὰ
 τὰς ἀνομίας ἡμῶν, καὶ ἐμαλακίσθη διὰ τὰς ἁμαρτίας ἡμῶν· παιδία
 6 εἰρήνης ἡμῶν ἐπ' αὐτόν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν. ⁶πάντες
 ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ
 7 Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν. ⁷καὶ αὐτὸς διὰ τὸ
 κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,
 καὶ ὡς ἄμνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ
 8 ἀνοίγει τὸ στόμα αὐτοῦ. ⁸ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη· τὴν
 γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ,
 9 ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. ⁹καὶ δώσω τοὺς
 πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου
 αὐτοῦ· ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι
 10 αὐτοῦ. ¹⁰καὶ Κύριος βούλεται καθαρῖσαι αὐτὸν ἀπὸ τῆς πληγῆς·
 εἰς δὲ περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὀψεται σπέρμα μακρόβιον·
 καὶ βούλεται Κύριος ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ,
 11 ¹¹δείξει αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιοῦσαι δίκαιον εὖ
 12 δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει. ¹²διὰ
 τοῦτο αὐτὸς κληρονομήσει πολλούς, καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα·
 ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις
 ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνῆνεγκεν, καὶ διὰ τὰς
 ἁμαρτίας αὐτῶν παρεδόθη.

1 **LIV.** ¹Εὐφράνθητι, στείρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον,
 ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
 2 ἐχούσης τὸν ἄνδρα· εἶπεν γὰρ Κύριος. ²πλάτυνον τὸν τόπον τῆς
 σκηνῆς σου καὶ τῶν αὐλαίων σου, πῆξον, μὴ φείσῃ, μάκρυνον τὰ
 3 σχοινίσματά σου, καὶ τοὺς πασσάλους σου κατίσχυσον, ³ἔτι εἰς τὰ
 δεξιὰ καὶ εἰς τὰ ἀριστερὰ ἐκπέτασον· καὶ τὸ σπέρμα σου ἔθνη

5 ανομίας] αμαρτίας B al. εμαλακισθη] μεμαλακισται MSS exc A.
 αμαρτίας] ανομίας B al. 7 κειροντος N*BQ 22 pl. om αυτον N*B al.
 8 ηχθη] ηκει 62 90 al Clem Rom. 9 om αυτου 2° B*. ευρεθη δολος]
 δολον N*B 22*^{vid} om ευρεθη 87 97. 10 om απο 1° NBQ al. υμων]
 ημων BV. 11 πλασαι] πλησαι conj. Schleusner. 12 αμαρτίας 2°]
 ανομίας NB pl facinora Cyp.

LIV 3 om eis 2° B al et in sinistram Cyp (Test i 20).

4 κληρονομήσει, καὶ πόλεις ἡρμηωμένας κατοικήσεις. ⁴ μὴ φοβοῦ, ὅτι
 κατησχύνθης, μηδὲ ἐντραπήῃς, ὅτι ὠνειδίσθης, ὅτι αἰσχύνῃν αἰώνιον
 5 ἐπιλήσῃ, καὶ ὄνειδος τῆς χηρίας σου οὐ μὴ μνησθήσῃ. ⁵ ὅτι Κύριος
 ὁ ποιῶν σε, Κύριος σαβαὼθ ὄνομα αὐτῷ· καὶ ὁ ῥυσάμενός σε, θεὸς
 6 αὐτὸς Ἰσραὴλ, πάσῃ τῇ γῇ κληθήσεται. ⁶ οὐχ ὡς γυναῖκα καταλε-
 λειμμένην <καὶ ὀλιγόψυχον> κέκληκέν σε Κύριος, οὐδ' ὡς γυναῖκα
 7 ἐκ νεότητος μεμισημένην· εἶπεν ὁ θεὸς σου. ⁷ χρόνον μικρὸν
 8 κατέλιπόν σε, καὶ μετὰ ἐλέους μεγάλου ἐλεήσω σε· ⁸ ἐν θυμῷ
 μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ σοῦ, καὶ ἐν ἐλέει αἰωνίῳ
 9 ἠλέησά σε· εἶπεν ὁ ῥυσάμενός σε Κύριος. ⁹ ἀπὸ τοῦ ὕδατος τοῦ
 ἐπὶ Νῶε τοῦτό μοί ἐστιν, καθότι ὥμοσα αὐτῷ ἐν τῷ χρόνῳ ἐκείνῳ,
 10 τῇ γῇ μὴ θυμωθήσεσθαι ἐπὶ σοὶ ἔτι, μηδὲ ἐν ἀπειλῇ σου ¹⁰ τὰ
 ὄρη μεταστήσασθαι, οὐδὲ οἱ βουνοὶ σου μετακινηθήσονται· οὕτως
 οὐδὲ τὸ παρ' ἐμοῦ σοι ἔλεος ἐκλείψει, οὐδὲ ἡ διαθήκη τῆς εἰρήνης
 11 σου οὐ μὴ μεταστή· εἶπεν γὰρ Κύριος Ἰλεώς σοι. ¹¹ Ταπεινὴ καὶ
 ἀκατάστατος οὐ παρεκλήθης· ἰδοὺ ἐγὼ ἐτοιμάζω σοι ἄνθρακα τὸν
 12 λίθον σου, καὶ τὰ θεμέλιά σου σάπφειρον, ¹² καὶ θήσω τὰς ἐπάλξεις
 σου ἱασπιν, καὶ τὰς πύλας σου λίθους κρυστάλλου, καὶ τὸν περίβολόν
 13 σου λίθους ἐκλεκτοὺς, ¹³ καὶ πάντας τοὺς υἱοὺς σου διδασκὰς θεοῦ,
 14 καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου. ¹⁴ καὶ ἐν δικαιοσύνῃ οἰκοδομη-
 θήσῃ· ἀπέχου ἀπὸ ἀδίκου, καὶ οὐ φοβηθήσῃ, καὶ τρόμος οὐκ ἐγγίει
 15 σοι. ¹⁵ ἰδοὺ προσήλυτοι προσελεύσονται σοι δι' ἐμοῦ, καὶ ἐπὶ σέ
 16 καταφεύξονται. ¹⁶ ἰδοὺ ἐγὼ κτίζω σε, οὐχ ὡς χαλκεὺς φυσῶν ἄνθρακας
 καὶ ἐκφέρων σκεῦος εἰς ἔργον· ἐγὼ δὲ ἔκτισά σε, οὐκ εἰς ἀπώλειαν
 17 φθεῖραι. ¹⁷ πᾶν σκεῦος φθαρτόν, ἐπὶ δὲ σέ οὐκ εὐδοκήσω· καὶ πᾶσα
 φωνὴ ἥ ἀναστήσεται ἐπὶ σέ εἰς κρίσιν, πάντας αὐτοὺς ἠττήσεις, οἱ
 δὲ ἔνοχοί σου ἔσονται ἐν αὐτῇ. ἔστιν κληρονομία τοῖς θεραπεύουσιν
 Κυρίῳ, καὶ ὑμεῖς ἔσεσθέ μοι δίκαιοι, λέγει Κύριος.

3 κατοικήσεις] κατοικίεις NBQ pl. 5 αὐτος θεός NBQ pl. 6 καὶ
 ὀλιγόψυχον A^{amg} MSS exc A*. ο Κύριος B. 7 κατελείπον A.
 8 ἡλεση] ἐλεησω MSS exc AQ* 26 106 306. 10 μεταστήσεσθαι BQ^a
 al (-σασθαι) NAQ*^{vid} 106] μεταστήσαι 22 al. εἰπ. γὰρ ἰλεως σοι Κυριε B.
 15 δι ἐμου] + καὶ παροικησουσιν σοι BQ^{mg} pl. 16 κτιζῶ] ἐκτίσα B.
 17 φθαρτον] σκευαστον B al τον N*. om δε 1^o MSS exc A 233. εὐδοκῶσω
 εὐοδῶσω NBQ εὐοδωθήσεται 22 al. om η N*B.

- 1 **LV.** ¹Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε, καὶ πῖετε ἄνεν ἀργυρίου καὶ τιμῆς
2 οἶνου καὶ στέαρ. ²ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μοι, καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει
3 ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. ³προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου· ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυεὶδ τὰ
4 πιστά. ⁴ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν, ἄρχοντα καὶ προσ-
5 τάσσοντα ἔθνεσιν. ⁵ἔθνη ἃ οὐκ ᾔδεισάν σε ἐπικαλέσονται σε, καὶ λαοὶ οἳ οὐκ ἐπίστανταί σε ἐπὶ σέ καταφεύξονται, ἕνεκεν τοῦ θεοῦ σου
6 τοῦ ἁγίου Ἰσραὴλ, ὅτι ἐδόξασέν σε. ⁶Ζητήσατε τὸν θεόν, καὶ ἐν τῷ
7 εὕρισκειν αὐτὸν ἐπικαλέσασθε· ἡνίκα ἂν ἐγγίξῃ ὑμῖν, ⁷ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τὰς βουλάς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ Κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς
8 ἁμαρτίας ὑμῶν. ⁸οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδὲ ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει Κύριος· ⁹ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν
10 ὁδῶν ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. ¹⁰ὥς γὰρ ἔαν καταβῇ ὕετος ἢ χιὼν ἀπὸ τοῦ οὐρανοῦ, καὶ οὐ μὴ ἀποστραφῇ ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ, καὶ βλαστήσῃ, καὶ
11 δώσῃ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν· ¹¹οὕτως ἔσται τὸ ῥῆμά μου ὃ ἔαν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφῇ ἕως ἂν συντελεσθῇ ὅσα ἠθέλησα, καὶ εὐδοῶσω τὰς ὁδοὺς σου καὶ τὰ
12 ἐντάλματά μου. ¹²ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσῃ τοῖς
13 κλάδοις, ¹³καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυνάρισσος, ἀντὶ δὲ

LV 1 πῖετε] φαγετε B al πῖεσθε V 90 *edite* Cyp (Test iii 100) cod opt. 2 ἀκούσατε μοι] ἀκουσασθε μοι N om μοι Q om B. 3 ὠτίοις] ὠσιν MSS exc AQ 26 86. εἰσακούσατε N*BQ*^{vid}. ὑμῶν 2^o] ἡμῶν A. 4 δέδωκα] ἐδωκα B. 5 ἠδεῖσαν] οἰδασιν NB al. ἐπικαλεσῶνται A. 6 ἡνίκα]+δ NBQ pl *cum autem* Cyp (Test iii 11). ἐγγίξει A 87 104 106 144. 7 ἀπολειπέτω AQ^a. 8 om λέγει Κύριος Q*. 10 εαν] αν NB. ο νετος BQ. ἀποστραφῇ]+προς με κενον 22 86 pl. ἐκβλαστήση MSS exc A 62 305. δώσῃ] δω MSS exc A (26) 198. 11 συντελεσθῇ] τελεσθῇ B συντελεση 36 al. 12 τρου αγρου A.

τῆς κοινύξης ἀναβήσεται μυρσίνη· καὶ ἔσται Κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον, καὶ οὐκ ἐκλείψει.

- 1 **LVI.** ¹Τάδε λέγει Κύριος Φυλάσσεσθε κρίσιν, ποιήσατε δικαιοσύνην· ἤγγισεν γὰρ τὸ σωτήριόν μου παραγίνεσθαι, καὶ τὸ
2 ἔλεός μου ἀποκαλυφθῆναι. ²μακάριος ἀνὴρ ὁ ποιῶν ταῦτα, καὶ
ἀνθρωπος ὁ ἀντεχόμενος αὐτῶν, καὶ φυλάσσων τὰ σάββατα μὴ
3 βεβηλοῦν, καὶ διατηρῶν τὰς χεῖρας αὐτοῦ μὴ ποιεῖν ἀδίκημα. ³μὴ
λεγέτω ὁ ἄλλογενὴς ὁ προσκείμενος πρὸς Κύριον Ἀφοριεῖ με ἄρα
Κύριος ἀπὸ τοῦ λαοῦ αὐτοῦ· καὶ μὴ λεγέτω ὁ εὐνοῦχος ὅτι Ἐγὼ
4 εἰμι ξύλον ξηρόν. ⁴τάδε λέγει Κύριος τοῖς εὐνούχοις ὅσοι ἂν
φυλάσσωνται τὰ σάββατά μου καὶ ἐκλέξωνται ἃ ἐγὼ θέλω καὶ ἀντέ-
5 χωνται τῆς διαθήκης μου, ⁵δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ
τείχει μου τόπον ὀνομαστόν, κρείσσων νιῶν καὶ θυγατέρων, ὄνομα
6 αἰώνιον δώσω αὐτοῖς, καὶ οὐκ ἐκλείψει. ⁶καὶ τοῖς ἄλλογενέσιν τοῖς
προσκειμένοις πρὸς Κύριον δουλέυειν αὐτῷ, καὶ ἀγαπᾶν τὸ ὄνομα
Κυρίου, τοῦ εἶναι αὐτῷ εἰς δούλους καὶ δούλας, καὶ πάντας τοὺς
φυλασσομένους τὰ σάββατά μου μὴ βεβηλοῦν, καὶ ἀντεχομένους
7 τῆς διαθήκης μου, ⁷εἰσάξω αὐτοὺς εἰς τὸ ὄρος τὸ ἅγιόν μου, καὶ
εὐφρανῶ αὐτοὺς ἐν τῷ οἴκῳ τῆς προσευχῆς μου· τὰ ὀλοκαυτώματα
αὐτῶν καὶ αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τοῦ θυσιαστηρίου
μου. ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς
8 ἔθνεσιν, ⁸εἶπεν Κύριος ὁ συνάγων τοὺς διεσπαρμένους Ἰσραὴλ, ὅτι
9 συνάξω ἐπ' αὐτὸν συναγωγὴν. ⁹Πάντα τὰ θηρία τὰ ἄγρια, δεῦτε
10 φάγετε, πάντα τὰ θηρία τοῦ δρυμοῦ. ¹⁰ἴδετε ὅτι πάντες ἐκτετύ-
φλωνται, οὐκ ἔγνωσαν φρονῆσαι, πάντες κύνες ἐνεοί, οὐ δυνήσονται
11 ὑλακτεῖν, ἐνυπνιαζόμενοι κοίτην, φιλοῦντες νυστάξαι. ¹¹καὶ οἱ
κύνες ἀναιδεῖς τῇ ψυχῇ, οὐκ εἰδότες πλησμονήν· καὶ εἰσιν πονηροὶ οὐκ

LVI 1 ποιησατε] pr και MSS exc NAQΓ 106 198 306. ηγγικεν NB pl.
2 σαββατα] +μου N^caV 41 147 233. αδικημα] αδικα B pl αδικηματα 62
90 al. 4 αν] εαν NBQ al. 5 κρεισσων N^{*}A 26 109 239 306 κρεισσον
N^ca, c.bQ 41 49 144 147 233 308 κρειττων Γ κρειττω B al. 6 προς
Κυριον] Κυριω NBQ pl. του ειναι] τω ειναι B. 7 το θυσιαστηριον B pl.
8 διεσπαρσμενους A. 10 εκτετυφλ. παντες B pl. φρονησαι] φρονησιν
22 al φωνησαι 49 om B 41. om παντες 2^o B^{*} pl.

εἰδότες σύνεσιν, πάντες ἐν ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν, ἕκαστος κατὰ τὸ αὐτό.

- LVII.** ¹Ἰδετε ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ, καὶ ἄνδρες δίκαιοι αἵρονται, καὶ οὐδεὶς κατανοεῖ. ἀπὸ γὰρ ²προσώπου ἀδικίας ἦρται ὁ δίκαιος. ³ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἦρται ἐκ τοῦ μέσου. ⁴ὑμεῖς δὲ προσαγάγετε ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ πόρνῃς. ⁵ἐν τίνι ἐνετρυφήσατε; καὶ ἐπὶ τίνα ἠνοίξατε τὸ στόμα ὑμῶν; καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶσσαν ὑμῶν; οὐχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνομον; ⁶οἱ παρακαλοῦντες τὰ εἰδῶλα ὑπὸ δένδρα δασέα, σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν. ⁷ἐκείνη σου ἡ μερίς, οὗτός σου ὁ κληρος, κἀκείνοις ἐξέχεας σπονδὰς κἀκείνοις ἀνήμεναις θυσίας. ἐπὶ τούτοις οὖν οὐκ ὀργισθήσομαι; ⁸ἐπ' ὅρος ὑψηλὸν καὶ μετέωρον, ἐκεῖ σου ἡ κοίτη, καὶ ἐκεῖ ἀνεβίβασας θυσίας. ⁹καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ἔθηκας μνημόσυνά σου. ᾧ οὐκ εἶπες ὅτι ἐὰν ἀπ' ἐμοῦ ἀποστής, πλείον τι ἔξεις. ἡγάπησας τοὺς κοιμωμένους ¹⁰μετὰ σοῦ, καὶ ἐπλήθυνας τὴν πορνείαν σου μετ' αὐτῶν, καὶ πολλοὺς ἐποίησας τοὺς μακρὰν ἀπὸ σοῦ, καὶ ἀπέστειλας πρέσβεις ὑπὲρ τὰ ὄρια σου, καὶ ἀπέστρεψας, καὶ ἐταπεινώθης ἕως ἄδου. ¹¹ταῖς πολυδοῖαις σου ἐκοπίασας, καὶ οὐκ εἶπας Πάυσομαι, ἐνισχύουσα ὅτι ἔπραξας ταῦτα, διὰ τοῦτο οὐ κατεδεήθης μου σύ. ¹²τίνα εὐλαβηθείσα ἐφοβήθης, καὶ ἐψεύσω με καὶ οὐκ ἐμνήσθης μου, οὐδὲ ἔλαβές με εἰς τὴν διάνοιαν οὐδὲ εἰς τὴν καρδίαν σου; κἀγὼ σε ἰδὼν παρορώ, καὶ ἐμὲ οὐκ ἐφοβήθης. ¹³κἀγὼ ἀπαγγελλῶ τὴν δικαιοσύνην μου καὶ τὰ κακά σου, ἃ οὐκ ὠφελήσουσίν σε. ¹⁴ὅταν ἀναβοήσης, ἐξελεσθωσάν σε ἐν τῇ θλίψει σου. τούτους γὰρ πάντας ἄνεμος λήμψεται, καὶ ἀποίσει καταιγίς. οἱ δὲ ἀντεχόμενοί μου κτήσονται γῆν, καὶ κληρονομήσουσιν τὸ ὅρος τὸ ἁγιόν μου, ¹⁵καὶ ἐροῦσιν Καθαρίσατε

11 om εν Ν*Β pl. αυτο] εαυτου B pl + απ ακρου αυτου. 12 δευτε λαβωμεν οινον και οينوφλυγησωμεν μεθην και εσται τοιαυτη ημερα αυριον μεγαλη περισσως σφοδρα V 22 62 (87) pl.

LVII 5 τα ειδωλα] pr επι ΝQV 22 pl. 6 κακεινοις 2ο] και τουτοις B pl. 9 om και απεστρεψας Ν*Β pl. 11 om μου B. 12 απαγγελω A. μου] σου Ν*Β. ωφελησει Ν*Β al. 13 λημψεται ανεμος B 109.

ἀπὸ προσώπου αὐτοῦ ὁδοὺς, καὶ ἄρατε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ
 15 λαοῦ μου. ¹⁵Τάδε λέγει Κύριος ὁ ὑψιστος, ὁ ἐν ὑψηλοῖς κατοικῶν
 τὸν αἰῶνα, Ἁγίος ἐν ἀγίοις ὄνομα αὐτῷ, Κύριος, ὑψιστος ἐν ἀγίοις
 ἀναπανόμενος, καὶ ὀλιγοψύχοις διδοὺς μακροθυμίαν, καὶ διδοὺς ζωὴν
 16 τοῖς συντετριμμένοις τὴν καρδίαν. ¹⁶καὶ οὐκ εἰς τὸν αἰῶνα ἐκδικήσω
 ὑμᾶς, οὐδὲ διὰ παντὸς ὀργισθήσομαι ὑμῖν· πνεῦμα γὰρ παρ' ἐμοῦ
 17 ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. ¹⁷διὰ ἁμαρτίαν βραχύ
 τι ἐλύπησα αὐτόν, καὶ ἐπάταξα αὐτόν καὶ ἀπέστρεψα τὸ πρόσωπόν
 μου ἀπ' αὐτοῦ· καὶ ἐλυπήθη, καὶ ἐπορεύθη στυγνὸς ἐν ταῖς ὁδοῖς
 18 αὐτοῦ. ¹⁸τὰς ὁδοὺς αὐτοῦ ἐώρακα, καὶ ἰασάμην αὐτόν καὶ παρεκά-
 19 λεσα αὐτόν, καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν, ¹⁹εἰρήνην ἐπ'
 εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσιν. καὶ εἶπεν Κύριος Ἰάσομαι
 20 αὐτούς. ²⁰οἱ δὲ ἄδικοι οὕτως κλυδωνισθήσονται, καὶ ἀναπαύσασθαι
 21 οὐ δυνήσονται. ²¹οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, εἶπεν Κύριος
 ὁ θεός.

1 **LVIII.** ¹Ἀναβόησον ἐν ἰσχύι καὶ μὴ φείσῃ, ὥς σάλπιγγα
 ὑψωσον τὴν φωνήν σου, καὶ ἀνάγγειλον τῷ λαῷ μου τὰ ἁμαρτήματα
 2 αὐτῶν, καὶ τῷ οἴκῳ Ἰακώβ τὰς ἀνομίας αὐτῶν. ²ἐμὲ ἡμέραν ἐξ
 ἡμέρας ζητήσουσιν, καὶ γινῶναί μου τὰς ὁδοὺς ἐπιθυμοῦσιν, ὥς λαὸς
 δικαιοσύνην θεοῦ πεποιηκὼς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλελοι-
 πώς· αἰτοῦσίν με νῦν κρίσιν δικαίαν, καὶ ἐγγίξιν θεῷ ἐπιθυμοῦσιν,
 3 ³λέγοντες Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες; ἐταπεινώσαμεν τὰς
 ψυχὰς ἡμῶν καὶ οὐ προσέσχες; ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν
 4 ἡμῶν ὑπονύσσετε. ⁴εἰς κρίσεις καὶ μάχας νηστεύετε καὶ τύπτετε
 πυγμαῖς ταπεινόν, ἵνα τί μοι νηστεύετε ὥς σήμερον, ἀκουσθῆναι ἐν
 5 κραυγῇ τὴν φωνὴν ἡμῶν; ⁵οὐ ταύτην τὴν νηστείαν ἐξελεξάμην, καὶ

15 om Κυριος 1° N*B al 2° B al. om o 2° N*B. τοις την καρδ.
 συντετριμμενοις B 109. 16 om και 1° MSS exc A 106. 17 εν
 ταις οδοις] εν τη καρδια N^{c.avid} 93 + της καρδιας 22 al. 18 αληθινην]
 + και τοις ποθεινοις αυτου κτιζων καρπον χειλεων (αληθινην) V 62 al. 20 om
 ουτως B. 21 ειπ. ο θεος τοις ασεβεσιν BV.

LVIII 1 σαλπιδι B 22 al σαλπιδος N tuba Cyp (Test iii 1).
 2 ζητουσιν NBQ pl. om θεου MSS exc A. 3 ου προσεσχες] ουκ
 εγνωσ MSS exc A 106. 4 εις] pr ει B 22 (η 106) al. κρισις N*AQ*.
 5 εξελεξαμην] + λεγει Κυριος παντοκρατωρ Q 239.

ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ· οὐδ' ἂν κάμψῃς ὡς
 κρίκον τὸν τράχηλόν σου, καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ, οὐδ'
 6 οὕτως καλέσετε νηστείαν δεκτὴν. ⁶ οὐχὶ τοιαύτην νηστείαν ἐγὼ
 ἐξελεξάμην, λέγει Κύριος, ἀλλὰ λῦε πάντα σύνδεσμον ἀδικίας,
 διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόσπελλε τεθραυσ-
 7 μένους ἐν ἀφέσει, καὶ πᾶσαν συγγραφὴν ἀδικον διάσπα. ⁷ διάθρυπτε
 πεινῶντι τὸν ἄρτον σου, καὶ πτωχοὺς ἀστέγους εἰσαγε εἰς τὸν οἶκόν
 σου· ἂν ἴδῃς γυμνόν, περίβαλε, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός
 8 σου οὐχ ὑπερόψῃ. ⁸ τότε ῥαγήσεται πρόιμον τὸ φῶς σου, καὶ τὰ
 ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ
 9 δικαιοσύνη σου, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε· ⁹ τότε βοήσῃ,
 καὶ ὁ θεὸς εἰσακούσεται σου, ἔτι λαλοῦντός σου ἐρεῖ Ἰδοὺ πάρειμι.
 ἂν ἀφέλῃς ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ,
 10 ¹⁰ καὶ δῶς πεινῶντι τὸν ἄρτον σου ἐκ ψυχῆς σου, καὶ ψυχὴν τεταπει-
 νωμένην ἐμπλήσῃς, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου, καὶ τὸ
 11 σκότος σου ὡς μεσημβρία, ¹¹ καὶ ἔσται ὁ θεὸς σου <μετὰ σοῦ> διὰ
 παντός· καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχὴ σου, καὶ τὰ ὅσα
 σου πιανθήσεται, καὶ ἔσται ὡς κῆπος μεθῶν καὶ ὡς πηγὴ ἥν μὴ
 ἐξέλειπεν ὕδωρ· καὶ τὰ ὅσα σου ὡς βοτάνη ἀνατελεῖ καὶ πιανθήσεται,
 12 καὶ κληρονομήσουσι γενεὰς γενεῶν. ¹² καὶ οἰκοδομηθήσονται σου αἱ
 ἔρημοι αἰώνιοι, καὶ ἔσται σου τὰ θεμέλια αἰώνια γενεῶν γενεαῖς·
 καὶ κληθήσῃ Οἰκοδόμος φραγμῶν, καὶ τοὺς τρίβους τοὺς ἀνὰ μέσον
 13 παύσεις. ¹³ ἂν ἀποστρέψῃς τὸν πόδα σου ἀπὸ τῶν σαββάτων, τοῦ
 μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἀγίᾳ, καὶ καλέσεις τὰ
 σάββατα τρυφερά, ἅγια τῷ θεῷ σου, οὐκ ἄρείς τὸν πόδα σου ἐπ'
 14 ἔργῳ, οὐδὲ λαλήσεις λόγον ἐν ὀργῇ ἐκ τοῦ στόματός σου, ¹⁴ καὶ ἔσῃ
 πεποιθὼς ἐπὶ Κύριον, καὶ ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς,
 καὶ ψωμῇ σε τὴν κληρονομίαν Ἰακώβ τοῦ πατρός σου· τὸ γὰρ
 στόμα Κυρίου ἐλάλησεν ταῦτα.

6 om ουχι...Κυριος Q*. 8 ιαματα] ιματια N* 91* 106* 147
vestimenta Cyp Tertullian Barnabas Justin *sanitates* Iren-lat 'Speculum'
sanitas Lucifer. 10 om σου 1^o MSS exc A 26 49 106 *panem tuum* Lucifer
 Hieron. 11 om μετα σου A. εξελειπεν N^{c.b} AQ^a. om και τα οστα
 (2^o)...γενεων N*B 22 al. 12 τους 1^o] τας Bab 36 al. τους 2^o] σου B
 om 22 al. 13 απο των σαββατων τον ποδα σου B 22 al. om σου 3^o
 N*B 22 al.

LIX. ¹Μὴ οὐκ ἰσχύει ἡ χεὶρ Κυρίου τοῦ σῶσαι; ἡ ἐβά-
²ρυνεν τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι; ²ἀλλὰ τὰ ἁμαρτήματα
 ὑμῶν διιστῶσιν ἀνὰ μέσον ὑμῶν <καὶ ἀνὰ μέσον τοῦ θεοῦ>, καὶ διὰ
 τὰς ἁμαρτίας ὑμῶν ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ' ὑμῶν τοῦ
³μὴ ἐλεῆσαι. ³αἱ γὰρ χεῖρες ὑμῶν μεμολυμμέναι αἵματι, καὶ οἱ
 δάκτυλοι ὑμῶν ἐν ἁμαρτίαις, τὰ δὲ χεῖλη ὑμῶν ἐλάλησεν ἀνομίαν,
⁴καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν μελετᾷ. ⁴οὐδεὶς λαλεῖ δίκαια, οὐδὲ
 ἔστιν κρίσις ἀληθινή· πεποιθήσιν ἐπὶ ματαίοις καὶ λαλοῦσιν κενά,
⁵ὅτι κύνουσιν πόνον καὶ τίκτουσιν ἀνομίαν. ⁵ὡὰ ἀσπίδων ἔρρηξαν,
 καὶ ἰστὸν ἀράχνης ὑφαίνουσιν, καὶ ὁ μέλλων τῶν ὧν αὐτῶν φαγεῖν,
⁶συντρίψας οὖριον εὔρεν, καὶ ἐν αὐτῷ βασιλίσκος. ⁶ὁ ἰστὸς αὐτῶν
 οὐκ ἔσται εἰς ἱμάτιον, οὐδὲ μὴ περιβάλονται ἀπὸ τῶν ἔργων αὐτῶν·
⁷τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας. ⁷οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν
 τρέχουσιν, ταχινοὶ ἐκχέαι αἷμα, καὶ οἱ διαλογισμοὶ αὐτῶν διαλο-
 γισμοὶ ἀφρόνων· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
⁸καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν, καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς
 αὐτῶν· αἱ γὰρ τρίβοι αὐτῶν διεστραμμέναι ὥς διοδοεύνουσιν, καὶ οὐκ
⁹οἶδασιν εἰρήνην. ⁹διὰ τοῦτο ἀπέστη ἡ κρίσις ἀπ' αὐτῶν, καὶ οὐ μὴ
 καταλάβῃ αὐτοὺς δικαιοσύνη· ὑπομεινάντων <αὐτῶν> φῶς ἐγένετο
¹⁰αὐτοῖς σκότος, μείναντες αὐγὴν ἐν ἁωρίᾳ περιεπάτησαν. ¹⁰ψηλα-
 φήσουσιν ὡς τυφλοὶ τοῖχον, καὶ ὡς οὐχ ὑπαρχόντων ὀφθαλμῶν
 ψηλαφήσουσιν, καὶ πεσοῦνται ἐν μεσημβρίᾳ ὡς ἐν μεσονυκτίῳ, ὡς
¹¹ἀποθνήσκοντες στενάζουσιν, ¹¹ὡς ἄρκος καὶ ὡς περιστερὰ ἅμα
 πορεύονται· ἀνεμείναμεν κρίσιν καὶ οὐκ ἔστιν· σωτηρία μακρὰν
¹²ἀφέστηκεν ἀφ' ἡμῶν. ¹²πολλὴ γὰρ ἡμῶν ἡ ἀνομία ἐναντίον σου,
 καὶ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν· αἱ γὰρ ἀνομίαι ἡμῶν ἐν
¹³ἡμῖν, καὶ τὰ ἀδικήματα ἡμῶν ἔγνωμεν. ¹³ἡσέβησαμεν καὶ ἐψευ-
 σάμεθα, καὶ ἀπέστημεν ἀπὸ ὀπισθεν τοῦ θεοῦ ἡμῶν· ἐλαλήσαμεν
 ἄδικα καὶ ἡπειθήσαμεν, ἐκύομεν καὶ ἐμελετήσαμεν ἀπὸ καρδίας
¹⁴ἡμῶν λόγους ἀδίκους, ¹⁴καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν, καὶ ἡ

LIX I Κυρίου] μου Q*. 2 διαστωσιν A. om και ανα μεσον του
 θεου A om ανα μεσον 2° N°Q 26 al. om αυτου N* B 5 βασιλισκον
 NQ al 7 om διαλογισμοι 2° B*. αφρωνων] απο φωνων N^{c.b}BQ (al?)
 8 εγνωσαν] οιδασιν MSS exc A 26 106 109 198 305. 9 υπομειναντων]
 + αυτων N^Aa²B^ab²Q pl. 10 τυφλος N^{c.b}Q 26 al caecus Tyconius 74.
 om και 2° B 22 al et cadent Tyc. 13 om απο 1° B.

δικαιοσύνη μακρὰν ἀφέστηκεν ἀφ' ἡμῶν· ὅτι καταναλώθη ἐν ταῖς
 15 ὁδοῖς αὐτῶν ἡ ἀλήθεια, καὶ δι' εὐθείας οὐκ ἐδύναντο διελθεῖν. ¹⁵ καὶ
 ἡ ἀληθεία ἤρται, καὶ μετέστησαν τὴν διάνοιαν αὐτῶν τοῦ συνιέναι·
 16 καὶ εἶδεν Κύριος, καὶ οὐκ ἤρεσεν αὐτῷ, ὅτι οὐκ ἦν κρίσις. ¹⁶ καὶ
 ἶδεν καὶ οὐκ ἦν ἀνὴρ, καὶ κατενόησεν καὶ οὐκ ἦν ὁ ἀντιλημψόμενος,
 καὶ ἡμύνατο αὐτοὺς τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρί-
 17 σατο. ¹⁷ καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, καὶ περιέθετο
 περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς, καὶ περιεβάλετο ἱμάτιον
 18 ἐκδικήσεως, καὶ τὸ περιβόλαιον ¹⁸ ὡς ἀνταποδώσων ἀνταπόδοσιν
 19 ὄνειδος τοῖς ὑπεναντίοις. ¹⁹ καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ
 ὄνομα Κυρίου, καὶ οἱ ἀπὸ ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἐνδοξόν·
 ἥξει γὰρ ὡς ποταμὸς βίαιος ἡ ὀργὴ παρὰ Κυρίου, ἥξει μετὰ θυμοῦ.
 20 ²⁰ καὶ ἥξει ἔνεκεν Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ
 21 Ἰακώβ. ²¹ καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπεν Κύριος· τὸ
 πνεῦμα τὸ ἐμὸν ὃ ἐστίν ἐπὶ σοί, καὶ τὰ ῥήματα ἃ ἔδωκα εἰς τὸ στόμα
 σου, οὐ μὴ ἐκλίπῃ ἐκ τοῦ στόματός σου καὶ ἐκ τοῦ στόματος τοῦ
 σπέρματός σου· εἶπεν Κύριος ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.

1 **LX.** ¹ Φωτίζου φωτίζου, Ἱερουσαλήμ, ἥκει γάρ σου τὸ φῶς,
 2 καὶ ἡ δόξα Κυρίου ἐπὶ σὲ ἀνατέταλκεν. ² ἰδοὺ σκότος καὶ γνόφος
 καλύπτει γῆν ἐπ' ἔθνη· ἐπὶ σὲ φανήσεται Κύριος, καὶ ἡ δόξα αὐτοῦ
 3 ἐπὶ σὲ ὀφθήσεται· ³ καὶ πορεύσονται βασιλεῖς τῷ φωτί σου, καὶ
 4 ἔθνη τῇ λαμπρότητί σου. ⁴ ἄρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ
 ἴδε συνηγμένα τὰ τέκνα σου· ἰδοὺ ἦκασιν πάντες οἱ υἱοὶ σου
 5 μακρόθεν, καὶ αἱ θυγατέρες σου ἐπ' ὤμων ἀρθήσονται. ⁵ τότε ὄψῃ,
 καὶ φοβηθήσῃ, καὶ ἐκστήσῃ τῇ καρδίᾳ, ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος
 6 θαλάσσης καὶ ἐθνῶν καὶ λαῶν. καὶ ἤξουσίν σοι ⁶ ἀγέλαι καμήλων,
 καὶ καλύψουσίν σε κάμηλοι Μαδιὰμ καὶ Γαιφάρ· πάντες ἐκ Σαβὰ
 ἤξουσιν φέροντες χρυσίον, καὶ λίβανον οἴσουσιν καὶ λίθον τίμιον,

14 om αφ ημων NBQ pl. 15 αυτων N*A⁹ pl om A*fort B al.
 συνιναι N*A. 17 περιβολαιον]+αυτου B+ζηλου 22 al. 21 επι]
 εν Q*. το στομα] την καρδιαν N*. εκλειπη A 41. ειπεν 20]+γαρ NBQ al.

LX 1 om φωτιζου 2° Q. 2 σκοτος καλ. γην κ. γνοφ. επ εθνη B
 (καλυψει MSS exc A 306, καλυπτη 239). επι δε σε (επι σε δε 93 109) MSS
 exc A. 4 om ιδου NB pl. 5 πλουτος] πληθος N. 6 Γαιφα B.
 και λιθον τιμιον] σοι 22^{vid} al om BQ al.

7 καὶ τὸ σωτήριον Κυρίου εὐαγγελιοῦνται· ⁷καὶ πάντα τὰ πρόβατα
 Κηδὰρ συναχθήσονται, καὶ οἱ κριοὶ Ναβαιῶθ ἥξουσίν σοι, καὶ
 ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου, καὶ ὁ οἶκος τῆς
 8 προσευχῆς μου δοξασθήσεται. ⁸τίνες οἶδε ὡς νεφέλαι πέτανται, καὶ
 9 ὡς περισσότεραὶ σὺν νεοσσοῖς; ⁹ἐμὲ νῆσοι ὑπέμειναν, καὶ πλοῖα
 Θαρσεῖς ἐν πρώτοις, ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον
 καὶ τὸν χρυσὸν μετ' αὐτῶν, διὰ τὸ ὄνομα Κυρίου τὸ ἅγιον, καὶ διὰ
 10 τὸ τὸν ἅγιον τοῦ Ἰσραὴλ ἐνδοξον εἶναι. ¹⁰καὶ οἰκοδομήσουσιν
 ἀλλογενεῖς τὰ τεῖχη σου, καὶ οἱ βασιλεῖς αὐτῶν παραστήσονται σοι·
 11 διὰ γὰρ ὀργὴν μου ἐπάταξά σε, καὶ διὰ ἔλεος ἠγάπησά σε. ¹¹καὶ
 ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός, ἡμέρας καὶ νυκτὸς οὐ
 κλεισθήσονται, εἰσαγαγεῖν πρὸς σέ δύναμιν ἐθνῶν καὶ βασιλεῖς
 12 ἀγομένους. ¹²τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς αὐτῶν οἷτινες οὐ δου-
 λεύσουσίν σοι ἀποθανοῦνται, καὶ τὰ ἔθνη ἐρημία ἐρημωθήσονται.
 13 ¹³καὶ ἡ δόξα τοῦ Λιβάνου πρὸς σέ ἥξει ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ
 14 κέδρῳ ἅμα, δοξάσαι τὸν τόπον τὸν ἁγίον μου. ¹⁴καὶ πορεύονται
 πρὸς σέ δεδοικότες υἱοὶ ταπεινωσάντων σε καὶ παροξυνάντων σε, καὶ
 15 κληθήσῃ Πόλις Κυρίου, Σιών Ἀγίου Ἰσραὴλ. ¹⁵διὰ τὸ γεγενῆσθαι
 σε ἐγκαταλελειμμένην καὶ μεμνημένην, καὶ οὐκ ἦν ὁ βοηθῶν· καὶ
 16 θήσω σε ἀγαλλίαμα αἰώνιον, εὐφροσύνην γενεῶν γενεαῖς. ¹⁶καὶ
 θηλάσεις γάλα ἐθνῶν, καὶ πλοῦτον βασιλέων φάγεσαι, καὶ γνώσῃ
 ὅτι ἐγὼ Κύριος ὁ σῶζων σε, καὶ ἐξαιρούμενός σε ὁ θεὸς Ἰσραὴλ.
 17 ¹⁷καὶ ἀντὶ χαλκοῦ οἶσω σοι χρυσίον, ἀντὶ δὲ σιδήρου οἶσω σοι
 ἀργύριον, ἀντὶ δὲ ξύλου οἶσω σοι χαλκόν, ἀντὶ δὲ λίθων σίδηρον.
 καὶ δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν
 18 δικαιοσύνῃ. ¹⁸καὶ οὐκ ἀκουσθήσεται ἔτι ἀδικία ἐν τῇ γῇ σου, οὐδὲ
 σύντριμμα οὐδὲ τλαιπωρία ἐν τοῖς ὁρίοις σου, ἀλλὰ κληθήσεται
 19 Σωτήριον τὰ τεῖχη σου, καὶ αἱ πύλαι σου Γλύμμα. ¹⁹καὶ οὐκ ἔσται

7 om σοι B. δεκτα] pr δωρα N* 198. 8 πετονται NB 36 48 62 109
 308. νεοσσοις]+ επ εμε B 22 pl. 9 αι νησοι N*B al. χρυσον]+ αυτων
 NB 22 pl. δια 1°] και B 109 305 και δια 106? al. 10 ελεος]+ μου 22 62
 al ελεον (+μου 147) NBQ 147 al. 11 και βασιλεις]+ αυτων B pl om N*.
 12 om αυτων N*BQ pl. αποθανουνται] απολουνται MSS exc A. ερημω-
 θησεται BQ 22 al. 15 ευφροσυνη B 86 109. 16 om ο 2° NBQ 22 al.
 17 om και 1° B*. ξυλου] ξυλων MSS exc A. 18 γλυμμα] αγαλλιαμα
 conj. Schleusner.

σοι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴν σελήνης φωτιεῖ σοι τὴν
 νύκτα, ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ θεὸς δόξα σου.
 20 οὐ γὰρ δύσεται ὁ ἥλιός σου, καὶ ἡ σελήνη σοι οὐκ ἐκλείψει·
 ἔσται γὰρ Κύριός σοι φῶς αἰώνιον, καὶ ἀναπληρωθήσονται αἱ
 21 ἡμέραι τοῦ πένθους σου. ²¹καὶ ὁ λαός σου πᾶς δίκαιος, καὶ διὰ
 αἰῶνος κληρονομήσουσιν τὴν γῆν, φυλάσσων τὸ φύτευμα, ἔργα
 22 χειρῶν αὐτοῦ εἰς δόξαν. ²²ὁ ὀλιγοστός ἔσται εἰς χιλιάδας, καὶ ὁ
 ἐλάχιστος εἰς ἔθνος μέγα· ἐγὼ Κύριος κατὰ καιρὸν συνάξω αὐτούς.

1 **LXI.** ¹Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέν με εὐαγγε-
 λίσασθαι πτωχοῖς, ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους
 τῇ καρδίᾳ, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
 2 ²καλέσαι ἐνιαυτὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρα-
 3 ³καλέσαι πάντας τοὺς πενθοῦντας, ³δοθῆναι τοῖς πενθοῦσιν Σιών
 δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης τοῖς πενθοῦσιν, καταστολὴν
 δόξης ἀντὶ πνεύματος ἀκηδίας· καὶ κληθήσονται γενεαὶ δικαιοσύνης,
 4 ⁴φύτευμα Κυρίου εἰς δόξαν. ⁴καὶ οἰκοδομήσουσιν ἐρήμους αἰωνίας,
 ἐξηρημωμένας προτέρας ἐξαναστήσουσιν· καὶ καινιοῦσιν πόλεις
 5 ἐρήμους, ἐξηρημωμένας εἰς γενεάς. ⁵καὶ ἤξουσιν ἀλλογενεῖς ποιμαί-
 νοντες τὰ πρόβατά σου, καὶ ἀλλόφυλοι ἀροτῆρες καὶ ἀμπελουργοί·
 6 ⁶ὑμεῖς δὲ ἱερεῖς Κυρίου κληθήσεσθε, καὶ λειτουργοὶ θεοῦ· ἰσχύν
 7 ἐθνῶν κατέδεσθε καὶ ἐπὶ τῷ πλούτῳ αὐτῶν θαυμαστήσεσθε. ⁷οὕτως
 ἐκ δευτέρας κληρονομήσουσιν τὴν γῆν, καὶ εὐφροσύνη αἰώνιος ὑπὲρ
 8 κεφαλῆς αὐτῶν. ⁸ἐγὼ γάρ εἰμι Κύριος ὁ ἀγαπῶν δικαιοσύνην καὶ
 μισῶν ἀρπάγματα ἐξ ἀδικίας· καὶ δώσω τὸν μόχθον αὐτῶν δικαίους,
 9 καὶ διαθήκην αἰώνιον διαθήσομαι αὐτοῖς. ⁹καὶ γνωσθήσεται ἐν τοῖς

19 σοι 1^ο] + ετι MSS exc **NAQ** 106 306. σοι 2^ο] σε **N** 147 al.
 20 δυσεται] δυνησεται **N*B***. ο ηλιος σου A 26] om σου 62 al ο ηλ. σοι
 B al σοι ο ηλιος 22 147 al. 21 om και 2^ο B al.

LXI 1 πτωχοις] ταπεινοις **N*Q^{mg}**. την καρδιαν B al corde Cyp
 (Test ii 10). 3 Σιων] + αυτοις **N*B** al. 4 εξηρημωμενας bis BQ.
 προτερας] προτερον B pl το προτερον **N** 147 233. 6 om και 1^ο MSS exc
 A 86. ισχυς A. επι] εν MSS exc A. 7 ουτως] pr αντι της αισχυνης
 υμων (ημων 106) διπλας και εντροπης αγαλλιασονται μερις αυτων 22 62 (93)
 106 al. ουτως τ. γην εκ δευτερας κληρονομ. BV δια τουτο τ. γην εκ δευτερου
 κληρονομ. 22 al.

ἔθνεσιν τὸ σπέρμα αὐτῶν, καὶ τὰ ἔκγονα αὐτῶν· πᾶς ὁ ὄρων αὐτοὺς ἐπιγνώσεται αὐτούς, ὅτι οὗτοί εἰσιν σπέρμα ἡυλογημένον ὑπὸ θεοῦ,
 10 ¹⁰ καὶ ἐν εὐφροσύνῃ εὐφρανθήσονται ἐπὶ Κύριον. Ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ· ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης, ὥς νυμφίῳ περιέθηκέν μοι μίτραν, καὶ ὥς
 11 νύμφην κατεκόσμησέν με κόσμῳ. ¹¹ καὶ ὥς γῆν αὖξουσιν τὸ ἄνθος αὐτῆς, καὶ ὥς κῆπον τὰ σπέρματα αὐτοῦ, οὕτως ἀνατελεῖ Κύριος δικαιοσύνην καὶ ἀγαλλίαμα ἐναντίον πάντων τῶν ἐθνῶν.

1 **LXII.** ¹ Διὰ Σιών οὐ σιωπήσομαι, καὶ διὰ Ἱερουσαλήμ οὐκ ἀνήσω, ἕως ἂν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη μου, τὸ δὲ σωτήριόν μου
 2 ὡς λαμπὰς καυθήσεται. ² καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου καὶ βασιλεῖς τὴν δόξαν σου, καὶ καλέσει σε τὸ ὄνομά σου τὸ καινὸν
 3 ὁ ὁ κύριος ὀνομάσει αὐτό. ³ καὶ ἔσῃ στέφανος κάλλους ἐν χειρὶ
 4 Κυρίου, καὶ διάδημα βασιλείας ἐν χειρὶ θεοῦ σου. ⁴ καὶ οὐκέτι κληθήσῃ Καταλελιμμένη, καὶ ἡ γῆ σου οὐ κληθήσεται Ἐρημος·
 5 σοὶ γὰρ κληθήσεται Θέλημα ἐμόν, καὶ τῇ γῇ σου Οἰκουμένη. ⁵ καὶ ὡς συνοικῶν νεανίσκος παρθένῳ, οὕτως κατοικήσουσιν οἱ υἱοὶ σου μετὰ σοῦ· καὶ ἔσται ὁν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ,
 6 οὕτως εὐφρανθήσεται Κύριος ἐπὶ σοί. ⁶ Καὶ ἐπὶ τῶν τειχεῶν σου, Ἱερουσαλήμ, κατέστησα φύλακας ὅλην τὴν ἡμέραν καὶ ὅλην τὴν
 7 νύκτα, οἱ διὰ τέλους οὐ σιωπήσονται μιμνησκόμενοι Κυρίου. ⁷ οὐκ ἔστιν γὰρ ὑμῖν ὅμοιος· ἐὰν διορθώσῃ, καὶ ποιήσῃ Ἱερουσαλήμ
 8 ἀγαυρίαμα ἐπὶ τῆς γῆς. ⁸ ὥμοσεν Κύριος κατὰ τῆς δόξης αὐτοῦ καὶ κατὰ τῆς ἰσχύος τοῦ βραχίονος αὐτοῦ Εἰ ἔτι δώσω τὸν σίτόν σου καὶ τὰ βρώματά σου τοῖς ἐχθροῖς σου, καὶ ἔτι πίνονται υἱοὶ ἀλλότριοι

9 ἐκγονα αυτων] + εν μεσω των λαων MSS exc B³ A^Q 26 239 306.
 10 εν ευφροσυνῃ] om εν MSS exc A ευφροσυνην B³ 239. ευφροσυνης] + περιεβαλε με 36 al. περιεθηκεν μοι ως νυμφιω μιτραν B(V) 109 305. 11 κηπος MSS exc A^Q 26 41 86. αυτου] + ανατελει Q^{mg}V (109) 305 + εκφνει (-φνη 22* 106 al) 22^{corr} 48 al. Κυριος Κυριος BQ^{mg} al.

LXII 1 μου 1^o] αυτης B 22 al. 2 om σου 3^o B al. 4 ερημος] pr ετι B 22 al. οικουμενη] + οτι ευδοκησεν Κυριος εν σοι και η γη σου συνοικισθησεται B pl (txt B³A^Q* 26 41 109 239 305 306, om και η γη σου συνοικ. 198). 5 om μετα σου BQ al. 8 δοξης] δεξιας B^a. ισχυος] δοξης B^Q. σου 2^o] om B (om και τα βρωματα σου B*). ετι 2^o] pr ει MSS exc A 144. αλλοτριων 147 233.

9 τὸν οἶνόν σου ἐφ' ᾧ ἐμόχθησας· ⁹ ἀλλ' ἢ οἱ συνάγοντες φάγονται
αὐτὰ καὶ αἰνέσουσιν Κύριον, καὶ οἱ συνάγοντες πίνονται αὐτὰ ἐν ταῖς
10 ἐπαύλεσιν ταῖς ἀγίαις σου. ¹⁰ πορεύεσθε διὰ τῶν πυλῶν μου καὶ
ὁδοποιήσατε τῷ λαῷ μου καὶ τοὺς λίθους τοὺς ἐκ τῆς ὁδοῦ διαρρίψατε,
11 ἐξάρατε σύσσημον εἰς τὰ ἔθνη. ¹¹ ἰδοὺ γὰρ Κύριος ἐποίησεν
ἀκουστὸν ἕως ἐσχάτου τῆς γῆς· εἶπατε τῇ θυγατρὶ Σιών Ἰδοὺ σοὶ
ὁ σωτὴρ παραγίνεται ἔχων τὸν ἑαυτοῦ μισθόν, καὶ τὸ ἔργον πρὸ
12 προσώπου αὐτοῦ. ¹² καὶ καλέσει αὐτὸν Λαὸν ἄγιον, λελυτρωμένον
ὑπὸ Κυρίου, σὺ δὲ κληθήσῃ Ἐπιζητουμένη πόλις, καὶ Οὐκ ἐγκατα-
λελιμμένη.

1 **LXIII.** ¹ Τίς οὗτος ὁ παραγινόμενος ἐξ Ἐδώμ, ἐρυθρήματα
ἱματίων ἐκ Βόσπορ; οὕτως ὡραίος ἐν στολῇ, βία μετὰ ἰσχύος; ἐγὼ
2 διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου. ² διὰ τί σου ἐρυθρὰ
3 τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ; ³ πλήρης
καταπεπατημένης, καὶ τῶν ἐθνῶν οὐκ ἔστιν ἀνὴρ μετ' ἐμοῦ, καὶ
κατεπάτησα αὐτοὺς ἐν θυμῷ, καὶ κατέθλασα αὐτοὺς ὡς γῆν, καὶ
4 κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν. ⁴ ἡμέρα γὰρ ἀνταποδόσεως
5 ἐπῆλθεν αὐτοῖς, καὶ ἐνιαιτὸς λυτρώσεως πάρεστιν. ⁵ καὶ ἐπέβλεψα,
καὶ οὐδεὶς βοηθός· καὶ προσενόησα, καὶ οὐβείς ἀντελαμβάνετο· καὶ
6 ἐρρύσατο αὐτοὺς ὁ βραχίον μου, καὶ ὁ θυμός μου ἐπέστη. ⁶ καὶ
κατεπάτησα αὐτοὺς τῇ ὀργῇ μου, καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς
7 γῆν. ⁷ Τὸν ἔλεον Κυρίου ἐμνήσθην, τὰς ἀρετὰς Κυρίου ἐν πᾶσιν
οἷς ὁ Κύριος ἡμῖν ἀνταποδίδωσιν. Κύριος κριτὴς ἀγαθὸς τῷ οἴκῳ
Ἰσραήλ, ἐπάγει ἡμῖν κατὰ τὸ ἔλεος αὐτοῦ καὶ κατὰ τὸ πλήθος τῆς

9 om η **Σ***B al. συναγαγοντες bis B al. σου] μου MSS exc A 106 (μου
ταις αγιας 22 al). 10 om τους 2° BQ pl. 11 ακουσον **A***. ο σωτηρ
σοι B (σου 22 pl μου 106). παραγεγονεν BQ 22 al. το εργον]+αυτου **ΣB**
22 pl.

LXIII 1 Εδωμ] Εδεμ **A**. ερυθμα (-θημα **Σ**) MSS exc **A**. ιματιων]+
αυτου 62 86 93 147 +σου 90 144 eius Tertullian (Adv Marc iv 40). ουτως]
ουτος 41 62 al. 2 πατητου] πατηματος Q. 3 πληρης] πληρους
ΣV 41 al pleno conculcato Tertull pleni et conculcati Cyp (Ep lxiii 7)
+ληνον επατησα μονωτατος (22) 48 al. θυμω]+μου B 22 al. 4 αντα-
ποδωσεως **A**. επηλθεν] ηλθεν BQ pl. 5 ουδεις] ουκ ην MSS exc
ΣAQ 26 86 106. 7 om ο Κυριος **ΣB** pl om ο Q al.

8 δικαιοσύνης αὐτοῦ. ⁸καὶ εἶπεν Οὐχ ὁ λαός μου; τέκνα, καὶ οὐ μὴ
 9 ἀθετήσωσιν· καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν ⁹ἐκ πάσης θλίψεως.
 οὐ πρέσβεις οὐδὲ ἄγγελος, ἀλλ' αὐτὸς Κύριος ἔσωσεν αὐτούς, διὰ τὸ
 ἀγαπᾶν αὐτούς καὶ φείδεσθαι αὐτῶν· αὐτὸς ἐλυτρώσατο αὐτούς καὶ
 ἀνέλαβεν αὐτούς, καὶ ὑψωσεν αὐτοὺς πάσας τὰς ἡμέρας τοῦ αἰῶνος.
 10 ¹⁰αὐτοὶ δὲ ἠπείθισαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον· καὶ ἐστράφη
 11 αὐτοῖς εἰς ἔχθραν, καὶ αὐτὸς ἐπολέμησεν αὐτούς. ¹¹καὶ ἐμνήσθη
 ἡμερῶν αἰωνίων ὁ ἀναβιβάσας ἐκ γῆς τὸν ποιμένα τῶν προβάτων·
 12 ποῦ ἐστιν ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον; ¹²ὁ ἀγαγὼν τῇ δεξιᾷ
 Μωσῆ, ὁ βραχίων τῆς δόξης αὐτοῦ; κατίσχυσεν ὕδωρ ἀπὸ προσώπου
 13 αὐτοῦ, ποιῆσαι αὐτῷ ὄνομα αἰώνιον. ¹³καὶ ἤγαγεν αὐτούς διὰ τῆς
 14 ἀβύσσου, ὡς ἵππον δι' ἐρήμου, καὶ οὐκ ἐκοπίασαν, ¹⁴καὶ ὡς κτήνη διὰ
 πεδίου· καὶ κατέβη πνεῦμα παρὰ Κυρίου καὶ ὠδήγησεν αὐτούς· οὕτως
 15 ἤγαγες τὸν λαόν σου, ποιῆσαι σεαυτῷ ὄνομα δόξης. ¹⁵Ἐπίστρεψον
 ἐκ τοῦ οὐρανοῦ καὶ ἴδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης· ποῦ
 ἐστιν ὁ ζήλός σου καὶ ἡ ἰσχὺς σου; ποῦ ἐστιν τὸ πλῆθος τοῦ ἐλέους
 16 σου καὶ τῶν οἰκτειρμῶν σου, ὅτι ἀνέσχου ἡμῶν; ¹⁶σὺ ἡμῶν εἶ πατήρ,
 ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, καὶ Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς· ἀλλὰ
 σύ, Κύριε, πατήρ ἡμῶν· ῥύσαι ἡμᾶς, ἀπ' ἀρχῆς τὸ ὄνομά σου ἐστιν
 17 ἐν ἡμῖν. ¹⁷τί ἐπλάνησας ἡμᾶς, Κύριε, ἀπὸ τῆς ὁδοῦ σου; ἐσκλή-
 ρυνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβεῖσθαί σε; ἐπίστρεψον διὰ τοὺς
 18 δούλους σου, διὰ τὰς φυλὰς τῆς κληρονομίας σου, ¹⁸ἵνα μικρὸν
 κληρονομήσωμεν τοῦ ὅρου τοῦ ἁγίου σου· οἱ ὑπεναντίοι ἡμῶν
 19 κατεπάτησαν τὸ ἁγίασμά σου. ¹⁹ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς, ὅτε
 οὐκ ἦρξας ἡμῶν, οὐδὲ ἐνεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς.

8 τεκνα]+μου Ν al. om και 2° ΝΒQ al. 9 θλίψεως]+αυτων ΝΒ.
 πρεσβεις] πρεσβυς MSS exc A. om Κυριος Ν'ΒQ. αυτος 2°] pr και Α^α.
 10 αγιον]+αυτου ΝΒQ pl. om και 3° MSS exc Ν*Α^αvid. 11 ο αναβιβ.]
 pr που Β al (ο αναγαγων 36 al). γης] της γης Β^{ab}mgQ 26 41 al της
 θαλασσης Β*. 12 Μωση] Μωσην vel Μωυσην MSS exc Α. αυτω]
 εαυτω Β. 13 om και 1° ΝΒQ pl. om της Β 22 al. 14 om και
 2° ΝΒQ pl. 15 δοξης]+σου Β. om των Β. 16 συ 1°]+γαρ
 ΝΒ pl. εστιν εν ημων] εφ ημας εστιν ΝΒQ pl. 17 om απο Ν*Q
 109. τας καρδιας ημων Ν*Β pl. 18 om οι υπεναντιοι...σου ΝΒ.
 19 ενεκληθη] επεκληθη Q pl εκληθη ΝΒ.

LXIV. ¹Ἐὰν ἀνοίξῃς τὸν οὐρανόν, τρόμος λήμψεται ἀπὸ
²σου ὄρη, καὶ τακήσονται ²ὡς κηρὸς ἀπὸ προσώπου πυρὸς τήκεται,
καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους, καὶ φανερόν ἔσται τὸ ὄνομα
Κυρίου ἐν τοῖς ὑπεναντίοις· ἀπὸ προσώπου σου ἔθνη ταραχθή-
³σονται, ³ὅταν ποιῇς τὰ ἔνδοξα· τρόμος λήμψεται ἀπὸ σου ὄρη.
⁴ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον <θεὸν
πλὴν σου>, καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον.
⁵συναντήσεται γὰρ τοῖς ποιοῦσιν τὸ δίκαιον, καὶ τῶν ὁδῶν σου
μνησθήσονται. ἰδοὺ σὺ ὠργίσθης, καὶ ἡμεῖς ἡμάρτομεν· διὰ τοῦτο
⁶ἐπλανήθημεν, ⁶καὶ ἐγενήθημεν ὡς ἀκάθαρτοι πάντες ἡμεῖς, ὡς ῥάκος
ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν· καὶ ἐξερύημεν ὡς φύλλα
⁷διὰ τὰς ἀνομίας ἡμῶν· οὕτως ἄνεμος οἶσει ἡμᾶς. ⁷καὶ οὐκ ἔστιν ὁ
ἐπικαλούμενος τὸ ὄνομά σου καὶ ὁ μνησθεὶς ἀντιλαβέσθαι σου· ὅτι
ἀπέστρεψας τὸ πρόσωπόν σου ἀφ' ἡμῶν, καὶ παρέδωκας ἡμᾶς διὰ
⁸τὰς ἁμαρτίας ἡμῶν. ⁸Καὶ νῦν, Κύριε, πατὴρ ἡμῶν σύ, ἡμεῖς δὲ
⁹πηλός, ἔργον τῶν χειρῶν σου πάντες. ⁹μὴ ὀργίζου ἡμῖν σφόδρα, καὶ
μὴ ἐν καιρῷ μνησθῇς ἁμαρτιῶν ἡμῶν· καὶ νῦν ἐπίβλεψον, ὅτι λαὸς
¹⁰σου πάντες ἡμεῖς. ¹⁰πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος Σιών·
¹¹ὡς ἔρημος ἐγενήθη Ἱερουσαλήμ· εἰς κατάραν ¹¹ὁ οἶκος τὸ ἅγιον
ἡμῶν, καὶ ἡ δόξα ἣν ἠυλόγησαν οἱ πατέρες ἡμῶν ἐγενήθη πυρί-
¹²καυστος, καὶ πάντα τὰ ἔνδοξα συνέπεσεν. ¹²καὶ ἐπὶ πᾶσι τούτοις
ἀνέσχου, Κύριε, καὶ ἐσιώπησας, καὶ ἐταπείνωσας ἡμᾶς σφόδρα.

LXV. ¹Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὗρέθην τοῖς
ἐμὲ μὴ ἐπερωτῶσιν· εἶπα Ἰδοὺ εἰμι, τῷ ἔθναι οἷτινες οὐκ ἐκάλεσαν
²τὸ ὄνομά μου. ²ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς
λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἱ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ
³ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν. ³ὁ λαὸς οὗτος ὁ παροξύνων με

LXIV 2 απο] υπο Ν*. om προσωπου NBQ pl (τήκεται υπο πυρος 22 al).
Κυριου] σου B pl. υπεναντιοις]+σου Grabe. 4 om θεον πλην σου Α*.
τα εργα σου]+αληθινα 22 105 al. 5 γαρ]+ελεος 22 al om B. ποιουσιν]
υπομενουσιν Ν 87 al. 8 εργον] εργα NB pl. παντες]+ημεις BV 22 al.
11 om τα B. ενδοξα]+ημων B 26 36 al.

LXV 1 εγενηθην BQ. μη επερωτωσιν...μη ζητουςιν B al. οιτινες] οι
NBQ pl. μου το ονομα NB al. 2 οι ουκ επορευθησαν] τοις πορευο-
μενοις Ν*BQ^{ms} al. οδω αληθινη] οδω ου καλη B (109) οδ. ουκ αλλη 306
οδ. ουκ αληθη Ν* txt AQ* (26) 41 106 al.

ἐναντίον ἐμοῦ διὰ παντός· αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις καὶ
 4 θυμῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις ἃ οὐκ ἔσται, ⁴ καὶ ἐν τοῖς
 μνήμασιν καὶ ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια, οἱ ἔσθοντες
 κρέα ὕια καὶ ζωμὸν θυσιῶν, μεμολυμμένα πάντα τὰ σκεύη αὐτῶν,
 5 ⁵ οἱ λέγοντες Πόρρω ἂπ' ἐμοῦ, μὴ ἐγγίσης μου, ὅτι καθαρὸς εἰμι·
 οὗτος καπνὸς τοῦ θυμοῦ μου, πῦρ καίεται ἐν αὐτῷ πάσας τὰς
 6 ἡμέρας. ⁶ Ἰδοὺ γέγραπται ἐνώπιόν μου Οὐ σιωπήσομαι ἕως ἂν
 7 ἀποδῶ εἰς τὸν κόλπον αὐτῶν ⁷ τὰς ἁμαρτίας αὐτῶν καὶ τῶν πατέρων
 αὐτῶν, λέγει Κύριος· οἱ ἐθυμίασαν ἐπὶ τῶν ὀρέων καὶ ἐπὶ τῶν
 βουνῶν ὠνείδισάν με, ἀποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν.
 8 ⁸ Οὕτως λέγει Κύριος Ὁν τρόπον εὑρεθήσεται ὁ ῥῶξ ἐν τῷ βότρυνι,
 καὶ ἐροῦσιν Μὴ λυμήνη αὐτόν, ὅτι εὐλογία Κυρίου ἐστὶν ἐν αὐτῷ·
 οὕτως ποιήσω ἕνεκεν τοῦ δουλεύοντός μοι, τούτου ἕνεκεν οὐ μὴ
 9 ἀπολέσω πάντας. ⁹ καὶ ἐξάξω τὸ ἐξ Ἰακώβ σπέρμα καὶ τὸ ἐξ Ἰούδα,
 καὶ κληρονομήσει τὸ ὄρος τὸ ἁγίόν μου, καὶ κληρονομήσουσιν οἱ
 10 ἐκλεκτοί μου, καὶ οἱ δοῦλοί μου κατοικήσουσιν ἐκεῖ. ¹⁰ καὶ ἔσονται
 ἐν τῷ δρυμῷ ἐπαύλεις ποιμνίων, καὶ φάραγξ Ἀχὼρ εἰς ἀνάπαυσιν
 11 βουκολίων τῷ λαῷ μου οἱ ἐξήγησάν με. ¹¹ Ὑμεῖς δὲ οἱ ἐγκαταλεί-
 ποντές με καὶ ἐπιλανθανόμενοι τὸ ὄρος τὸ ἁγίόν μου, καὶ ἐτοιμάζοντες
 12 τῷ δαιμονίῳ τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέραςμα, ¹² ἐγὼ
 παραδῶσω ὑμᾶς εἰς μάχαιραν, πάντες ἐν σφαγῇ πεσεῖσθε· ὅτι
 ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε, καὶ
 ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ καὶ ἃ οὐκ ἐβουλόμην ἐξελέ-
 13 ξασθε. ¹³ Διὰ τοῦτο τάδε λέγει Κύριος Ἰδοὺ οἱ δουλεύοντές μοι
 φάγονται, ὑμεῖς δὲ πεινάσετε· ἰδοὺ οἱ δουλεύοντές μοι πίνονται,
 ὑμεῖς δὲ διψήσεσθε· ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς
 14 δὲ αἰσχυνθήσεσθε· ¹⁴ ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν
 εὐφροσύνῃ, ὑμεῖς δὲ κεκραῖεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν, καὶ

3 θυσιαζουσιν] θυμιαζουσιν A 106 309. εσται] εστιν MSS exc A.
 4 om και 1° B pl. κρεας νειον B al. 5 μου 1°] μοι MSS exc AQ 106
 305. 6 σιωπησω NBQ pl. αποδω] αποδωσω B αποδω και ανταπο-
 δωσω NQ al. 7 αποδωσω] αποδω B*. 8 om Κυριου N*BQ al
 (txt N^c.avid A 22 106 al). 9 om το 2° B al. κατοικησουσιν] pr και
 NBQ pl. 11 εγκαταλιπ. NB pl. δαιμονιω] δαιμονι NQ 41 198 al
 (τυχη...δαιμ. 22 al). 13 διψησετε MSS exc NA. 14 om υμων BV
 109 305.

- 15 ἀπὸ συντριβῆς πνεύματος ὁλολύξετε. ¹⁵ καταλείψετε γὰρ τὸ ὄνομα
 ὑμῶν εἰς πλησμονὴν τοῖς ἐκλεκτοῖς μου, ὑμᾶς δὲ ἀνελεῖ Κύριος.
 16 τοῖς δὲ δουλεύουσιν αὐτῷ κληθήσεται ὄνομα καινόν, ¹⁶ ὃ εὐλογηθή-
 σεται ἐπὶ τῆς γῆς· εὐλογήσουσιν γὰρ τὸν θεὸν τὸν ἀληθινόν, καὶ οἱ
 ὁμνούντες ἐπὶ τῆς γῆς ὁμοῦνται τὸν θεὸν τὸν ἀληθινόν. ἐπιλήσονται
 γὰρ τὴν θλίψιν αὐτῶν τὴν πρώτην, καὶ οὐκ ἀναβήσεται αὐτῶν ἐπὶ
 17 τὴν καρδίαν. ¹⁷ Ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ, καὶ οὐ
 μὴ μνησθῶσιν τῶν προτέρων, οὐδ' οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν
 18 καρδίαν, ¹⁸ ἀλλὰ εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν αὐτῇ· ἰδοὺ
 ἐγὼ ποιῶ Ἱερουσαλὴμ ἀγαλλίαμα καὶ τὸν λαόν μου εὐφροσύνην.
 19 ¹⁹ καὶ ἀγαλλιάσομαι ἐπὶ Ἱερουσαλὴμ, καὶ εὐφρανθήσομαι ἐπὶ τῷ
 λαῷ μου· καὶ οὐκέτι μὴ ἀκουσθῇ ἐν αὐτῇ φωνὴ κλαυθμοῦ οὐδὲ
 20 φωνὴ κραυγῆς, ²⁰ καὶ οὐ μὴ γένηται ἐκεῖ ἄωρος καὶ πρεσβύτης ὃς οὐκ
 ἐνπλήσει τὸν χρόνον αὐτοῦ· ἔσται γὰρ ὁ νέος ἑκατὸν ἐτῶν, ὃ δὲ
 21 ἀποθνήσκων ἁμαρτωλὸς ἑκατὸν ἐτῶν, καὶ ἐπικατάρatos ἔστιν. ²¹ καὶ
 οἰκοδομήσουσιν οἰκίας καὶ αὐτοὶ ἐνοικήσουσιν, καὶ καταφυτεύουσιν
 22 ἀμπελῶνας καὶ αὐτοὶ φάγονται τὰ γενήματα αὐτῶν· ²² καὶ οὐ μὴ
 οἰκοδομήσουσιν καὶ ἄλλοι ἐνοικήσουσιν, καὶ οὐ μὴ φυτεύουσιν καὶ
 ἄλλοι φάγονται. κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς ἔσονται
 αἱ ἡμέραι τοῦ λαοῦ μου· τὰ ἔργα τῶν πόνων αὐτῶν παλαιώσουσιν.
 23 ²³ οἱ δὲ ἐκλεκτοὶ μου οὐ κοπιήσουσιν εἰς κενόν, οὐδὲ τέκνα ποιήσουσιν
 εἰς κατάραν, ὅτι σπέρμα εὐλογημένον ὑπὸ τοῦ θεοῦ ἔστιν, καὶ τὰ
 24 ἔκγονα αὐτῶν μετ' αὐτῶν ἔσονται. ²⁴ καὶ ἔσται πρὶν ἢ κεκράξαι
 αὐτοὺς ἐγὼ ἐπακούσομαι αὐτῶν, ἔτι λαλούντων αὐτῶν ἐρῶ Τί ἔστιν;
 25 ²⁵ τότε λύκοι καὶ ἄρνες βοσκηθήσονται ἅμα, καὶ λέων ὡς βοῦς
 φάγεται ἄχυρα, ὄφεις δὲ γῆν ὡς ἄρτον· οὐκ ἀδικήσουσιν οὐδὲ μὴ
 λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου, λέγει Κύριος.

14 πνευματος + υμων B al.
 16 om αυτων 1° B.

ιδου] pr οτι MSS exc NA.

ουδ B al. γενηται] + ετι B pl.
 γενηματα] τον καρπον B*fortQ* (41).

BV 109 306. τα γαρ εργα B.

A 106. υπο θεου NBQ al.

υπακουσομαι B al.

15 αυτω] μοι NBQ^{vid} pl mihī Cyp (Test

i 22). 18 εν αυτη] + οσα εγω κτιζω V 22 al.

19 ουδε] και N*B 22 al.

20 και 1°]

εστιν 2°] εσται MSS exc A.

21 τα

22 om και 1° NB pl. om εσονται

23 om δε B al. τεκνοποιησ. MSS exc

24 om η NBQ al. επακουσομαι]

- 1 **LXVI.** ¹ Οὕτως λέγει Κύριος Ὁ οὐρανός μοι θρόνος, ἢ δὲ γῆ
 ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι; ἢ ποῖος
 2 τόπος τῆς καταπαύσεώς μου; ² πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ
 μου, καὶ ἐστιν ἐμὰ πάντα ταῦτα, λέγει Κύριος· καὶ ἐπὶ τίνα
 ἐπιβλέψω ἄλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς
 3 λόγους μου; ³ ὁ δὲ ἄνομος ὁ θύων μοι μόσχον ὡς ὁ ἀποκτένων κύναι,
 ὁ δὲ ἀναφέρων σεμίδαλιν ὡς αἷμα ὕιον, ὁ διδοὺς λίβανον εἰς
 μνημόσυνον ὡς βλάβσφημος. καὶ οὗτοι ἐξελέξαντο τὰς ὁδοὺς αὐτῶν,
 4 καὶ τὰ βδελύγματα αὐτῶν ἃ ἡ ψυχὴ αὐτῶν ἠθέλησεν, ⁴ κἀγὼ
 ἐκλέξομαι τὰ ἐνπαίγματα αὐτῶν, καὶ τὰς ἁμαρτίας αὐτῶν ἀνταπο-
 δώσω αὐτοῖς· ὅτι ἐκάλεσα αὐτοὺς καὶ οὐχ ὑπήκουσάν μου, ἐλάλησα
 καὶ οὐκ ἤκουσαν, καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον μου καὶ ἃ οὐκ
 5 ἐβουλόμην ἐξελέξαντο. ⁵ Ἀκούσατε τὸ ῥῆμα Κυρίου, οἱ τρέμοντες
 τὸν λόγον αὐτοῦ· εἶπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ἡμᾶς καὶ
 βδελυσσομένοις, ἵνα τὸ ὄνομα Κυρίου δοξασθῇ καὶ ὀφθῇ ἐν τῇ
 6 εὐφροσύνῃ αὐτῶν, κἀκεῖνοι αἰσχυνθήσονται. ⁶ φωνὴ κραυγῆς ἐκ
 πόλεως, φωνὴ ἐκ ναοῦ, φωνὴ Κυρίου ἀνταποδιδόντος ἀνταπόδοσιν
 7 τοῖς ἀντικειμένοις. ⁷ πρὶν ἢ τὴν ὠδίνουσαν τεκεῖν, πρὶν ἢ ἐλθεῖν τὸν
 8 πόνον τῶν ὠδίνων, ἐξέφυγεν καὶ ἔτεκεν ἄρσεν. ⁸ τίς ἤκουσεν τοιοῦτο,
 καὶ τίς ἑώρακεν οὕτως; εἰ ὠδινεν γῆ ἐν ἡμέρᾳ μιᾷ, εἰ ἐτέχθη ἔθνος
 9 εἰς ἅπαξ; ὅτι ὠδινεν καὶ ἔτεκεν Σιών τὰ παιδιά αὐτῆς. ⁹ ἐγὼ δὲ
 ἔδωκα τὴν προσδοκίαν ταύτην, καὶ οὐκ ἐμνήσθης μου, εἶπεν Κύριος.
 οὐκ ἰδοὺ ἐγὼ γεννῶσαν καὶ στεῖραν ἐποίησα; εἶπεν ὁ θεός.
 10 ¹⁰ Εὐφράνθητι, Ἱερουσαλήμ, καὶ πανηγυρίσατε πάντες οἱ ἐνοικοῦντες
 11 ἐν αὐτῇ, χάριτε χαρὰν πάντες ὅσοι πενθεῖτε ἐπ' αὐτῆς, ¹¹ ἵνα θηλά-
 σητε καὶ ἐμπλησθῇτε ἀπὸ μαστοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλά-
 12 σαντες τρυφήσητε ἀπὸ εἰσόδου δόξης αὐτῆς. ¹² ὅτι τάδε λέγει

LXVI 1 μοι 1^ο] μου BQ al *mihi* Cyp (Test ii 4). η δε γη] και η γη B
 al. om οικον A*. η 2^ο] και BQ al *aut* Cyp. 3 om ο 3^ο N*B al.
 ουτοι] αυτοι B al. om α B al. 4 εκλεξομαι] εκλεξωμαι N εκδεξομαι B
 109. om αυτων 2^ο NBQ al. 5 το ρημα] ρηματα B. ημας] υμας
 MSS exc N* AQ. 6 κραυγη A*. 7 om η 1^ο BQ al, 2^ο BQ pl.
 8 ει 2^ο] η B al. και ετεχθη NBQ al. 9 θεος] + σου B al. 10 πανν-
 γυρισατε A. παντες 1^ο] pr εν αυτη NBQ al. οι ενοικ. εν αυτη] οι αγαπωντες
 αυτην BQ pl οι αγαπ. εν αυτην N*. χαρητε] + αμα αυτη B 22 al. χαραν]
 χαρα MSS exc A 239 305 306. αυτης] αυτη B al αυτην NQ^a al.

Κύριος Ἰδοὺ ἐγὼ ἐκκλίνω εἰς αὐτοὺς ὡς ποταμὸς εἰρήνης, καὶ ὡς
 χεიმάρρους ἐπικλύζων δόξαν ἔθνων· τὰ παιδία αὐτῶν ἐπ' ὤμων
 13 ἀρθήσονται καὶ ἐπὶ γονάτων παρακληθήσονται. ¹³ὥς εἴ τινα μῆτηρ
 παρακαλέσει, ὅτι οὕτως καὶ ἐγὼ παρακαλέσω ὑμᾶς, καὶ ἐν
 14 Ἱερουσαλὴμ παρακληθήσεσθε. ¹⁴καὶ ὄψεται καὶ χαρήσεται ὑμῶν ἡ
 καρδία, καὶ τὰ ὀστά ὑμῶν ὡς βοτάνη ἀνατελεῖ· καὶ γνωσθήσεται
 ἡ χεὶρ Κυρίου τοῖς σεβομένοις αὐτόν, καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.
 15 ¹⁵Ἰδοὺ γὰρ Κύριος ὡς πῦρ ἤξει, καὶ ὡς καταγιγῆς τὰ ἄρματα αὐτοῦ,
 ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν καὶ ἀποσκορακισμὸν ἐν φλογὶ πυρός.
 16 ¹⁶ἐν γὰρ τῷ πυρὶ Κυρίου καταναλωθήσεται πᾶσα ἡ γῆ, καὶ ἐν τῇ
 ῥομφαίᾳ αὐτοῦ πᾶσα σὰρξ· πολλοὶ τραυματαῖα ἔσονται ὑπὸ Κυρίου.
 17 ¹⁷οἱ ἀγνιζόμενοι καὶ καθαριζόμενοι εἰς τοὺς κήπους, καὶ ἐν τοῖς
 προθύροις ἔσθοντες κρέας ὕιον καὶ τὰ βδελύγματα καὶ τὸν μῦν, ἐπὶ
 18 τὸ αὐτὸ καταναλωθήσονται, εἶπεν Κύριος. ¹⁸Κἀγὼ τὰ ἔργα αὐτῶν
 καὶ τὸν λογισμὸν αὐτῶν· ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ
 19 τὰς γλώσσας, καὶ ἥξουσιν καὶ ὄψονται τὴν δόξαν μου. ¹⁹καὶ
 καταλείψω ἐπ' αὐτῶν σημεῖα, καὶ ἐξαποστελῶ ἐξ αὐτῶν σεσωσμένους
 εἰς τὰ ἔθνη, εἰς Θαρσεῖς καὶ Φοῦν καὶ Λοῦν καὶ Μόσοχ, καὶ Θοβέλ
 καὶ εἰς τὴν Ἑλλάδα καὶ εἰς τὰς νήσους τὰς πόρρω, οἳ οὐκ ἀκηκόασιν
 μου τὸ ὄνομα οὐδὲ ἐωράκασιν τὴν δόξαν μου, καὶ ἀναγγελοῦσίν μου
 20 τὴν δόξαν ἐν τοῖς ἔθνεσιν. ²⁰καὶ ἄξουσιν τοὺς ἀδελφούς ὑμῶν ἐκ
 πάντων τῶν ἔθνων δῶρον Κυρίῳ, μεθ' ἵππων καὶ ἁρμάτων ἐν λαμπή-
 ναις ἡμιόνων μετὰ σκιαδίων, εἰς τὴν ἁγίαν πόλιν Ἱερουσαλὴμ, εἶπεν
 Κύριος, ὡς ἂν ἐνέγκαισαν οἱ υἱοὶ Ἰσραὴλ ἐμοὶ τὰς θυσίας αὐτῶν
 21 μετὰ ψαλμῶν εἰς τὸν οἶκον Κυρίου. ²¹καὶ ἀπ' αὐτῶν λήμψομαι
 22 ἐμαντῷ ἱερεῖς καὶ Λευίτας, εἶπεν Κύριος. ²²ὃν τρόπον γὰρ ὁ οὐρανὸς
 καινὸς καὶ ἡ γῆ καινὴ ἃ ἐγὼ ποιῶ μένει ἐνώπιόν μου, λέγει Κύριος,
 23 οὕτως στήσεται τὸ σπέρμα ὑμῶν καὶ τὸ ὄνομα ὑμῶν. ²³καὶ ἔσται

13 om *οτι* MSS exc A. 14 *οψεται*] *οψεσθε* MSS exc AQ. *σεβομενοις*
 φοβουμενοις B 22 al *qui colunt eum* Iren-lat. 15 *εκδικησιν*] + *αυτου* BQ
 22 al. *αποσκορακισμον*] + *αυτου* B 22 al. 16 *καταναλωθησεται*] *κριθη-*
σεται MSS exc A. 17 *κρεα* AQ* al. 18 *αυτων 2°*] + *επισταμαι* B
 (22 al) pl. 19 *σημειον* B* B pl *signum* Cyp (Test i 21). *εις* *Θοβελ* B.
και τας νησους BQ 49. *ουδε*] *ουτε* B. 20 *τας θυσιας αυτων εμοι* B al.
 21 *εμαντω*] *εμοι* BQ 26 al om B al.

μῆνα ἐκ μηνὸς καὶ σάββατον ἐκ σαββάτου ἥξει πᾶσα σὰρξ
ἐνώπιόν μου προσκυνῆσαι ἐν Ἱερουσαλήμ, εἶπεν <Κύριος>.

24 ²⁴ καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων
τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ αὐτῶν οὐ
σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν
πάσῃ σαρκί.

ΗΣΑΙΑΣ ΠΡΟΦΗΤΗΣ

23 του προσκυνησαι ενωπιον εμου εν Ιερ. Β ενωπ. εμου προσκυν. εν Ιερ.
X ενωπιον μου εν Ιερ. προσκυνησαι Q. Κυριος] om A*. 24 τελευτησει
MSS exc A.

NOTES

I. 1. 'Αμώς] Not the same name as the prophet *Amos*. The final letter is in Heb. ז, i.e. *ts*, sometimes represented by *z*, as in *Zephaniah*; or in *Amaziah*, of whom tradition makes this Amoz the brother, but on no ascertainable grounds. (The Heb. names of Tyre and Zidon both begin with this letter.)

κατά] Either generally, 'concerning Judah and Jerusalem': as Ezek. xix. 4; or more definitely, 'against,' as in 2 Sam. i. 17, Matt. v. 11, Acts vi. 13. See Liddell and Scott on *κατά*, A. II. 5, 6; where such instances as Plat. *Apol.* 37 B, *Protag.* 323 B (of persons) seem to imply condemnation.

2. On the use of the aorist, see Vol. 1. *Intro.* 'Methods of Rendering,' p. 43.

ἐγέννησα] Scholz considers that the LXX. probably read a verb from root גל instead of גל; so Bp Lowth; but the Greek is a fairly good rendering, cf. ἐξέθρεψα, xxiii. 4, Ezek. xxxi. 4, though it does not correspond elsewhere to גל.

3. Cf. Jerem. viii. 7.

4. σπέρμα πονηρόν] The phrase recurs in Heb. and Gr., xiv. 20 (not elsewhere).

ἐγκατελείπετε, read by AQ, is probably intended for the aorist (itacism).

LXX. omits 'they are gone away backward': some cursives, mainly Lucianic and Q^{mg}, supply the words from Aquila's version.

5. 'Every head, every heart': so the Greek, and Vulg. 'omne caput, omne cor.' The Heb. has no article, and opinions vary between 'every' and 'the whole,' which Ewald, Lowth, Kay, Skinner, &c. support, with A.V. (and R.V. text). Cheyne compares with the verse Jerem. xvii. 9, Gen. viii. 21. εἰς before πόνον corresponds to Heb. ה.

Kay construed the first part of the verse, 'Wherefore will ye be still smitten, that ye revolt yet more?' which is not far from the LXX. rendering.

6. The construction is broken ; the negatives appear to be cumulative : 'from feet to head, neither (to) wound, nor scar, nor inflamed hurt, is there any means to apply...&c.' Most of the cursive MSS. (but not 26 49 106 144 301 ; 48 marks with an asterisk) supply the words *οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία* from Aquila, agreeing with the Hebrew ; this however makes *οὔτε* before *τραῦμα*, *μῶλωψ*, and *πληγή* no easier. For *ὀλοκληρία*, cf. Acts iii. 16. The word does not occur again in the LXX., but the adjective *ὀλόκληρος* is found, Lev. xxiii. 15, &c. ; in the N.T. James i. 4, 1 Thess. v. 23.

With this verse compare Ps. xxxviii. 7. Lowth compares Euripides, *Herc. Fur.* 1245,

γέμω κακῶν δῆ, κοῦκέτ' ἔσθ' ὅπου τεθῆ,

and Ovid, *Epist.* II. vii. 41, 42,

"Sic ego continuo Fortunae vulneror ictu,

Vixque habet in nobis iam nova plaga locum."

8. *ὀπωροφυλάκιον*] Cf. xxiv. 20. Some temporary watching-place, lonely and frail. Cf. "as melancholy as a lodge in a warren," Shakesp. *Much Ado*, Act II. Sc. i. 221. Here first occurs the mention of a vineyard ; an idea worked out in chap. v., and recalled in chap. xxvii.

The Heb. in Ps. lxxix. 1 is different.

9. LXX. omits 'very small,' *עַלְמָא*, also rendered 'almost,' or, as in Ps. lxxxi. 14, 'soon.'

σπέρμα] 'remnant,' A.V. and R.V. ; but not the same Heb. word as in vii. 3 (*Shear-jashub*), x. 21. The present word may be seen in Deut. ii. 34 (*ζωγρείαν*), Josh. x. 20 (*διασωζόμενοι διεσώθησαν*), and Joel ii. 32, where LXX. has *ἐναγγελιζόμενοι*. It is however rendered *σπέρμα* in Deut. iii. 3. This verse is quoted, Rom. ix. 29, according to the LXX. For the comparison to Sodom and Gomorrah, see Ezek. xvi. 46, Jerem. xxiii. 14, Matt. xi. 23, Luke x. 12, Jude 7.

10. *προσέχετε*] Same Heb. word as that rendered by *ἐνωτίζου*, ver. 2.

νόμος in the LXX. regularly represents Heb. *torah*, meaning 'direction' or 'instruction,' and applied to the Mosaic 'Law.'

11. The prophets constantly urge, by rebuke and otherwise, the importance of spiritual and practical religion above, and even against, mere ceremonies. Cf. xxix. 13, lviii. 2—6, lxvi. 3 : Joel ii. 13, Amos v. 21—24, Micah vi. 6—8, Jerem. vii. 3—6, Zech. vii. 5—10, 1 Sam. xv. 22, and esp. Hosea vi. 6, quoted Matt. ix. 13, xii. 7.

12, 13. The LXX. coincides in words, but not in syntax or divisions of clauses, with the Heb.

προσθήσθε] *προστίθῃμι*, in act. or mid., is used constantly in the

LXX. to represent the Heb. word for 'add' (שׁוּב, as in the name Joseph), used almost as an auxiliary to express the repeating or increase of the verbal action. 'He added to speak' = 'he spoke again.' See, for instance, ver. 5 above, viii. 5, Gen. xxxvii. 8, 1 Kings xix. 2, Hosea i. 6, Amos v. 2.

13. σφιδαλιν] Heb. *minchah*, often rendered in A.V. 'meat-' (R.V. 'meal-') offerings, Levit. ii. 1, &c. Of Jacob's 'presents,' Gen. xxxii. 13, xliii. 11 (δῶρα, δῶρον, as in lxvi. 20; but lxvi. 3 as here). It seems best to supply ἐὰν φέρητε again before θυμίαμα.

νηστία. A solemn fast, perhaps esp. of the Day of Atonement, Acts xxvii. 9; ἀργία, Sabbatical (here hypocritical) doing of no work. LXX. differs from Heb., and Lowth suggested that they read נִצ, 'fast,' for נִס, 'iniquity.'

14. ἀνήσω. The meaning of the word seems to be to 'let go'; whether favourably, to remit, let off; or unfavourably, to abandon, as in v. 6. Kay compares Rom. iii. 25, πάρεσιν ἁμαρτημάτων; see also Eph. vi. 9, and Heb. xiii. 5, cf. Deut. xxxi. 6, 8.

The Heb. however has, 'I am weary of bearing,' נָשִׂי; and it seems possible that the real reading is ἀνοίσω (read by 62 147), and perhaps so also in ii. 9, xlvi. 4; as נָשִׂי seems not to be represented by this verb, except in the future. Cf. also Gen. xviii. 24, Josh. xxiv. 19. (*Jam non sustineo*, Hilary, in Psal. ii. § 19. Migne, tom. 9, col. 272.)

16. παύσασθε...(17) μάθετε καλὸν ποιεῖν] The Greek clauses correspond less exactly than the Heb.

ἀπὸ τῶν ψυχῶν] Govett (*Isaiah Unfulfilled*) suggested that LXX.'s reading was מַעַל לְבִיכֶם for מַעַלְלֵיכֶם, 'of your doings.'

17. κρίνειν with dat. is hardly classical or usual Greek; it seems to suggest the interest of the orphans in receiving justice. Also in Ps. x. 18 (ix. 39) κρίναι ὀρφανῶ καὶ ταπεινῶ, and below, ver. 23.

χῆραν] So most MSS.; *iustificare viduam*, Cyp. Test. i. 24, iii. 113, Iren.-lat. iv. xvii. 1 and Lucifer. B*Q* 144 147* read χῆρα, and so Clem. Rom. Ep. Cor. viii. one MS. Perh. assimilated to preceding clause.

18. διελεγχθῶμεν] Either 'let us be tested, to convict the one that is wrong': or with middle force, 'let us reason the matter out,' nearer the Hebrew. Q* reads διελέγχωμεν, perhaps dropping a letter by accident: but Cyp. Test. i. 24 has *disputemus*. Cf. xliii. 26, κριθῶμεν, where Heb. is also different.

καὶ ἐὰν] Best taken separately, as in ver. 19; 'and if,' not 'although.'

φοινικοῦν...κόκκινον...λευκανῶ] Cf. Ps. li. 7. If scarlet or crimson

is not elsewhere used (see Skinner's note on this verse) to suggest sin, ver. 15, 'full of blood,' accounts for it here. At any rate, the deep, intense colour contrasts with the white robes of purity. See Rev. xvii. 4: but there is one Blood which whitens (Rev. vii. 14).

Ξριον] Cf. Dan. vii. 9. Wool was most carefully bleached in ancient times, and so forms a parallel to snow: Virg. *Georg.* III. 391, "munere niveo lanae."

19. ἐὰν θέλητε] Cf. Matt. xxiii. 37, ποσάκις ἠθελήσα...καὶ οὐκ ἠθελήσατε.

φάγεσθε] φάγομαι is constantly used as a future form in LXX., and in N.T., as Luke xiv. 15.

21. Σιδων] Not in the Heb.; perhaps added here from ver. 26.

ἐν ᾗ...ἐν αὐτῇ] An imitation of the usual relative construction in Hebrew, which does not however occur here. See *Introd. to vol. 1.*, 'Methods of Rendering,' p. 41.

22. ἀδόκιμον] Not bearing a test, rejected by it; a paraphrase of the Heb. Compare Jerem. vi. 30, Ezek. xxii. 18 foll. The Greek word is often used by St Paul, Rom. i. 28, &c. ('reprobate'), 1 Cor. ix. 27, and in Heb. vi. 8; in the LXX., Prov. xxv. 4.

A repeats a clause here, obviously from ver. 7; forming a complete line of the MS.

οἱ κάπηλοι σου] Not in the Heb., and the syntax necessarily differs. The word might mean generally 'traders,' 'hucksters,' or more particularly 'wine-merchants,' 'tavern-keepers.' "Caupones," Iren. (lat.) *Adv. Haer.* IV. xii. 1; with the comment, "ostendens quod austero Dei praecepto miscerent aquatam traditionem." Cf. Aesch. *Agam.* 798, ὕδαρὶ σαίνειν φιλότῃτι. The Heb. word חָתַךְ means literally 'cut,' 'mutilated'; according to Alexander, who compares Martial, *Ep.* I. xix. 5, "scelus est iugulare Falernum."

23. προσέχοντες] Cf. ver. 10. Originally προσέχειν νοῦν, followed by dative. Lat. *animum advertere* seems to have run a nearly similar course. The Heb. is paraphrased.

24. δεσπότης] Apparently used here, iii. 1, and x. 33, to render Heb. *Adon*, a title used, according to Kay, of God "as Supreme Administrator and Judge." It occurs also Exod. xxiii. 17, xxxiv. 23, Mal. iii. 1, and Isai. x. 16, xix. 4. Notice Jerem. xxii. 18.

σαβαώθ] LXX. transliterates this word in Isaiah and in 1 Sam., renders by δυνάμεων in Psalms, as xxiv. 10, lix. 5, lxix. 6, and a few other passages, as 2 Sam. vi. 18; generally by παντοκράτωρ elsewhere, as Jerem. v. 14, Amos iv. 13, v. 15, ix. 15, Micah iv. 4, &c. In Jerem. xlv. (xxvi.) 10, AQ insert, in Zech. xiii. 2 they omit σαβαώθ, against

8B. See Mr H. St J. Thackeray's art. "The Greek Translators of the Prophetical Books," in *Journ. Theol. Studies*, July 1903, p. 579.

The title is variously explained as referring to

(a) the stars ; so Cheyne, and perhaps Delitzsch.

(b) armies, i.e. primarily those of Israel ; so Schrader ; *Dominus exercituum*, Vulgate ; (Κύριος) στρατειῶν, Aquila ; δυνάμεων, Symm., Theod.

(c) the angels ; Ewald.

Texts can be quoted in support of each view ; e.g., Deut. iv. 19, xvii. 3, Jerem. viii. 2, Zeph. i. 5 ; Gen. xxxii. 1, 2, Exod. vii. 4, Josh. v. 14, 1 Sam. xvii. 45, Isai. xiii. 4 ; 1 Kings xxii. 19, 2 Kings vi. 15, 16, Ps. xxxiv. 7, ciii. 21, civ. 4, cxlviii. 2. It is perhaps a mistake to limit the application ; and so I understand the notes of Bp Lowth and Alexander. See Cheyne's *Comm.*, vol. I. p. 11.

Οὐαί] Not a classical Greek interjection, but common in LXX. and N.T. In the LXX. it generally represents the Hebrew interjections וְהִי or וְהִי, of woe or warning ; which are followed usually by noun in nomin. (or accus.?), in exclamation, or by dat. with ל, or לָע ; nom. perhaps more frequent with וְהִי, dat. with וְהִי. Instances are :

וְהִי with nom., Isai. i. 4, v. 8, 11, 18, 21, 22, xvii. 12, xxix. 1, 15, xxx. 1, xxxi. 1, Jerem. xxii. 18 (vocat. in LXX.), Amos v. 18, Zeph. ii. 5, Habak. ii. 6, 12, 15 (ὦ in LXX.), 19 ; LXX. οὐαὶ with nom., as well as here in Isai. i. 24, where Heb. has a clause. Isai. x. 1, 5, xxviii. 1, xxxiii. 1, Amos vi. 1, LXX. οὐαὶ with dat. Isai. xlv. 9, 10, LXX. differs : xviii. 1, LXX. has nom. or perhaps genitive, cf. φεῦ with genit., as Aesch. *Sept. c. Theb.* 599 φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς δίκαιον ἄνδρα τοῖσι δυσσεβεστάτοις. Interj. alone in Amos v. 16.

וְהִי with ל, Isai. iii. 9, 11, vi. 5, xxiv. 16 ; LXX. οὐαὶ with dat., exc. vi. 5 ; as well as in Numb. xxi. 29, 1 Sam. iv. 7, 8, &c. With לָע, Ezek. xiii. 3 ; with both, Jer. x. 19, where LXX. differs somewhat, and has ἐπί.

Οὐαὶ in N.T. generally with dat. ; Matt. xviii. 7, xxiii. 14, 15, 23, Luke vi. 24, 25 (nom.), x. 13, xxi. 23. MSS. vary between acc. and dat. in Rev. viii. 13. In Rev. ix. 12, xi. 14, οὐαὶ is used as indecl. substantive ; so in Ezek. ii. 10, vii. 26, cf. Jerem. xlvi. (xxvi.) 19, which differs from the Hebrew.

οἱ ἰσχύοντες] The Heb. has this in singular, as a further attribute of 'the Lord.' Most Lucianic MSS. have τοῖς ἰσχύουσιν. A reads ἰλημ for ἰηλ, prob. an inadvertence.

25. εἰς καθαρὸν] The neut. adjective is equivalent to an abstract substantive. This is found in classical Greek, especially Plato and

Thucydides : e.g. Thuc. II. 43, τὸ εὐδαιμον τὸ ἐλεύθερον, τὸ δὲ ἐλεύθερον τὸ εὐφρονον κρίναντες : III. 43, ἀπὸ τοῦ εὐθέος...ἐκ τοῦ προφανοῦς.

ἀφελῶ] A late form of future.

πάντας ἀνόμους] A paraphrase. Heb. 'thine alloy.' The addition at the end of the verse is not in B, but in most uncials and about twenty cursives, including most of the Lucianic and 106; the verb ταπεινώσω is omitted by N*V 109 301 305 and five others. It begins a fresh line in A; and perhaps comes from xiii. 11.

26. Σιών] belongs to following sentence in Heb., LXX. inserts γάρ. The special idea in μητρόπολις is an addition.

27. The parallelism is lost, as LXX. omits 'her converts' (returning ones); N*301 insert the words ἡ ἀποστροφή αὐτῆς in strict order, and V at end of the verse.

28. ἐγκαταλείποντες A, but most likely meant for aorist, εἰ for ι. συντελέω in sense of Lat. *conficere*, 'to make an end of.'

29. ἐπὶ τοῖς εἰδώλοις] So N*AQ, 106 301 and about ten more cursives, with Syro-hex. B reads αἰσχυνθήσονται ἀπὸ τῶν εἰδῶλων, 'shall turn in shame from....' This is nearer to the Hebrew, which often uses prepositions of motion with verbs that in themselves express none; and sometimes the converse also. See Davidson, *Heb. Syntax*, § 101. The meaning of the verb is thus extended; as in 1 Sam. xxiv. 15, 'judge me (and deliver me) out of thine hand.' Isai. xxxviii. 17, 'thou hast loved my soul (so as to save it) from the pit.' Cf. the Greek of ii. 10, κρύπτεσθε εἰς τὴν γῆν, and perhaps xxv. 6, ἐπὶ τὸ ὄρος...πίονται, 'they shall go to the mountain to drink.' The construction is not unknown in classical Greek, especially with ἐκ and ἀπό: as Hom. *Il.* XIV. 153, 4, εἰσεῖδε...στᾶσ' ἐξ Οὐλύμπου ἀπὸ ρίου. Plat. *Sympos.* 212 E, ἵνα ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν τοῦ σοφωτάτου...κεφαλὴν ἀναδήσω. Cf. Thucyd. III. 22, παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς: and possibly Hor. *Od.* IV. i. 9—11, "Tempestivius in domum Paulli...comissabere Maximi."

εἰδῶλοις] Heb. 'terebinths,' תְּרִיבִּינִי, to which ver. 30 retorts. LXX., which also varies the word for 'gardens,' seems to have read תְּרִיבִּינִי, 'vanities,' 'false gods,' or, less probably, תְּרִיבִּינִי, *elohim*, in the sense of false gods. The sense is not seriously impaired, as the terebinths were doubtless the spots or objects of idolatrous worship; cf. lvii. 5, 2 Kings xvii. 10. For the 'gardens,' see lxxv. 3, lxxvi. 17.

αὐτοί] Not in Heb. They followed 'their own imaginations.' Cf. 1 Kings xii. 33, ἀπὸ καρδίας αὐτοῦ (αὐτοῦ?).

ἐπαἰσχυνθήσονται] A and six cursives have future, other MSS. the aorist. Hebrew has 2nd pers. imperf. with *uau* not conversive. LXX.

does not follow the change to 2nd pers. in the previous clause. The sense required is fut.

30. ἀποβεβληκυῖα τὰ φύλλα] Cf. xxxiv. 4, and Rev. vi. 13, ἔπεσαν ...ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς.

31. οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ] Cf. ver. 28, but Heb. has simply 'they two,' i.e. the strong and his work.

ὁ σβέσων] Heb. has participle, but not article.

II. 1. The LXX. paraphrases this heading to the chapter, and loses the important word 'saw,' for which cf. i. 1, xiii. 1, xxx. 10, and the opening words of Amos, Obadiah, Micah, Nahum, and Habakkuk. Ezekiel, i. 1, uses a different verb, the same as in Isai. vi. 1, Amos ix. 1 ; cf. 1 Sam. ix. 9.

2—4. Opinions differ as to these verses, as to whether they are original here, or in Micah iv. 1—3, or copied by both prophets from an earlier source. Many authorities think them more naturally placed in Micah, as regards sequence of thought: "the passage fits naturally into its context" (Sinker); "in any case they are not original in Isaiah" (Delitzsch). On the other hand, Micah appears to have been a *younger* contemporary of Isaiah, and Mic. iii., iv. to date from the time of Hezekiah; whereas Isa. ii.—iv. are placed by practically all authorities not later than the beginning of Ahaz' reign. The view that both prophets borrowed from an earlier source is adopted by many critics as a way out of the dilemma; or else that the passage "was assigned by some collectors to Isaiah and by others to Micah" (Prof. A. B. Davidson, in the *Temple Bible*). Other passages are found, common to two prophets; in which case decision is difficult, but there is a tendency, if one prophet uses the words as a sort of starting-point, to suppose them original in the other; see, for instance, Joel iii. 16 and Amos i. 2. But the adapter of the words would be likely to take some care in placing them; as Micah may have done, see Prof. Cheyne, *ad loc.*; and many commentators, later as well as earlier, think they detect likeness to the style of Isaiah here. Isaiah's transitions, moreover, are frequently and markedly abrupt. On the whole, his claim to the original authorship has scarcely been disproved.

2. τὸ ὄρος τοῦ Κυρίου καὶ ὁ οἶκος τοῦ θεοῦ] Both here and in Micah the Heb. has this as one expression, 'the mountain of the LORD's house,' which is afterwards divided into a parallel.

ἐμφανὲς] ἔτοιμον in Micah has this as a duplicate rendering of נָכַח, 'established': cf. Hosea vi. 3.

ῥέουσιν] In Micah, σπείουσιν. Vulgate, *fluent*, better gives the force of the Hebrew, shall 'flow' or 'stream'; and so in Jerem. xxxi. (xxxviii.) 12 ῥέουσιν, li. (xxviii.) 44 συναχθῶσιν, Vulg. *confluent*.

3. ἀναγγελεῖ] δείξουσιν in Micah. Heb. 'he will teach,' verb from which *Torah* comes; see on i. 10.

4. συγκόψουσιν κ.τ.λ.] Cf. Hos. ii. 18, Ps. xlv. 9, &c.; the converse in Joel iii. 10, just as the command of Luke ix. 3 gives place at another time to that of xxii. 36.

Lowth quotes some parallel expressions from the classics :

Virg. *Georg.* i. 508,

"Curvae rigidum falces conflantur in ensem."

Ov. *Fast.* i. 699,

"Sarcula cessabant, versique in pila ligones ;

Factaque de rastri pondere cassis erat."

also Martial, *Epig.* xiv. 34.

We may add Virg. *Aen.* vii. 635, 6 :

"Vomeris huc et falcis honos, huc omnis aratri

Cessit amor ; recoquunt patrios fornacibus enses."

5. πορευθῶμεν τῷ φωτί] Cf. l. 10, 11, where LXX. has the same expression, but the Heb. is differently interpreted by most comm.

6. ἀνῆκεν] See above, on i. 14 : but here Heb. is 'for thou hast forsaken' (שָׁחָה).

ὥς τὸ ἀπ' ἀρχῆς] Heb. from 'before,' used commonly to mean 'the East'; cf. ix. 12 : also in the sense the LXX. gives, as Ps. lxxvii. 5. Vulgate, *ut olim*, is with the LXX., even to the conjunction. (Some have wished to emend the Heb. by substituting or inserting a word differing by one letter—D for T—meaning 'sorcery'.)

κληδονισμῶν] The Heb. syntax is lost, but the general sense remains.

ἀλλοφύλων...ἀλλόφυλα] This word is generally used, in the LXX., for 'Philistines,' from the book of Judges onward ; cf. xiv. 29, 31, with Exod. xv. 14 ('Palestina' in A.V.). In ix. 12, LXX. has Ἑλληνας. But here, the second time (τέκνα) ἀλλόφυλα is used for 'children of strangers,' and so for 'sons of a stranger' in lxi. 5, which are oftener ἀλλογενής, lvi. 6, lx. 10, Exod. xii. 43 ; υἱοὶ ἀλλότριοι, lxii. 8.

Diviners are mentioned among the Philistines, 1 Sam. vi. 2 ; Saul was the enemy of both, 1 Sam. xxviii. 3 ; riddles were popular with them, Judg. xiv. 12 ; Baal-zebub had an oracle at Ekron, 2 Kings i. 2.

τέκνα...ἐγενήθη αὐτοῖς] Heb. is very doubtful in meaning ; properly it would seem, to clap hands, or strike them together ; as Job xxvii. 23. Here interpreted of trading, or of alliance ; 'make bargains,' or 'make common cause with....' LXX. either interpreted it of personal unions, or else guessed vaguely from τέκνα. Cf. Hosea v. 7. Vulgate *ad-haeserunt*. (Others render, 'find their sufficiency in..., ' connecting with a noun used in Job xx. 22.)

7, 8. ἐνεπλήσθη...ἀργυρίου...χρυσίου...ἵππων] In direct defiance of Deut. xvii. 16, 17; for how should others be allowed what was forbidden the king?

ἀριθμός] A number that one can count. Cf. x. 19, which agrees exactly with the Heb.

9. ἄνθρωπος...άνήρ] These words answer well enough to Heb. *adam...ish*. So Lat. *homo* and *vir*, Germ. *Mensch* and *Mann*. English is obliged to fall back on phrases. Cf. v. 15, xxxi. 8 (where some explain differently) and Ps. xlix. 2.

ἀνήσω] Perhaps ἀνοίσω, see on i. 14: נָשָׁן, 'forgive,' primarily 'bear.'

10. κρύπτεσθε εἰς τὴν γῆν] For the use of the preposition, see above, on i. 29. In Hebrew examples occur frequently, as Gen. xiv. 3, 15, Ps. xxviii. 1, lxxxix. 39, Isai. xiv. 17, &c. For the idea of the verse cf. Hosea x. 8, quoted Luke xxiii. 30, and Rev. vi. 16; actual instances of such hiding-places, Judg. vi. 2, 1 Sam. xiii. 6, xiv. 11, xxiv. 2, 3, cf. 1 Kings xviii. 13, 2 Kings xiii. 21.

ἀπὸ προσώπου] A literal rendering of Heb. מִפְּנֵי, which is used almost as a simple preposition, sometimes meaning little more than 'because of': here the original meaning is hardly lost. Cf. Gen. vi. 13 with xvi. 8. For the general idea Kay compares 2 Chron. xvii. 10. See the reference to this passage, 2 Thess. i. 9.

ὅταν...τὴν γῆν] This completion of the refrain is not in the Heb. of this verse, but would be easily supplied from ver. 19, 21. The recurring refrain is a feature, apparently, of Isaiah's earlier style, as in chaps. v., ix. 7—x. 4: possibly due to the influence of his great predecessor Amos; see Amos i. 3, 6, 9, &c., iii. 1, iv. 1, v. 1, vii. 1, 4, 7. Here it is twofold, as in Psalm cvii.

11. οἱ γὰρ ὀφθαλμοὶ κ.τ.λ.] The LXX. have preserved the root-meanings of the words, but Κυρίου is an addition, and the syntax is changed, and with it the sense. Moreover, ταπεινός and its cognate verb correspond to different Hebrew words (לָשַׁן, נָשָׁן).

12. ἡμέρα γὰρ Κυρίου] LXX., following Hebrew, omits the verb; but Hebrew has the dat., with ל (often without verb, as Gen. xxiv. 29) = 'the LORD...has a day...', rather than as LXX., Vulg., and A.V. This case with ל is, however, often equivalent to a genit. of possessor.

πάντα] So Vulg. *omnem superbum, ...omnem arrogantem*, and A.V.; but most moderns render by a neuter, as more general: R.V. 'all that is....'

14, 15. The LXX. drops the parallelism, and baldly reiterates ὑψηλός. (Vol. I. Introd. p. 36, note.)

16. πλοῖον θαλάσσης] Probably interpreting Heb. 'ships of Tarshish' as sea-going ships, in contrast to river-vessels, such as in xviii. 2. Cf. the Prayer Book rendering of Ps. xlviii. 7 (6).

θέαν πλοίων κάλλους] πλοίων seems here to be a mistaken addition; the rest is not far from the Heb., 'images,' or 'objects of desire': to the root נִשָּׂא is by many assigned the meaning 'to see,' so that θέα in the sense of 'an object of sight' is very near, and κάλλος represents ἡδύτης also in liii. 2. Cf. Plat. *Repub.* x. 615 A, διηγείσθαι θέας ἀμυγχανούς τὸ κάλλος. Vulg. has here *omne, quod visu pulchrum est*.

18. πάντα] Moderns generally construe Heb. 'utterly' or 'the whole.'

κατακρύψουσιν] Rendered as plural in LXX., as if they read final י, and by Vulg. *conterentur*, perhaps by grammatical necessity; it is more probably intransitive.

(Scholz suggests that LXX. read ἡλγ for ἡλκ.)

19. εἰσενέγκαντες] LXX. substitutes participle, causal, for 'and they shall go.' Cf. i. 23, προσέχοντες, for the same Heb. verb. The Greek brings us back to the refrain with a touch of artifice.

20. τοῖς ματαλοῖς] The Heb. word is believed to mean 'moles' (diggers), but was divided in most MSS., owing, probably, to its somewhat unusual form. The Greek may be a mere guess: if פֶּחַ were interpreted in the sense of 'shame,' it might be thus rendered, like נִשָּׂא; or it might (less probably) have been read as some unusual form from הִבָּה; or μάταιος might have been taken as connected in meaning with ματεύω, and פֶּחַ in the sense of 'search.'

[22.] The LXX. omits this verse altogether; and probably on this ground in the first place, its genuineness has been suspected by some. It is inserted (from Aquila) by Q^{mg}, and by the Lucianic cursives, and a few others: in 22 and 48 with asterisks, in 36 and 51, and with slight variations in 93, 90 147, 62 228 233 303 305 307 309.

Kay, in the *Speaker's Commentary*, has an important note on the correspondence of the language of this and the three following chapters to circumstances described in 2 Kings xiv. 22 and 2 Chron. xxvi. 'Ships of Tarshish' sailed from Elath, as comparison of 1 Kings ix. 26 and xxii. 48 shows; towers, vine dressing in the mountains, men of valour, cunning artificers, are all mentioned; while ii. 11, iii. 8, v. 15, might suggest the sin of Uzziah and its punishment.

III. 1. ἀπὸ τῆς Ἰουδαίας καὶ ἀπὸ Ἱερ.] So, against the Heb. order, נֶאֱמַר and most cursives, and Old Latin (Cyp. *Test.* i. 22); B has order as Heb.

ἰσχύοντα καὶ ἰσχύουσιν] Heb. has two words, masc. and fem. from

the same root, both meaning 'support,' the masc. again in slightly different form in the rest of the verse, = *ισχύν*. For *ισχύν ἄρτου*, cf. Psalm civ. 15, *ἄρτος καρδίαν ἀνθρώπου στηρίζει*, and Ezek. iv. 16, &c. (different Heb. word).

2. *καὶ ἰσχύοντα*] An addition of the LXX. : omitted by **N***, marked doubtful in Q. *γίγας* = **גג**, e.g. xiii. 2, Gen. x. 8—10.

στοχαστήν] Heb. 'diviner.' The more usual representatives of this Heb. word and those connected with it (root **ספ**) are *μάντις*, *μαντείον*, &c., Num. xxii. 7, Deut. xviii. 10, Micah iii. 11, Ezek. xii. 24, xiii. 7, xxi. 21 (which perhaps describes one of the principal methods), Zech. x. 2. In Greek *στοχάζομαι*, *στοχασμός*, &c. seem to mean little more than 'aiming' and so 'guessing'; but Josephus, *Bell. Jud.* iv. iv. 6, has the phrase *στοχαστής τῶν μελλόντων*.

3. *θαυμαστὸν σύμβουλον*] Cf. ix. 6 A. Heb. is not identical.

θαυμαστὸν] Heb. is literally 'high' or 'exalted of face.' This expression occurs again ix. 15, where LXX. have taken it as active, *τοὺς τὰ πρόσωπα θαυμάζοντας*, in the sense 'accepters of persons,' which the phrase in the active commonly bears (Levit. xix. 15, Job xiii. 8, 10, &c.). The verbal noun in ver. 9 (cf. Deut. i. 17, &c.) is different, but seems sometimes to convey very similar force. Its original meaning is probably to look, regard, observe : cf. Matt. xxii. 16, *οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων*.

ἀρχιτέκτονα] So Vulg. *sapientem de architectis*; very likely right, though some explain it, like the following phrase, of witchcraft; *Hexenmeister*, Ewald. The judgment did fall especially upon the craftsmen in Jehoiachin's time, 2 Kings xxiv. 14, 16, Jerem. xxiv. 1.

συνετὸν ἀκροατήν] Heb. 'skilled in whispering,' i.e. in incantations. The word is used in plur., ver. 20, of charms or amulets; in xxvi. 16, of whispered prayer. The Greek is not easy to understand : perhaps it transfers the idea to the listening for the sounds of mystic charms; or to secret initiation into mysteries : *ἀκροᾶσθαι* had something of this sense in regard to philosophy, Plutarch, *Vit. Alex.* vii.

4. *νεανίσκους*] Delitzsch remarks how the revival of the glory of Solomon (under Uzziah and Jotham) was followed by a repetition of Rehoboam-like folly. Cf. Eccles. x. 16. Many of the kings of Judah came to the throne early, Manasseh at twelve, Ahaz at twenty (?), Josiah at eight, Jehoiachin at eighteen. Ahaz seems to have been wayward (Isai. vii. 12, 13), and, Nero-like, concerned with artistic fripperies (2 Kings xvi. 10—12), instead of weightier matters, and in despite of religion.

ἐμπαίκεται] The Heb. word is difficult; it recurs only in lxvi. 4,

where LXX. has ἐμπαίγματα. The meaning seems to be properly abstract: 'childishnesses,' 'petulances.' The Heb. word for 'children' in ver. 12 is akin; but LXX. there differs (see note). ἐμπαίκεται occurs in N.T., 2 Pet. iii. 3, Jude 18. Cf. Wisdom xvii. 7, and Exod. x. 2, ὅσα ἐμπέπαιχα.

5. συμπεσεῖται] Heb. 'shall oppress one another,' best taken as reflexive. Unless LXX. read נננ for נננ, this verb seems to have been assimilated in meaning to the next. συμπίπτειν seems to admit some suggestion of a hostile intent.

προσκοψέει] Heb. 'shall rage against,' or 'insult.' The Greek expresses stumbling, as though purposely, against a dignified or infirm elder, to make him fall; Lat. *offendere*. As an interpretation, it is not without merit: see Kay's note on ver. 6—8.

ἐντιμον] A.V. 'honourable,' but a different word from ver. 3. Delitzsch praises the rendering of this clause.

6. ה] inserted to help the sense, οἰκείου being an interpretation of 'house.'

βρώμα] A comparison of iv. 1 may have suggested this, and מנשל read as מאכל; otherwise πτώμα, as in viii. 14, might have been expected; Schleusner suggested this, instancing Prov. xvi. 18. Such dialogues are not uncommon in the prophets: see xxix. 11, 12, Amos vi. 10, Zech. viii. 23, xiii. 5, 6, &c.

ὑπὸ σέ] Heb. 'under thy hand,' meaning little more than 'in thy power,' *penes te*.

7. ἀρχηγός] Heb. has not properly 'ruler' as before, but a 'binder up': which LXX. may have paraphrased to assimilate the answer, or taken the Heb. word in a secondary sense of 'restraining' or 'governing.'

οὐκ ἔσομαι] As in the former phrase: Heb. has 'appoint me not....'

8. ἀνείται] See on i. 14; here = 'is relaxed,' vaguer than the Heb. 'is fallen in ruin.'

Kay is disposed to see here a reference to Uzziah's sin and its punishment: 2 Chron. xxvi. 20.

ἐταπεινώθη] עני = עני, 'eyes,' read as ענה, 'was humbled.'

9. αἰσχύνη τοῦ προσώπου] Some, with R.V. margin, take this of their 'respect of persons,' see on ver. 3; but it is more probably the 'look' of the face, as revealed to any observer: the LXX. interprets well, though it is almost more shamelessness than shame that is implied. The genitive Σοδόμων gives a special force, which is hardly warranted by the Hebrew.

ἀντέστη] Doubtless *implies* coming forward in witness against : cf. lix. 12. The Heb. word usually means 'answer': Vulg. has *respondere* in both passages, and in Hos. v. 5 : but in Hos. vii. 10, takes it from a different root, and renders *humiliabitur* : LXX. more consistently, if wrongly, *ταπεινωθήσεται* in both passages of Hosea.

10. **εἰπόντες Δήσωμεν]** LXX. seem to have read the Heb. word for 'Say ye' as 'Let us bind,' with root-letters **דנר** for **נדר** ; either supplying *εἰπόντες*, as in ver. 6, xxii. 13 **נאק** al., lviii. 3, or reading the Heb. word twice, with differences. The MSS. of the LXX. agree in reading *δήσωμεν* (*δήσομεν* Z) : so Jerome on this passage gives *alligemus*, and Barnabas, *Ep.* vi. 7, supports it. But Clement of Alexandria, *Strom.* v. 14, and Hegesippus, quoted in Eusebius, *Hist. Eccl.* II. xxiii. 15, have *ἄρωμεν*, presumably rendering from root **רדנ**. Justin Martyr, *Tryph.* 17, 133, has *δήσωμεν*, but in 136, 137 he has *ἄρωμεν* twice, and moreover says that *δήσωμεν* is the Jewish reading. Tertullian also, *Adv. Marc.* iii. 22, has *Venite, inquit, auferamus iustum quia inutilis est nobis*. There is a certain neatness about the Greek ; and the alternative reading supports the syntax and the **ד** : but the Hebrew has the parallelism in its favour, and the Greek is perhaps inconsistent with *καθ' ἑαυτῶν*.

δύσχηστος] seems to have more force than the *inutilis* of Tertullian, which would be merely *ἄχρηστος*, as in Hosea viii. 8 ; compare also Wisd. xiii. 10 and 12 and ii. 11 with ii. 12. It is an unusually pointed phrase for the LXX., implying 'his goodness is no good, is ill to us'; appearing to adapt the Hebrew of this passage, '(it is) good,' with some skill.

In Wisd. ii. 12 occurs *ἐνεδρεύσωμεν* (δὲ B) *τὸν δίκαιον, ὅτι δύσχηστος ἡμῖν ἐστίν* ; 'he is of disservice to us,' R.V. Prof. Margoliouth, in *Lines of Defence of the Biblical Revelation*, chap. I. p. 15 foll., and chap. II. p. 49 foll., argues for the priority of the Greek of Wisdom to the Greek of Isaiah (as well as for a Hebrew original of Wisdom, prior to Isaiah himself). The view usually held as to the Book of Wisdom is however against this. There are many passages in Wisdom with resemblances to the LXX. of Isaiah and of other books of the O.T. A few may be noticed here. Compare
Wisdom iii. 14 foll. with Isai. lvi. 4, lvii. 3

(*μακρόβιος*, liii. 10).

iv. 19 <i>ἔσονται ἐν ὁδύνῃ</i> ,	„ „	xix. 10.
v. 6	„ „	liii. 6, lix. 9—15, lxiv. 5.
v. 14	„ „	xvii. 13, &c.
v. 16	„ „	lix. 17, lxii. 3.

Wisdom v. 16 (and xix. 8)	with Isai. xlix. 2.
vi. 7 μικρὸν καὶ μέγαν	„ „ ix. 14 (Job iii. 19).
vii. 15	„ „ l. 4.
vii. 18 ἀρχὴν καὶ τέλος	„ „ xix. 15.
vii. 22 (and x. 21) τρανὸς	„ „ xxxv. 6.
ix. 5	„ Psalm cxvi. 16 (and lxxxvi. 16).
ix. 13	„ Isai. xl. 13.
x. 6, 7	„ „ xix. 18, 19 (πέντε πόλεις, στήλη).
xi. 4	„ Deut. viii. 15.
xi. 22	„ Isai. xl. 15.
xii. 5 (and xiv. 23)	„ „ lvii. 5.
xii. 12	„ „ xlv. 9, 11.
xiii. 11 foll.	„ „ xlv. 12 foll.
xiv. 11	„ „ xix. 1 (Exod. xii. 12).
xv. 10	„ „ xlv. 20.
xvi. 5	„ „ xxvii. 1.
xvi. 8	„ Psalm liv. 7, cxxi. 7.
xvi. 12	„ Isai. i. 6.
xvi. 13	„ „ xxxviii. 10 (1 Sam. ii. 6, Psalm ix. 13, &c.).
xvii. 7 (ἐμπαίγματα)	„ „ lxvi. 4.
xviii. 20	„ „ lvii. 1.

Coincidences with descriptions of events in the Pentateuch and the Psalms, and with sentiments expressed in the Proverbs, are fairly numerous.

12. **πράκτορες**] Vulg. *exactores*. There are two similar roots in Heb., לָעַל, and לָעַל, meaning respectively ‘be with young’ and ‘act unjustly,’ ‘ill-treat.’ The former is preferable here, the sense resembling ver. 4; but LXX. have rendered as from the latter. *καλαμῶνται*, ‘glean,’ almost in sense of English ‘fleece.’

ἀπαιτοῦντες] Heb. ‘women.’ One discrepancy in the LXX. is often followed by more, a wrong idea of the context perhaps influencing the translator. Here it looks as if וְנָשִׁים, ‘and women,’ had been confused with וְנָשִׁים, ‘oppressors’ just above, the parallel ‘children’ having been lost.

μακαρίζοντες] Vulg. *qui te beatum dicunt*: the Heb. meaning either ‘guide,’ ‘lead,’ or ‘call happy,’ Gen. xxx. 13. The former is probably right, and generally adopted. Cf. ix. 16. *ῥύσασθε*, i. 17, represents the same word.

ταράσσουσιν] Heb. ‘swallow up,’ the root, perhaps, of the name

‘Balaam,’ בלע. The LXX. gives an easy paraphrase; the original more likely suggests obliterating a track. Vulg. *viam gressuum tuorum dissipant*. Govett suggested that LXX. read בהלו.

13. Cf. Psalm lxxxii. 1.

14. ἐνεσφύλατε] Heb. word sometimes has this meaning; but Exod. xxii. 5, where it is rendered καταβοσκήσαι, is strong evidence for its being here ‘to eat up.’ Vulg. *depasti estis*. Another hint of the coming parable of the vineyard, cf. i. 8.

15. LXX. softens the Heb. verbs ‘crush’...‘grind.’ Vulg. *atteritis, commolitis*. Cf. Amos ii. 6, Micah iii. 1—3, Ezek. xxxiv. 3.

16, 17. Ver. 16 is slightly modified in the LXX. At the beginning of 17 καὶ represents the common Heb. conjunction ו, v’—, here, as often, used to mark the apodosis, as δὲ sometimes is in Greek.

17. ταπεινώσει] Reading שפל (but it should be Hiphil) for שפח (Govett).

ἀρχούσας] represents a Heb. word for ‘crown of the head,’ which the LXX. seem to have taken metaphorically; the verb, which is again softened, and the Heb. word represented by σχῆμα—*habitum*, Cyprian, see below; *crinem*, Vulg.—occur here only.

18. The catalogue of female finery which follows produces considerable satirical effect by mere enumeration. So Juvenal will fill a line or two, as in *Sat.* III. 76, 77, on the various professions of the “Graeculus esuriens”; or Plautus, *Epidicus*, v. 40 foll., on this very subject. It is not surprising if some of the Hebrew terms are obscure and the correspondence of the Greek inexact; actually, the Heb. list contains 21 and the Greek 23 articles. It is scarcely necessary to examine all these. Prof. Skinner points out that many of the ornaments were used as charms. Delitzsch mentions some monographs on the subject.

τοῦ ἱματισμοῦ αὐτῶν καὶ τοὺς κόσμους αὐτῶν καὶ] Not in the Heb.; τοῦ ἱματισμοῦ αὐτῶν only, B. Cyp. *De Habitu Virginum*, xiii., quotes this passage, and has *gloriam vestis illarum et ornamenta earum*, but the correspondence in the later verses with LXX. is not apparently exact.

μηνίσκους] See Judg. viii. 21, and 26 in B. Moon-shaped plates, perhaps in series, graduated in size; something similar may be seen, in brass, on heavy draught-horses at the present day, and in pictures of the Indians who formerly inhabited Florida and Georgia, the Seminoles and Cherokees.

20. σύνθεσιν] A reads σύνεσιν, inadvertently dropping a letter. σύνθεσις was used of the lounging dress of the Romans under the late

Republic and Empire ; also for a whole wardrobe or stock of articles. See Becker's *Gallus*, Excursus I. sc. viii. ; Statius, *Silv.* IV. 9, 44 ; Martial, *Epig.* IV. 46 ; and for the former sense, Mart. *Ep.* II. 46, &c.

22. **διαφανῇ Λακωνικά]** So *διαφανῇ χιτωνία*, Aristoph. *Lysist.* 48. Laconia, celebrated for its purples, produced delicate gauzes also ; but the translator's phrase here can hardly be other than an anachronism.

23. **θέριστρα κατάκλιτα]** *θέριστρον* represents the same Heb. word, Song of Sol. v. 7 ; a scarf or mantle rather than a veil. It stands for another Heb. word, Genesis xxiv. 65, xxxviii. 14, 19, of similar meaning. Vulgate generally varies between *pallium* and *theristrum*, as here ; omitting the epithet, which is probably to be rendered 'reclining,' *accubitoria* ; but perhaps *κατάκλειστα*, $\aleph^{ca.cb}$ Γ, is to be preferred : with the sense of 'close-wrapping.'

24. The mercy underlying these threatenings shows in iv. 4 ; the reversal for good in lxi. 3.

The syntax of the verse is altered, and LXX. inserts *ζώση* and *ἔξεις διὰ τὰ ἔργα σου*.

25. **καὶ ὁ υἱός σου ὁ κάλλιστος]** Different from the Heb., except that *κάλλιστος* clearly corresponds to 'beauty.' The Heb. word יָפִי , which it is now generally agreed is a noun meaning 'branding,' was probably taken by LXX. and Vulgate for a conjunction, though not rendered in the usual way (*καὶ, quoque*). Vulg. also has *pulcherrimi*, but *υἱός* is difficult to account for, and with *ὃν ἀγαπᾷς* looks like a guess, combined with a reminiscence of Gen. xxii. 2. Cf. also the *Book of Enoch*, xii. 5, 6, *καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν, τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται* : and xiv. 6, where somewhat similar words are followed by *πесоῦνται ἐνώπιον ὑμῶν ἐν μαχαίρα*.

καὶ ταπεινωθήσονται] Coupled in LXX. to what precedes, in Heb. to what follows. The Heb. verb is a rare one, meaning 'lament' : possibly the LXX. read יָנַח for יָנַח , or confused them. *μαχαίρα πесоῦνται* is repeated instead of the Heb. parallel phrase.

26. **θῆκαι]** Heb. 'openings,' i.e. gates : LXX. have attempted an explanation. It seems just possible that they took פֶּתַח 'opening' for תַּבַּעַץ 'cruse,' as 1 Kings xvii. 12, 19 (or for תָּבַע), casting back to the idea of finery, and thinking of cosmetics.

ἑδαφισθήσῃ] Cf. Luke xix. 44.

IV. 1. This verse is often taken in close connection with the preceding chapter.

ἐπιλήμψονται] Cf. Zech. viii. 23 (same verb also in Heb.).

τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς] The Heb. phrase is literally

rendered, as frequently in the Bible. It implies honourable protection. Dr Kay remarks that, except in 2 Sam. xii. 28, it is always used of God's Name. See ch. lxiii. 19: Deut. xxviii. 10, cf. Num. vi. 27; 1 Kings viii. 43, 2 Chron. vi. 33, vii. 14, Jer. vii. 10, 11, 14, 30, xiv. 9, Dan. ix. 18, 19; ἐπὶ is used, apparently, with acc. gen. or dat. indifferently; the dat. alone, Deut. l.c.; cf. Isai. lxxv. 15, where Heb. has ל instead of the usual ע. In the later writings, the phrase is often in a relative clause, having the air of an accepted commonplace.

Nearly every commentator, from Calvin onwards, quotes Lucan, *Phars.* II. 342,

“Da tantum nomen inane

Conubii: liceat tumulo scripsisse, Catonis
Marcia.”

2. After the threats, comes a promise of blessing, with sudden transition, δὲ being inserted by the LXX. Both the evil and the good beyond it are unexpected, and in the main unheeded by the hearers.

λάμψει ὁ θεός] Heb. ‘the sprout of the LORD shall be....’ Scholz apparently takes the Greek as representing a verbal form from the same root פצץ, used for a ‘branch’ in Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, vi. 12, but not in Isai. xi. 1. But surely the LXX. read פצה, the word rendered by ἐλαμψαν in Lam. iv. 7.

ἐν βουλῇ] This seems to be צבי, ‘beauty,’ ‘ornament,’ read or interpreted as the Aramaic צבי, ‘purpose,’ Daniel vi. 17.

ἐπὶ τῆς γῆς] LXX. apparently omits ‘the fruit.’ Probably they read ופרי as פני preceded by a preposition, ‘on the face of...,’ perhaps, if uncertain, preferring to omit προσώπου. The syntax of the verse had become disarranged in their attempt, and ‘for pride and for beauty’ were now taken as infinitives.

3. γραφέντες εἰς ζωὴν] Vulg. *in vita*. The Heb. word is a plural, which many commentators agree in taking as equivalent to an abstract substantive; Delitzsch compares Dan. xii. 2. The idea is frequent in both O.T. and N.T.; see Exod. xxxii. 32, Luke x. 20, Phil. iv. 3, Rev. xvii. 8, &c.

LXX. has ζώης in 1 Sam. xxv. 29, ζώντων in Ps. lxix. 28; Vulgate *viventium* in both places.

4. ὅτι] Not the particle כִּי, which so often gives rise to a doubt as to the connection, whether it means ‘if,’ ‘when,’ ‘for,’ or ‘that’; but כִּי, more usually ‘if,’ or ‘when’: Vulg. here *si*. Cheyne connects this verse with what follows; but most commentators with the verse before.

τῶν υἱῶν καὶ] An addition on the part of the LXX.

αἷμα] **א***, with 21 cursives, including the Lucianic, adds Ἱερουσαλήμ in agreement with the Heb. So Aq. Theod. Symm., according to Qmg.

ἐν πνεύματι κρίσεως] After these words, the clause καὶ πνεύματι καύσεως is found in all MSS. except A, and 106, which not seldom supports readings of A otherwise singular. We may compare Aesch. *Agam.* 849,

ἦτοι κεάντες ἦ τεμόντες εὐφρόνως
πειρασόμεσθα πῆματος τρέφαι νόσον.

5. καὶ ἔξει, καὶ ἔσται] LXX. seem to have read **וְיָבִי**, 'and will come' for **וְיָבִר**, 'and will create'; and **וְהָיָה**, 'and it shall be' for **וְהָיָה**, 'the LORD.' The sentence is then continued with altered syntax. There is some resemblance to Psalm 1. 3.

πᾶς τόπος] The sentence is hardly grammatical as it stands; for if πᾶς τόπος is the subject to ἔσται the clause appears unmeaning, and we should expect πάντα τόπον as object to σκιάσει, ἔσται meaning merely 'it shall be,' i.e. come to pass, as for instance in vii. 18, 21, 23. But σκιάσει is an addition of the LXX., and the sentence would be better without it, τὰ περικύκλω being then nominative. As the text stands, however, πᾶς τόπος is probably a *casus pendens*, filling the place of another object to σκιάσει, and perhaps changed to the nom. by the influence of ἔσται preceding, aided by the general influence of Heb. syntax.

τὰ περικύκλω] Either a paraphrase of Heb. 'her assemblies,' or possibly a misreading of **מִקְרָאָהָּ** as some form from the root **קָרָה**.

καπνοῦ] LXX., against Heb. accents, connects the smoke with the fire, and some authorities take the Heb. so. For the mention of smoke, cf. Exod. xix. 18, Psalm xxviii. 8; Kay compares Song of Sol. iii. 6, and notices the absence of any mention of smoke in Exod. xl. and Numb. ix.

The Lord will reappear to judge, to defend, and in glory.

σκεπασθήσεται] The noun is taken by LXX. as a passive verb.

6. Cf. xxv. 4, xxxii. 2.

V. Further denunciations are introduced by the Parable of the Vineyard. The theme of the arraignment and warning is as before, but the treatment is rich and varied. At ver. 26 a coming enemy is pointed out with new distinctness, but still not named.

The Vineyard and Vine furnish many similes and allusions in the Bible; see Kay's note on this chapter, and cf. especially Psalm lxxx. 8—16, and Song of Sol. viii. 11—14. The Parable of the Wicked

Husbandmen, Matt. xxi., Mark xii., Luke xx., has strong verbal resemblances to this passage: the moral is also like, though here the vineyard is not merely the scene, but so to speak itself an actor. Notice especially Matt. xxi. 33, Mark xii. 1; the *τί ποιήσει* of the N.T. parable, beside the *τί ποιήσω* of ver. 4, 5 here: St Luke's use of the Hebraism *προσέθετο πέμψαι*, and the *δεῦτε ἀποκτείνωμεν* of Matthew and Mark, cf. Isai. iii. 10 (Gen. xxxvii. 20).

1. *ἡγαπημένω...ἀγαπητοῦ*] The Heb. words are also different, but akin. Kay points out their connection with the names David and Jedidiah (2 Sam. xii. 25); and the frequent use of the former word in the Song of Solomon; not elsewhere. The LXX. use *ἡγαπημένος* also to render Heb. 'Jeshurun': see on xliv. 2.

[B inserts *μου* after *ἀγαπητοῦ*, with the Heb.]

κέρατι] So the Heb. literally, by a very usual metaphor for a hill or peak. Skinner compares the Alpine names, Matterhorn, Schreckhorn, &c. Hill-tops and slopes seem specially favourable for vines, as the names of many celebrated modern growths testify. Cf. Virg. *Georg.* II. 112, "Apertos Bacchus amat colles." *ἐν τόπῳ πίνου* paraphrases the bold Hebrew expression, for which cf. Zech. iv. 14.

2. *περιέθηκα*] The Hebrew does not turn to the first person till ver. 3.

ἄμπελον σωρήχ] LXX. transliterate 'Sorek' here, though not in chap. xvi. 8, Gen. xlix. 11, Jerem. ii. 21. There was a valley of the name in Philistia, Judg. xvi. 4, which perhaps gave its name to a variety of vine. It is however generally translated 'choice vine': from the colour, according to Delitzsch, Cheyne.

πύργον] To overlook the vineyard.

προλήνιον] A vat, hewn or dug out (*ὄρυξα*) to receive the grape-juice. Matt. xxi. 33 has *ληνόν*, cf. Isai. lxiii. 2; Mark xii. 1 *ὑπολήνιον*, the more usual word; see Isai. xvi. 10, Joel iii. 13, Haggai ii. 16, Zech. xiv. 10.

ἔμεινα] Heb. 'he looked,' i.e. expected, hoped 'for it to...' Kay compares James v. 7, *ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ*.

ποιῆσαι corresponds literally to the Heb. 'Make' is somewhat similarly used in some English phrases, as 'to make flesh,' 'to make wood' (of plants).

σταφυλήν...ἀκάνθας] Matt. vii. 16, *μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλάς*; Heb. expresses the subtler contrast of the cultivated and the wild vine, with grateful and bitter fruit respectively. See Gen. iii. 18.

3. [B has the terms 'inhabitants of Jerusalem' and 'men of Judah' in same order as Heb.; other principal MSS. invert.]

The prophet invites his hearers to deliver judgment, as Nathan did David.

ἄνθρωπος] Heb. also singular (collective).

ἐν ἐμοὶ καὶ ἀνά μέσον τοῦ ἀμπ. μου] Lit. 'in my case' (upon me) 'and between my vineyard.' The Heb. word for 'between' is commonly inserted before both words; and LXX. usually renders this literally, as in Gen. i. 4, 7; cf. Rev. v. 6. (Sometimes, instead of the second 'between,' ἢ, 'to,' is used; as also in Syriac.) Here the construction is mixed with another, 'judge upon me,' in the matter of me. This would not be the usual preposition after the Heb. verb, and possibly LXX. read ἐν ἐμοί, for בִּי.

4. τί ποιήσω;] Heb. What (is there) to do...?

5. "He shall miserably destroy..."

[A read originally οἶκον for τοῖχον, and repeats διαρπαγὴν for καταπάτημα; both probably clerical errors. The photograph of the MS. looks almost as like οἶχον as οἶκον.]

6. ἀναβήσεται...ἄκανθα] Most MSS. have singular verb and noun, but B the plural.

ταῖς νεφέλαις ἐντελοῦμαι] Cf. Jerem. xiv. 22, Amos iv. 7, Ps. lxxviii. 23.

7. Cf. 2 Sam. xii. 7, Σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο: in a lower strain, Hor. Sat. i. i. 69, "Mutato nomine de te Fabula narratur."

There are remarkable assonances in the original of this verse: 'judgment...oppression,' *mishpat*, *mispach*; 'righteousness...a cry,' *tz'dākah*, *tz'ākah*. These no translator could expect to reproduce successfully. Compare ver. 1 of this chapter, *kerem*, 'vineyard,' *qeren*, 'horn.' Lowth gives a list of similar effects, xiii. 6, xxiv. 17, xxvii. 7, xxxiii. 1, lvii. 6, lxi. 3, lxv. 11, 12. There are others, of perhaps subtler character, recalling the alliterations of Virgil rather than of Lucretius, a few letters recurring in various combinations. Chapters xiv., xvii., xxiv. are rich in these. Notice, e.g., the use of *ע*, *ר*, *ל* in xvii. 2; *ב*, *ן* in xxix. 5; *צ* and *ץ* in xxv. 2—5.

ἀνομιαν] It seems hardly needful to suppose that LXX. read מִפְשָׁע for מִשְׁפָּח.

ἐμείνα] The 1st person seems less natural here than in ver. 4; Vulg. however *expectavi*.

8. The danger to the character and welfare of a state, from increasing luxury, which tends to separate the people into widely distinct classes. Cf. Amos ii. 7, Micah ii. 2. See also Sallust, *Catil.* xx.

"Quis...tolerare potest...illos *binas, aut amplius, domos continuare?*... cum tabulas, signa, toreumata emunt, nova diruunt, alia aedificant": Tacitus, *Ann.* III. 53, "villarum infinita spatia": the early chapters of Livy, book XXXIV. and Hor., *Od.* II. xviii. 23,

"Quid, quod usque proximos
Revellis agri terminos et ultra
Limites clientium
Salis avarus?"

or *Od.* III. i. 33 foll., xxiv. 3 foll.; a host of passages of like import might be collected.

[*ἵνα τοῦ πλησίον ἀφέλονται τι*] The verb must be due to LXX. having read *בִּשְׁנֵי*, 'there be none' as *הִשְׁנֵי*, perhaps *יִשְׁנֵי*, 'they take away.' *πλησίον* might be *עַד*, 'until,' read as *עַר*, 'neighbour'; but if *עַר* was represented by the conjunction, *מִקֵּוֹם* might have been paraphrased, or even read as *מִקֵּרֵב*, 'from (one) near': finally, *בְּקֵרֵב*, 'in the midst,' is omitted, cf. xix. 1, 14, &c.; and the interrogative may come from reading *ה*, sign of the passive causative (Hophal) in that sense.

9. [*ἡκούσθη γὰρ...ταῦτα*] Some verb is supplied in every rendering of the Heb. The difference between 'in mine ears' and 'in the ears of' is one of vowel points only. *ταῦτα* is also an addition: cf. Vulg. *in auribus meis sunt haec, dicit Dominus*. The phrase 'in the ears of the Lord of Hosts' is not in itself impossible: for if God take counsel with Himself, He may be regarded as hearing, no less than as speaking. Cf. xxii. 14.

[*ἐὰν γὰρ γένωνται*] The Heb. has 'If there be not...,' a regular idiomatic form of threat or asseveration, implying 'There shall be...': as in the familiar translation of Heb. iv. 3, 5, "If they shall enter into my rest." Cf. iii. 11, 1 Sam. xix. 6, xxviii. 10, 2 Sam. xix. 13, &c. The LXX. have taken it as an ordinary condition, and omitted the negative, in the endeavour to make sense; the inserted *γὰρ* apparently carries on the connection from ver. 8.

With the whole verse cf. Jerem. xxxiii. (xl.) 10.

10. [*ζεύγη βοῶν*] corresponds to the idea of the Heb. word translated 'acres,' the amount of land ploughed by a *yoke* of oxen being a natural unit. *οὗ...ἐργῶνται* are by way of explanation, though *עֶשְׂרֵת*, 'ten,' may have suggested *אֶשֶׁר*, the relative, by confusion. *כֶּרֶם*, 'vineyard,' may have been read as the plural of one or other of the numerous terms for cattle.

[*κεράμιον*] Vulg. *lagunculam*. Heb. *bath*, equivalent to an ephah in dry measure, one-tenth of the homer, Ezek. xlv. 10—14. The homer, *חֹמֶר*, was 70—80 gallons, 100 times the omer, *עֹמֶר*. Six *ἀράβαι*

fairly represent the homer, the ἀράβη being slightly larger than the μέδιμνος; and the ephah being three times the ordinary measure, the seah (Gen. xviii. 6, &c., cf. Isai. xxvii. 8), μέτρα τρία is used here and Exod. xvi. 36 for it. The LXX. occasionally introduce Greek measures and coins into its renderings elsewhere, as Exod. xxx. 13, Ezek. xlv. 12.

Thus ten acres of vineyard are to yield 7 gallons of wine, “ $\frac{7}{500}$ of a fair crop” (Kay), and the harvest would be $\frac{1}{10}$ of the seed sown; no more, as Kay again points out, than Ruth gleaned in a day. Even so, only ‘a tenth’ should return (vi. 13).

11. Cf. xxviii. 1, 3, 7, Habak. ii. 15, Eccles. x. 17.

σίκερα] The Semitic word.

μένοντες τὸ ὄψε] For the phrase cf. Thucyd. III. 22, τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ, ‘watching for a night that was stormy with rain and wind.’

ὁ γὰρ οἶνος συγκαύσει] Heb. the same, except that there is no conjunction: the best authorities interpret it as a circumstantial clause, ‘while wine inflames them’: in effect like those, generally ablative absolute, with which Tacitus interprets and weights the ends of many of his sentences: e.g. Ann. III. 16, “nec illum sponte extinctum, verum immisso percussore”; XII. 57, “quin et convivium effluvio lacus adpositum magna formidine cunctos adfecit, quia vis aquarum prorumpens proxima trahebat, convulsis ulterioribus aut fragore et sonitu exterritis.”

12. τὰ δὲ ἔργα κ.τ.λ.] Cf. i. 3, as well as for the next note.

13. τὸν κύριον] Not in Heb.

πληθος ἐγενήθη νεκρῶν διὰ λιμὸν] Heb. is literally, ‘its glory (is) men of famine.’ πληθος may either be a different shade of meaning, or be due to reading כְּבֹד for כְּבוֹד; the converse difference is perhaps seen in Job xxxv. 16, ῥήματα βαρύνει. νεκρῶν, ‘dead,’ differs only in vowel points from ‘men,’ מֵתִים for מְתִים; this latter is not the most usual word, but occurs, e.g., in iii. 25, xli. 14, Job xi. 11, Gen. xxxiv. 30, Ps. cv. 12, and freq. in Deuteronomy, ii. 34, iii. 6, iv. 27. Confusion often arises; Vulg. has here *interierunt*, and in xli. 14 *mortui estis*. This word for men appears to convey the meaning of ‘weakness,’ if not of ‘fewness,’ as in Gen. xxxiv. 30, Deut. iv. 27: ὀλιγοστός, xli. 14. Some commentators propose here מְאִיב ‘exhausted,’ as in Deut. xxxii. 24; and some follow LXX.: which having rendered thus, abandons the parallelism, omitting ‘multitude’ in the last clause of the verse.

δίψαν] δίψος B. Lid. and Scott consider δίψα the older Attic form, and its literary pedigree is more complete: Thucydides and Plato use both forms; Xenophon has δίψος.

14. **ἄδης]** The regular rendering of Heb. *Sheol*, the Under-world: which is often regarded as personal. This use, according to Cheyne,—see his note here—is later. See Habak. ii. 5, Jonah ii. 2, &c.; Prov. xxx. 16 seems doubtful. So *Θάνατος* is a character in the *Alcestis* of Euripides: cf. Soph. *Aj.* 854, Hom. *Il.* xiv. 231, and even Psalm xlix. 14. In Greek, *Ἄιδης* is first personal, and the idea of a place later: hence the genitive case after prepositions, a word being supplied. See xiv. 15, 19: this use is constant in classical Greek with different forms of the name: cf. *Ventum erat ad Vestae*, Hor. *Sat.* i. ix. 35.

ψυχῇ] Heb. word for 'soul' often carries the meaning of 'self,' 'inclination,' 'appetite.' Cf. lvi. 11, Ps. xxxv. 25, &c.

τοῦ μὴ διαλιπεῖν] ΑΓ 93^{vid} 109 actually read *διαλείπειν*, but *ι* and *ει* are written almost interchangeably in our MSS., and the aorist seems preferable here.

Heb. here is literally 'to absence of limit,' expressing extent or consequence. *τοῦ* with infin. in Greek is generally final, but acquired, or more strictly regained, a wider range, and is here consequential or descriptive. Cf. Thucyd. vii. 42 *εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου*: perhaps also Luke iv. 42 (*ἵνα* similarly, Gal. v. 17, 1 Thess. v. 4, &c.).

οἱ ἔνδοξοι...οἱ λοιμοὶ] On this and ver. 17, 18, see my note in *Journal of Theol. Studies*, Vol. iv. No. 14, p. 269. The abstract nouns of the Heb. are represented by adjectives: the meaning is close in *ἔνδοξοι*, and near in *μεγάλοι*, Heb. 'multitude,' or 'uproar': *πλούσιοι* seems to be *שְׂאֵנִי* or *שְׂאֵנָה* for *שְׂאוֹנָה*, cf. *γυναικες πλούσιαι*, xxxii. 9; and *λοιμοὶ* probably due to reading *עֲרִיצִיָּה* for *עֶלֶז בָּה*, as *עֲרִיצִי* is rendered by *λοιμοὶ* in Ezekiel, xxviii. 7, xxx. 11, &c.; O. L. *pestes*, see Burkitt, *Tyconius*, pp. 44, 77, 79; cf. the use of *λοιμὸς* in such passages as 1 Macc. xv. 21, Acts xxiv. 5.

Symm. and Theod. rendered *καὶ ὁ ἀγαλλιώμενος ἐν αὐτῇ*: and these words occur, as an addition or duplicate, in V and several cursives, the Lucianic and some Hesychian, with minor variants: 24 has *καὶ οἱ νομῆς αὐτῆς*, 304 *καὶ οἱ λογισμοὶ αὐτοῖς καὶ ὁ ἀγαλλιώμενος ἐν αὐτῇ*; 51 (90), 233 have *οἱ ἀγαλλιώμενοι*, of which *οἱ λοιμοὶ* might have been taken for a corruption, were it not otherwise accounted for.

15, 16. The refrain of ii. 9, 11, 17 sounds again, louder and nearer. Another refrain appears at ver. 25, to be taken up at ix. 12, 17, 21, x. 4: for which reason some critics have wished to place ix. 8—x. 4 between 25—26 of this chapter. The effect is, however, rather that of a dominant thought recurring at intervals; the resemblance between the end of this chapter and that of ch. viii. is unmistakable.

17. οἱ διηρπασμένοι ὡς ταῦροι] Heb. 'the lambs as (in) their pasture,' or 'after their manner.' Scholz explains the discrepancy by mistakes of sound rather than of sight: διηρπασμένοι as a form from בּוּז, ταῦροι as פּרִים. Better, however, is to take it that LXX. read כבשים, 'lambs,' as pass. part. of כבש, 'trample,' 'subdue'; and כדברם, 'as their pasture,' as כּאבירִים; the plural of בָּקָר seems to be avoided, as a rule.

τῶν ἀπειλημμένων] Heb. 'the fat ones,' מִחִים. The Greek translators must surely, as Schleusner pointed out, have written ἀπηλειμμένων, or -λιμμένων, a late form, for which compare Numb. iii. 3, from ἀπαλείφω; he took the Hebrew to be from מָחָה, 'wipe' or 'blot out'; which is represented by ἀπαλείφω, e.g. three times in 2 Kings xxi. 13, and by other kindred words, as Prov. vi. 33, Exodus xxxii. 32, 33, &c. (ἀφείλεν, chap. xxv. 8). The Greek was easily corrupted into the present text, as the sense of the passage had been missed: though, with four principal words—see below—misread, some general resemblance to the original still appears.

(I regret that I first put this forward as my own suggestion, not being aware that Schleusner had long ago pointed it out.)

ἀρνες] Probably גֵּרִים read for גֵּרִים, 'sojourners,' of the Heb. text. Some have preferred the LXX. reading here: which Cheyne, in his critical note in ed. 4 of *The Prophecies of Isaiah*, thinks rather to have been כְּרִים, also='lambs.'

Compare with this verse vii. 21, xiv. 23, xviii. 6, xxix. 17, xxxiv. 13—15, &c.; xliii. 20 gives the converse picture; Ps. cvii. 33—35 contrasts both. So Horace, *Od.* III. iii. 40,

"Dum Priami Paridisque busto
Insultet armentum, et catulos ferae
Celent inultae."

18. σχοινίῳ μακρῷ] Heb. 'cords of vanity.' ματαιῶν for μακρῶν would be close to the original: Symmachus indeed has ὡς σχοινίῳ ματαιώτης. The word is rendered 'lies' in lix. 4, cf. Exod. xx. 7, ἐπὶ ματαίῳ. The Syriac (Peshitta) also has 'long': and Lowth suggested that LXX. read not שֵׁנָא but שֵׁרֹעַ, 'prolonged,' 'overgrown,' as in Levit. xxi. 18, xxii. 23, A.V. 'superfluous'; the verb occurs, chap. xxviii. 20.

ζυγοῦ ἰμάντι δαμάλεως] Might be taken to mean, 'a thong of a heifer's yoke'; but the order of the words suggests that it means 'a cow-hide chariot-trace,' ζυγοῦ being, so to speak, the inner, and δαμάλεως the outer genitive. Cf. Hom. *Il.* III. 375, ἣ οἱ ῥῆξεν ἰμάντα βοὸς ἱφι καταμένοιο.

The idea seems to be of men sinning deliberately and laboriously,

with complicated ingenuity: not as Ps. ii. 3, cxxix. 4, Prov. v. 22, of the wicked trapping others, or being bond-slaves of their own sin.

δαμάλεως] The word for 'cart' and that for 'heifer' differ in vowel-points only.

19. Cf. Ps. x. 11, lxxiii. 11.

Τὸ τάχος] Cf. 1 Kings xxii. 9.

ἐγγισάτω] Here prob. transitive, as the Heb.; cf. ver. 8.

ἴδωμεν] B and six cursives read εἰδ-, but ι is prob. right. The sense of Heb. is not absolutely decisive, see xxvi. 11.

ἔλθοι] So A, and possibly the original reading: **ΝQV** and most cursives **ἐλθέτω**, B **ἐλθάτω**. A omits **Ἰσραήλ**, with 106, against Heb.: probably by inadvertence.

20. Delitzsch compares Matt. vi. 23, James iii. 11. Nearly all sagacious moralists have insisted on the duty of keeping the truth of terms in language: see, in the first place, xxxii. 5 Heb., and the implication in ix. 10, xxviii. 15, xxx. 9, 10, 15, 16.

Thucydides III. 82 marks how, in the disorganization of Greek society, **τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθῆς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, κ.τ.λ.**

Cato, in Sallust, *Catil.* lii., "Jam pridem equidem nos vera rerum vocabula amisimus; quia bona aliena largiri, liberalitas; malarum rerum audacia fortitudo vocatur; eo respublica in extremo sita est."

Tacitus, *Ann.* XIV. 21, "Pluribus ipsa licentia placebat, ac tamen honesta nomina praetendebant."

Shakespeare finds the thievish mind saying, "convey the wise it call," *Merry Wives*, Act I. Sc. 3; and the Witches in *Macbeth* confusing the eternal verities: "Fair is foul, and foul is fair." On the other hand, Achilles declares, Hom. *Il.* IX. 312:

**ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀῖδαο πύλῃσιν,
ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.**

The allusion in 'Cyprian' *De singularitate Clericorum* is worth adding: when the writer speaks of those "qui secundum verbum Isaiae amaritudinem pro dulcedine devorantes, nudam foeditatem velamento boni nominis tegunt."

Trench, *On the Study of Words*, constantly points the moral; he quotes Shakespeare, *Twelfth Night*, Act III. Sc. 1, "Words are grown so false, I am loath to prove reason with them": and Hooker, "The mixture of those things by speech which by nature are divided, is the mother of all error."

Ruskin, notably in *Sesame and Lilies*, has striven for truth in language, by example as well as by precept.

So, our Lord upon earth warred against hypocrisy almost above all other sins (John iii. 19—21); and the New Testament, as the Old, is ever purging language of its falsities, till at length we arrive at the point where the unjust and filthy are stamped finally as such (Rev. xxii. 11). Seeing the fatal consequences of such falseness, it is clearly one of the first duties of every student of language and literature to combat it to the utmost.

22. **κεραννύντες**] Spicing the wine, not diluting it as the Greeks and Romans did. Allusions to drunkenness in Israel are frequent: e.g., xxiv. 9, xxxviii. 1, 3, 7, Hosea iv. 11, vii. 5, Amos vi. 6.

23. **τὸ δίκαιον τοῦ δικ. αἵροντες**] They remove from the righteous, or just man, all that the justice of his cause shall carry with it. We are reminded—not that the thought is entirely the same—of Plato, *Repub.* II. 361 C: γυμνωτέος δὴ πάντων πλὴν δικαιοσύνης...μηδὲν γὰρ ἀδικῶν δόξαν ἔχέτω τὴν μεγίστην ἀδικίας, ἵνα ἡ βεβασανισμένος εἰς δικαιοσύνην, κ.τ.λ.

24. **καυθήσεται**] The fut. is apparently assimilated to the following verb, which represents a Heb. imperfect; it is not the tense that would be expected in Greek, as the comparison is clearly a general one. Cf. lxv. 8, and see note on vii. 2. See also Vol. I. *Introd.* 'On Methods of Rendering,' pp. 43—45.

LXX. slightly departs from Heb., substituting 'coal' for 'tongue.'

φλογὸς ἀνειμένης] The translator seems to have adapted the participle with some freedom. In xxxv. 3 it clearly means 'relaxed,' and the Heb. has much the same meaning here, 'sinketh down'; but applied to flame, it seems to mean, necessarily, something like 'streaming': cf. Euripid. *Andromache* 598, *πέπλοι ἀνειμένοι*.

χνοῦς] Probably LXX. read **יִמ**, 'chaff,' for **רִמ**, 'rotteness': cf. xvii. 13, xxix. 5, &c. The MSS. constantly confuse *χνοῦς* and *χοῦς*, which Q* reads here, with about six cursives. Thus AΓ are probably wrong in reading *χοῦς* both in xvii. 13 and xli. 15, and A in Hos. xiii. 3. *χνοῦς* generally represents **יִמ**, and *χοῦς* (sometimes **יִמ**) **עפר**; but for the latter, in 2 Sam. xxii. 43 AB and five cursives have *χνοῦς*, and in Ps. xviii. 42, the parallel passage, **אבר** and 90 cursives. In Isai. xlvi. 19 Heb. has a different word altogether, and **א** is probably wrong in reading *χνοῦς* there.

λόγιον] Heb. word is not the most usual one, though from an ordinary root. The Greek is perhaps intended to give an idea of formal solemnity: cf. xxviii. 13, xxx. 27 (different Heb.).

παρώξυναν] This verb, or *παροργίζω*, is often used in LXX., where Heb. probably means rather 'scorn,' 'despise,' or 'forsake.' A kindred word is rendered by *ὀργή*, xxviii. 3, and *παροργισμός* in the parallel

2 Kings xix. 3. In these places, and i. 4, Heb. has **יָנַן**; but *παροξύνω* represents **יָנַן** below, ver. 25, xiv. 16, xxiii. 11; while **יָנַן** is *ἐπικράνθη* in xiv. 9, and *θυμωθήσεται* xiii. 13. *παροξύνω* stands for **דָּבַב**, lxv. 3, **דָּבַב**, xxxvii. 23, for which in 2 Kings LXX. has *ἐβλασφήμησας*. Thus, while there is no exact correspondence of words, LXX. seem generally to emphasize the determined malice of rejection. On the other hand *οὐκ ἠθέλησαν* is almost a meiosis for **דָּבַב**, 'reject'; and so *οὐ βούλομαι* almost = 'refuse,' viii. 6, xxx. 9, and *βούλομαι*, 'desire,' i. 29.

25. **ἐν πᾶσι**] *ἐπὶ* is used for Heb. **בְּ**, where the refrain recurs.

26. The enemy, as yet unnamed, is probably the Assyrians (*μακρὰν, ἀπ' ἄκρου τῆς γῆς*) not Syria and Ephraim. Those who do not seek to limit the bearings of prophecy may see a further reference to the Babylonians, who followed Assyria as world-monarchs and oppressors. The description fits either well enough; cf. Habak. i. 6—11.

σίσσημον] A sign agreed upon, esp. for battle. The appointed instruments are ready.

συριεῖ αὐτοῖς] **נֶאֱמַר*** and eight cursives have dat.: so Heb., but singular throughout this passage. B & c. have *αὐτοὺς*, in which case we can only render, 'hiss them on': whereas A's text and Heb. mean 'hiss to call them,' cf. vii. 18, and Zech. x. 8 (*σημανῶ αὐτοῖς*). Burkitt, *Tyconius*, p. lxiv., points out that the O.L. read acc. with *συριεῖ*, Cyp. *Testim.* i. 21 having *et adtrahet illos*, and the 'Speculum' *et trahet eas*. This must be due to misreading the Greek; another instance occurs in the same chapter of the *Testimonia*, and in other Latin authorities, viz. *Domino* = **Κυρίῳ** for **Κύρῳ** in xlv. 1. See also xxx. 14.

27. A omits *πεινάσουσιν οὐδέ*; 106 omits *οὐ πεινάσουσιν*.

πεινάω often represents Heb. 'be weary' in Isai., as xl. 30, 31 (*ἐκλείπει*, Jerem. iv. 31). Also naturally for 'be hungry,' as in xxix. 8 (see note), lxv. 13.

28. **ἐλογίσθησαν**] Seems best taken with the words that follow, though it is possible to join it with the preceding clause, as in the Heb.

29. **ὀρμῶσιν**] *ὀργιώσιν*, read by B, is to me unintelligible, whether supposed to be a late form for *ὀργῶσιν*, or to come from *ὀργίαζω* or *ὀργίζω*, with *ω* for *ου*. The cursive 305 paraphrases *vv.* 28—30, and the word *ὀρμῆ* occurs in its paraphrase: Field pointed out in the *Hexapla* that Syro-hex. has here a form of the word used for 'leap' in xxxv. 6. *ὀρμῶσιν* does not correspond to the Heb., but may be a guess of the translator. Had the LXX. originally written a late form such as *ᾤρυσαν*, it would hardly have been lost, owing to Symm. and Theod.'s rendering.

30. **ΝΓ** supply, after ἐμβλέψονται, the words εἰς τὸν οὐρανὸν ἄνω καὶ... evidently from viii. 22.

ἀπορίᾳ] Probably due either to viii. 22, or to the resemblance in letters to the Heb. עֲנָנִים, 'clouds' or 'heavens thereof': possibly a confusion with נָפַח. The root-meaning of the Heb. seems to be 'drop,' 'trickle,' as in Deut. xxxii. 1: the sense in Hos. x. 2 seems to be 'break down,' 'ruin,' LXX. κατασκάψει. Compare with this verse Luke xxi. 25.

VI. With this vision compare that recorded in Amos ix. The scene was recognised in some way by the prophet as the Temple.

1. **Καὶ ἐγένετο...εἶδον**] Heb. literally 'In the year...and I saw...', the conjunction apparently marking the principal verb.

ὕψιλου καὶ ἐπηρμένον] It is a question whether the epithets in the Heb. refer to the throne, as Delitzsch, Cheyne, and others, or as Kay thinks, to the Lord Himself.

The end of the verse seems a rather weak paraphrase in the Greek: cf. ver. 3. The Heb. word 'train,' represented by δόξης, is used Exod. xxviii. 33, &c. of the hem or skirt of Aaron's robe.

2. **σεραφείν**] So **ΝΑ**, σεραφεῖμ BQ, while at ver. 6 A and B spell conversely, showing how little security the Greek MSS. give on these points. The Heb. pl. of course ends in -m, as a rule, the Aramaic in -n.

The word 'seraph' or 'saraph' is generally used of 'fiery' serpents, Numb. xxi. 6, 8, Deut. viii. 15, Isai. xiv. 29, xxx. 6: in Isaiah without a separate word for 'serpent,' but with the epithet 'flying' attached; so here, 'they did fly': perhaps, as Delitzsch, Cheyne, of a hovering motion. The verb means 'to burn,' Lev. iv. 12, x. 6, Josh. vii. 25, Isai. i. 7, &c. Nowhere else are seraphim mentioned as angelic beings, or attendants on God; cherubim and seraphim not being associated in the Bible. Here the seraphim have apparently some semblance of human form; there is no hint of anything serpent-like. Their fiery motion may be the reason for the name: cf. the 'living creatures' in Ezek. i. and x., especially i. 13: Dan. vii. 9, 10, Rev. iv. 3, and Ps. civ. 4, quoted Heb. i. 7. A connection has been sought between the seraphim and the flashing lightning, as between the cherubim and the storm-clouds: but of this the Bible shows no trace.

ἱσθήκεισαν] Heb. has participle, as regularly in describing a state of continuous action.

κύκλῳ αὐτοῦ] Probably 'around Him' rather than 'around it,' the throne, in Greek; as Heb. has 'above,' or 'from above Him,' a regular way of describing attendants on one seated: Gen. xviii. 8, Exod. xviii. 13, 1 Kings xxii. 19.

ἕξ πτέρυγες τῷ ἐνί, καὶ ἑ. πτ. τῷ ἐνί] Heb. 'six wings, six wings to one.' Cf. Rev. iv. 8.

μὲν] Only here and xli. 7 in Isaiah: never in Jeremiah: rare in the LXX. generally, except Job (Wisdom and 2—4 Maccabees): six times in Genesis, four times in Exodus.

κατεκάλυπτον] "With two," runs the famous explanation of the Targum, "he covered his face, that he might not see: with two his feet, that he might not be seen."

3. ἐκέκραγον] B reads ἐκέκραγεν, with Heb., which has pf. with *van* frequentative. The LXX. use many reduplicated forms of this verb, Numb. xi. 2, Job vi. 5, and frequently, esp. in the Psalms, as xxxiv. 6, 17, lv. 16, lvii. 3. Lightfoot, on Clem. Rom. *Ep. Cor.* i. 34, where this passage is quoted, treats ἐκέκραγον as the imperf. of a new verb κεκράγω, formed from κέκραγα.

"Ἄγιος ἄγιος ἄγιος] Nothing is *proved* with regard to the Trinity by this threefold repetition, either here or in Rev. iv. 8.

4. ἐπὶ ῥῆθι τὸ ὑπέρθυρον] Heb. 'the foundations of the thresholds were shaken.' Cf. Amos ix. 1, σεισθήσεται τὰ πρόπυλα. The Heb. verb here used occurs twice in vii. 2, where LXX. have ἐξέστη... σαλευθῇ.

καπνοῦ] See on iv. 5.

5. κατανέννυμαι] The word occurs in LXX., Gen. xxxiv. 7, 'the men were grieved'; of Aaron, Lev. x. 3; of Ahab, 1 Kings xxi. 27, 29; in Psalms iv. 4, xxx. 12: in Leviticus and Psalms, the Heb. word is the same as, or akin to, that here used.

Liddell and Scott give for κατανύσσομαι (*νύσσω*, 'prick') the meanings (i) be sorely pricked, (ii) be stupefied, slumber: "in latter senses, perhaps corrupted from κατανυστάζω." Bengel on Acts ii. 37 quotes the Vulgate *confuncti sunt*, and on Rom. xi. 8, which quotes Isai. xxix. 10, "κατάνυξις notat πάθος ex frequentissima punctione in stuporem desinens." The Heb. verb (or verbs)=(i) be silent, amazed, (ii) be ruined. Consequently the Heb. and Greek words approach one another only in the meanings of 'stupefaction' and 'silence.' Vulg. has *tacui* here: which Prof. Skinner, on this passage, in *Camb. Bible for Schools*, calls an impossible rendering; but it is hardly certain that this is so of the Greek, even if it be of the Hebrew; for it is quite possible that LXX. may have so interpreted the original; and it seems as easy a sense as any to assign to κατανέννυμαι. The force of the expression seems to have some similarity to Jerem. i. 6, 'I cannot speak': and to Moses' reluctance, Exod. iv. 10—13; but with Isaiah it is not so much backwardness as overwhelming surprise and sense

of unworthiness. If we take the other meaning, 'I am pricked' might possibly be for 'I am sore stricken,' with a reference to the idea that a sight of God heralded death: see Judg. vi. 22, xiii. 22, Exod. xxxiii. 20, Deut. v. 24, 26, and Gen. xxxii. 30; which is the earliest mention for certain of the feelings, though there it seems already familiar.

6. λαβιδι λαβεν] Heb. words also cognates.

7. Like Ezekiel (chap. ii., iii.) and St John (Revel. x. 8—10) Isaiah's experience shows that the work of an apostle or prophet, to whom the secrets of God are revealed—see Amos iii. 7—has a sweet and a bitter side. His lips are purified; but he will not be believed. Yet with Isaiah, more than any other, except St John, the exaltation of spirit remains dominant; we see no sign, after this, of his confidence failing. Jeremiah, by nature, seems to stand at the other end of the scale of temperament; near him, perhaps, Thomas, Hosea, Micah, Habakkuk.

περικαθαριεῖ] The force of the compound is as though the defilements peeled or sloughed off. The Heb. has passive verbs, or their equivalent: Vulg. *auferetur...mundabitur*: Aq. Symm. Theod. ἀποστήσεται...ἐξίλασθήσεται.

8. πρὸς τὸν λαὸν τοῦτον] Heb. has 'for us,' ^{לָנוּ}, which LXX. perhaps read as ^{לְגוֹ}, 'to a nation'; τοῦτον may be due to the influence of ver. 9, cf. Acts xxviii. 26. With the loss of 'for us' disappears, in the LXX., the only evidence that more Persons than one are spoken of in this chapter.

Ἰδοὺ εἰμι ἐγώ] The Heb. has no verb expressed: so ^{הִנֵּנִי} ^{אֲנִי} ^{אֵלֶיכֶם}, Gen. xxii. 1. 11, &c. In some books, mainly Judges-Kings—but see chap. xliii. 25—ἐγώ εἰμι is frequently used for 'I,' even as the subject of a verb: e.g. Judg. vi. 18, xi. 27, 35, 37 (not A in xi.), Ruth iv. 4, 2 Kings iv. 13 (εἰμι ἐγὼ A). In these passages Heb. has the longer form of pronoun ^{אֲנִי}, but not here.

ΚΓ, several cursives, and Sixtine text, read ἐγώ εἰμι here: 41 90 144 omit verb: text is that of ABQV 22 48 51 93, 62 147, 26 301 306.

9. ἀκούσετε] ἀκούσητε, read by ΑΓ and four or five cursives, will scarcely construe, does not match βλέψετε, and is not supported by N. T. quotation; probably corrupted by the proximity of συνήτε.

Ἀκοῇ ἀκούσετε...βλέποντες βλέψετε] Heb. has imperative, and the verbs are intensified, according to a frequent idiom, by repetition in the 'absolute' infinitive. This the LXX. represents by the participle, or noun of kindred meaning. Opinions often differ as to the shade of

meaning conveyed by this Hebrew idiom; thus Delitzsch renders here, 'Hear on': 'Hear ye still': 'Hear ye continually,' R.V. marg., Skinner; 'hear ye indeed,' A.V., Cheyne. See Davidson, *Heb. Syntax*, § 86 c: the A.V. margin of Gen. xliii. may be consulted by those unacquainted with Hebrew.

This verse is quoted in the N. T., Matt. xiii. 14, Mark iv. 12, Luke viii. 10, John xii. 40, Acts xxviii. 26, 27. Cf. Rom. xi. 8. Matthew's text agrees practically with the LXX. Compare also Jerem. v. 21, Ezek. xii. 2.

10. **βαρέως ἤκουσαν**] They are dull of hearing; perhaps with a hint of their unwillingness, as *βαρ. ἀκούειν* in Xenoph. *Anab.* II. 1 is 'to hear with impatience,' cf. *βαρέως φέρειν*.

καμμύω = *καταμύω*, Aristoph. *Vesp.* 92.

καὶ ἰάσονται] *ἰάσονται*, 24 109 306; in the N.T. quotations, the later MSS. generally in Matt., John, Acts have *ἰάσονται*, but the principal uncials *ἰάσονται*. On the passage in Acts, Mr T. E. Page says: "The fut. ind. after *μὴ* represents the action of the verb as more vividly realized as possible and probable than is the case when the subj. follows. The change from the subj. to the ind. here is very forcible and vigorous." It is, however, probably due, in the first place, to the literal representation of the Hebrew, here the "converted" perfect, equivalent to the imperfect or future. The Greek translator may, it is true, have felt *καὶ* to have some such force as is expressed in English by 'in which case....' Cf. the use of *ἵνα* with past indic. in classical Greek; though it is not suggested that the parallel is exact: as in Eurip. *frag.* 442

φεῦ φεῦ τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν

φωνήν, ἵν' ἦσαν μηδέν οἱ δεινοὶ λόγοι (v.l. λέγειν),

i.e. 'in which case cunning words would have been....'

Prof. Jebb, however, on Soph. *O. T.* 1389, contends that the use of *μὴ* proves *ἵνα* to be here "essentially final."

LXX.'s rendering seems to emphasize the responsibility of the people for their own blindness and deafness: "like the deaf adder that stoppeth her ear," Ps. lviii. 4.

11. **Ἔως πότε**] Hardly classical Greek, but renders the Hebrew literally. Cf. Luke ix. 41. We have, however,

ἔως ὅτε in Xenophon,

ἔως ὅψε in Thucydides,

ἔως οὐδ in Herodotus,

ἔως τοῦ c. infin. in Demosthenes.

In LXX. *ἔως* is used frequently as a prepos. c. gen.; e.g., Ps. civ. 23, cvi. 48, cviii. 4.

παρὰ τὸ μὴ κατοικεῖσθαι] Were we dealing with classical Greek, this might be explained, 'up to the point of not being inhabited,' 'till they are not....' See Liddell and Scott, *παρά*, C. I. 5. As, however, the Hebrew has **ו**, of origin or cause, it must be explained as 'because they are not....' Cf. Exod. xiv. 11; Numb. xiv. 16; Jerem. iv. 7, xxxiii. (xl.) 10, 12; Zeph. iii. 6, &c. *διὰ* is also used, Jerem. vii. 32, &c.

καταλειφθήσεται] If this depends on *ἥως*, it must be accounted for like *ιάσομαι* in ver. 10. The verb 'be left' for Heb. 'be desolated' suggests that LXX. read **נָשַׁב** (cf. *Shear-jashub*, and LXX. rendering, vii. 3) for **נָשַׁב**. Note, with regard to A.V. margin, that Heb. words for 'desolate' and 'desolation' differ.

12. **οἱ καταλειφθέντες πληθυνθήσονται]** Heb. is rendered by Kay (and Delitzsch, Cheyne very similarly) 'the forsaken (tract) be large,' from which the Greek differs mainly in referring to the population and not the land.

13. **τὸ ἐπιδέκατον]** The art. is inserted with fractions, as being related to the whole. For the decimation of the people, cf. Amos v. 3.

καὶ πάλιν] For the insertion of *πάλιν* cf. xxv. 8. LXX., whether rightly or not, emphasizes the idea of a fresh reverse of fortune.

ἔσται εἰς προνομήν] This construction may be called a Hebraism. Cf. *εἰς διαρπαγὴν*, v. 5, where the Heb. word is the same, meaning to destroy or consume, esp. by fire: also in iv. 4, *καύσεως*. *προνομή* in LXX. is regularly used of spoiling or plundering.

τερέβινθος] i. 30; *βάλανος*, ii. 13.

ἐκσπασθῇ] So A alone, other MSS. *ἐκπέσῃ*; which may be a substitution, to suit *βάλανος* in its usual meaning of 'acorn.'

LXX. omits the last clause of the chapter; it is supplied from Theodotion by 17 cursives, Lucianic and others, including 301.

VII. 1. According to Hebrew practice, *βασιλεὺς Ἰούδα* refers to Ahaz, not to Uzziah: as the Greek shows later in the verse, cf. for instance 2 Kings xviii. 1. This Elah, and Remaliah, were not kings of Israel.

Ῥαασσών (Ῥασέν B)...Φάκκε] LXX. often present proper names in different forms from the Hebrew, and with wide variations among the MSS. These differences are passed by without comment, unless required for some special reason, e.g. where it seems probable that a different name altogether from the Hebrew is intended.

Ἀράμ] This name is generally transliterated in Isaiah; but not in ix. 12, xvii. 3, where *Συρία*, *Σύρος* are used, as usually in the LXX. In Hebrew, Aram and Edom are closely alike in the consonantal text,

and liable to confusion, see, e.g., 2 Sam. viii. 12: but *Aram* and *Asshur* are quite distinct, whereas *Syria* and *Assyria* were frequently confused by the Greeks and Romans: thus a corrector of A has *Ασσυρων* in xvii. 3. See Herod. VII. 63, Aesch. *Persae*, 84 (a possible case), and Horace, *Od.* III. iv. 31,

“Tentabo et urentes arenas

Litoris Assyrii viator”:

which may recall the ship that “hath touch’d upon the deserts of Bohemia,” Shakesp. *Winter’s Tale*, Act III. Sc. iii. Also *Od.* II. xi. 16, Virg. *Georg.* II. 465.

οὐκ ἠδυνήθησαν πολιορκῆσαι.] Could not make their siege effective. Cf. 2 Kings xvi. 5. Heb. has ‘went up to war against it, but succeeded not in warring against it’: which LXX. may have deliberately paraphrased with *πολιορκῆσαι* to avoid a seeming contradiction.

2. **ἀνγγέλι...λέγοντες]** λέγων NB, λεγόντων 14 cursives, including all the Lucianic but 144 233. The participle is intended to represent the Heb. infinitive ‘construct’ with *ל*, used explanatorily. Aquila in such cases uses *τῷ λέγειν*, in his literal fashion: see lvi. 6 (B) and 2 Kings xix. 10 (A). The nominative participle produces anacoluthon in Greek, but is not uncommon in phrases like the present: *λεγόντων* may be viewed as an attempt to save the grammar.

τὸν οἶκον Δαυίδ] Either the court circle, or the royal family. The latter, multiplied by polygamy and early marriages, seem at certain periods to have formed “a numerous and influential upper caste” (Cheyne): probably most powerful when the king was weak. See 2 Kings x. 13, 14: Jerem. xxxvi. (xliii.) 12, xxxviii. (xlv.) 4, 5. Athaliah cut down the ‘seed royal,’ at any rate those nearly related to the king, till only the infant Joash remained, 2 Kings xi. 1, 2: but the old causes would soon multiply them again.

Cheyne thinks that strictly the ‘house of David’ ought to include the ‘house of Nathan’ (Zech. xii. 12); but they had become very distant cousins of the king, and probably had ceased to be counted of the ‘seed royal’ in Athaliah’s time; being only brought back into the succession by later vicissitudes, cf. 1 Chr. iii. 17 with Luke iii. 27—31. See below on ver. 14.

Συνεφώνησεν] Heb. ‘hath rested upon,’ same verb as in ver. 19, xi. 2: here, apparently, of making close alliance, in which case LXX. gives a fair rendering: or else, literally, of encamping on the country of Israel. For the Greek verb see Gen. xiv. 3: Matt. xx. 13, Acts v. 9.

ἐξέστη] ἐκστῆναι φρενῶν = μαίνεσθαι: ἐκστῆναι of a bone to go

out of joint. Here the meaning is 'was distraught,' was disturbed from its security.

δν τρόπον...σαλευθῆ] A has *ὅταν* before *δν τρόπον*, Q 36 41 49 62 90 106 144 147 239 301 306 after. A's order may be an error. The usual construction seems to be with *ὅταν*, as Amos iii. 12, Micah v. 8; or *ἐάν*, Amos v. 19 (*ὅταν* A 62 147). See chap. xxxi. 4. When *ἄν* is not used, and generally when an actual rather than an imaginary action is compared, we have pres. or perf. indic., chap. xx. 3, Amos ii. 13, Ps. xlii. 1; aorist, as Micah iii. 3; or future, chap. v. 24, lxv. 8. Where the subjunctive follows without *ἄν*, there is generally, if not always, some uncertainty as to the text.

The following are most, if not all the occurrences of *δν τρόπον* in Isaiah: vii. 2, ix. 3 pres. ind. in **NA**, verb omitted in BQ, x. 10, 11, xiii. 19 aor. ind., xiv. 19 fut., xiv. 24 perf. ind., xvii. 5 *ἐάν* c. subj., xx. 3 perf. indic., xxiv. 13 *ἐάν* c. subj., xxxi. 4 aor. subj. (**N*** has fut.) with *ἐάν* **N^{c,b}** A, with *ὅταν* O(Q), xxxiii. 4 *ἐάν* c. subj., xxxviii. 19 verb omitted, lii. 14 fut., lxv. 8 fut., lxvi. 22 pres. or fut. (*μένει* in Camb. LXX.).

For similar constructions see Job xxxiii. 15, *ὥς ὅταν* c. subj., Prov. xxvi. 11 (compare 14), xxvii. 8, *ὥσπερ ὅταν* c. subj.; in relative clauses the aor. indic. is frequent, as Ps. i. 1, xiv. 3, Prov. xviii. 22, Eccles. xxxi. (xxxiv.) 8. Other passages worth noting are Job xxxiv. 19, *ὅς οὐκ ἐπαισχυνθῆ*, Eccles. i. 19, *ἕως συντελεσθῆ κόσμος Κυρίου*, Eccles. ii. 3, Ps. cxii. 8, cf. Ps. cx. 1, and 1 Cor. xv. 25, with Heb. i. 13. Of *εἰ* with subj. I can find no clear instance in LXX. In Exod. iv. 23, viii. 2, MSS. vary, and in any case *βούλη* may be indic.; so in Jerem. xxxiii. (xlv.) 21, and perhaps Job xxxiv. 16: while in 2 Sam. xxiv. 13, 1 Kings xxii. 6, 15, Micah vi. 7, *εἰ* is interrogative and subj. deliberative, which might be the case even in Luke ix. 13. Conversely, *ἄν* occurs with indic. in Job i. 5 *ὥς ἄν συνετελέσθησαν*, Ps. lxxviii. 34 *ὅταν ἀπέκτενεν*, &c. The mixture of tenses is remarkable in such passages as Lev. vi. 2, 3, Job xviii. 11 foll.; while the subj. hangs unconnected, Eccles. ix. 14.

See Goodwin, *Greek Moods and Tenses*, for Homeric and Attic instances of omission of *ἄν*, §§ 50, 62, 63, 66; as Homer, *Od.* viii. 523 *ὥς δὲ γυνὴ κλαίῃσι*, Soph. *O.C.* 1442 *εἴ σου στερηθῶ*, *Ajax* 496, *O. T.* 1231, *O.C.* 395, Thucyd. i. 137 *μέχρι πλοῦς γένηται*, iv. 17 *οὐ μὲν βραχεῖς ἀρκῶσι*, cf. vi. 21, Herod. iv. 46. Also Swete, *Introd. to O. T. in Greek*, p. 306: Hort, *Introd. to N. T. in Greek*, Appendix, pp. 178, 179.

A good deal of uncertainty remains, as the MSS. often vary, and

the grammatical points may depend on terminations of which the letters are few, and easily confused. In the LXX., Hebrew influence may affect the construction, but mainly in the tendency to use aor. and fut. indicative. Still, irregularities in the use of *άν*, especially as to its omission with subj., are not very conspicuous. Despite the suspicion caused by A's irregular placing of *όταν*, it may be right to read it here, with Q &c.; and *έαν* may be right in xxxi. 4. If *όταν* is wrong here, an alternative would be to read *έσαλεύθη*, supposing *ε* to have dropped out between a preceding and following *σ*: the syllabic augment does not seem to be omitted. (The reading *άρθῃ* in xviii. 3 is not certain.) The argument that irregularities of grammar occurring in the MSS. are likely to be genuine is largely balanced by the consideration that the grammar of the earlier writers would probably have been less bad than that of later scribes.

For questions involving the optative, see notes on xi. 9, xxi. 1.

3. *εις συνάντησιν Ἀχάζ*] Vulg. *in occursum A.* Heb. has ordinary inf. with *ς*. The Greek phrase is common, Gen. xviii. 2, Exod. iv. 27, Deut. i. 44, Judg. xv. 14, &c.; cf. John xii. 13, *εις υπάντησιν αὐτῷ*. Ἀχάζ may be regarded either as gen. or dat., as both constructions are found.

ὁ καταλειφθεὶς Ἰασσούβ] LXX. have translated the first part of the name, no doubt wrongly. Cf. x. 21.

ὁ υἱός] A, unsupported, has the curious variant *ἀδελφός*, cf. ix. 20. The scribe may have been influenced by the idea that Isaiah's son would be too young to accompany him: in fact, Shear-jashub was probably only a boy at this time. Or again, he may have thought that the child of promise, soon to be spoken of, would be probably, by analogy, a first-born son (leaving aside vii. 14, there remains viii. 3).

πρὸς τὴν κολυμβήθραν] LXX. shortens the phrase here, but renders practically the same Heb. more fully in xxxvi. 2. The pool in question has not been certainly identified, but was probably on the W. or S. of the city; perhaps connected with Siloam (viii. 5, xxii. 11).

The water supply was always a matter of difficulty when Jerusalem was threatened; not so much lest the city should run short, as that the besiegers might be too well supplied, or possibly obtain the control. Cf. 2 Kings xx. 20, 2 Chron. xxxii. 4.

4. *Φύλαξαι τοῦ ἡσυχάσαι*] Heb. generally rendered 'Take heed, and be quiet,' though the second verb can be taken as dependent, and so Cheyne, 'Look that thou keep calm': Vulg. *vide ut sileas*.

ξύλων] LXX. loses something of the picturesque force of the Hebrew.

Strong though Ephraim may seem to Judah, or to himself, he and his ally are near their end. Even Assyria is only to be dreaded, as the instrument of God, Who alone is to be feared (viii. 13). Ephraim's besetting sin had long been self-confidence, without material or moral strength behind it. See chap. viii. 6 foll., ix. 9—14, xxviii. 1—4; Judg. viii. 1—3, xii. 1—6; Hosea v. 4, vii. 9—16, xii. 8, xiii. 1, &c.

ὅταν γὰρ ὀργή...πάλιν ἰάσομαι] LXX. diverges here from the Heb.: the recurring proper names may have misled the eye and caused confusion. *θυμός* seems to be רִצּוֹן, 'violence,' for רִצִּין Rezin, cf. Gen. xlix. 6; ἰάσομαι suggests that אָרַם, or אֲפָרַם, with further confusion of this verse with the next, has been read as אֲרַם, 'I will heal.'

5. **περὶ σοῦ, λέγοντες]** B omits these words, N places *περὶ σοῦ* before *βουλήν*. They are found in AQT and about a dozen cursives (besides three with *κατὰ σοῦ*), as well as in the Syro-hexaplar version; and may be the true LXX., or a Hesychian correction. The Lucianic cursives read *κατὰ σοῦ*, prefixing Ἐφραίμ καὶ ὁ υἱὸς τοῦ Ῥομελίου; and so V 309, but with *περί*. See Vol. I., Introd. pp. 24, 25.

ὁ υἱὸς τοῦ Ῥομελίου] Isaiah, whether from pure contempt, or to lay stress on his descent, never names Pekah in his prophetic utterances. There may indeed be some special sting in the method of allusion, perceived by Isaiah's hearers though not by us. It is at least curious that Pekah bore a name, however he came by it, so nearly resembling the predecessor whom he slew and replaced.

6. **Ἰουδαίαν]** A reads Ἰδουμαίαν, an obvious mistake, but easily made. It belongs purely to the Greek; see on Ἀράμ, ver. 1. Cf. chap. xxxvi. 1 N, xlv. 26 B, Amos i. 9, 11, B* once, A* 106 twice, Joel iii. 19 N.

συλλαλήσαντες] Scholz regards the Greek as a guess: Heb. has a verb meaning 'terrify,' 'alarm': it is causal; the simple form occurs ver. 16 (φοβῆν).

ἀποστρέψωμεν...πρὸς ἡμᾶς] Vulg. *avellamus ad nos*. Heb. verb means 'cleave,' 'divide,' 'break through'; rendered ἔρρηξαν, lix. 5. The sense given by LXX. and Vulg. is easy, but how they came by it is less clear. Aquila has ἀποσχίσωμεν αὐτήν.

The Lucianic cursives mostly add καὶ κακώσωμεν (or -σομεν) αὐτήν, which may be a duplicate.

αὐτοῖς] Dat. of person interested: easier than αὐτῆς, read by NBQ and most cursives, except 24 41 106 305.

τὸν υἱὸν Ταβεήλ] Nothing is known of him, not even whether he

was, to ordinary perceptions, a dangerously strong or an absurdly weak candidate. The name, it has been pointed out, is Aramaic (cf. Ezra iv. 7), meaning 'Good (is) God.' It was said to occur on an Assyrian tablet, in connection with Rezin and Samaria; but this has since been read differently. The Jews explained Tabeal, טבאל, by the cypher *Albam*—א=ל, ב=מ, &c.—as standing for רמל, that is for Remaliah, רמליה; as Sheshach, by another cypher, *Atbash*, stands for Babel, Jerem. xxv. 26, li. 41 (Heb.). LXX. omit these, but seem to have read li. (xxviii.) 1 correctly, according to this same Atbash, as Χαλδαίους. It is however a strange method of reference for Isaiah to use: and cyphers, perfect or imperfect, may be found too often: see on xix. 15.

8. ἀλλ' ἐτι ἐξήκοντα...ἀπὸ λαοῦ] This clause in the Hebrew has been rejected by many critics as interpolated: LXX. however contains it, the MSS. being in agreement.

ἐκλείψει] Heb. more strongly, 'shall be broken': ἡ βασιλεία inserted by LXX., apparently by way of explanation.

ἀπὸ λαοῦ] Verbally literal, Heb. often using this terse idiom: chap. xvii. 1, 1 Sam. xv. 23, μὴ εἶναι βασιλέα, Ps. lxxxiii. 4, &c. Davidson, *Heb. Syntax*, § 101.

9. Σομορῶν] This form is very near the Heb. *Shomron*. It occurs, with slight variation, 1 Kings xvi. 24, recording Omri's purchase of the site from its owner Shemer. The usual Greek form is Σαμάρεια (B) or Σαμάρια.

ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνήτε] The Heb. is generally spoken of as containing an assonance, the two verbs being *ta'āmīnu*, *te'āmēnu*: it is rather the employment of two aspects, or voices (Hiphil and Niphal), of the same verb יָמַן. 'If ye will not endure (in faith), ye shall not endure.' Cf. 2 Chron. xx. 20, with the LXX. rendering there.

συνήτε] Seems to be a paraphrase; so apparently Scholz. The O. Latin (made from LXX.) has *nisi credideritis, non intelligetis: nec intell.*, Tert. *adv. Marc.* v., *neque intell.*, Cyp. *Test.* III. 42. Vulg. has *non permanebitis*. Augustine, *De Doct. Christ.* II., comments on the fact of the difference. See Burkitt, *The Old Latin and the Itala*, p. 61. Possibly LXX. was influenced by vi. 9.

10. προσέθετο...λαλήσαι] Usual Hebraism, see on i. 12.

11. εἰς βάθος ἢ εἰς ὕψος] The clause, as pointed in Heb. text, reads, 'Ask, going deep, or mounting high': or, as A.V. marg. It is tempting—if necessary, which some think it is not—to alter the pointing from *sh'ealah*, 'ask!' (or, 'thy petition') to *sh'eolah*, 'to Sheol.' See Delitzsch, and Skinner, in *Camb. Bible*. We then get

a balanced sentence: 'Deepen (thy request) to Sheol, or raise (it) to the height.' LXX. paraphrases this with some neatness.

12. Ahaz colours his refusal of God's offer with a show of obedience to the Law (Deut. vi. 16). This hypocrisy—it can hardly be called anything else—is brushed aside. Possibly Ahaz thought by his reply to cast discredit on Isaiah and his mission; doubtless he wished to be undisturbed in his Assyrian policy. He is like King John as drawn by Shakespeare, weak, hypocritical, intriguing, false, and regardless of his country's honour. It is quite possible that he had some ability, some original promise and capacity for good; but now he makes his refusal. The utmost is predicted, promised, pressingly offered him: but it meets with no response.

13. *καὶ εἶπεν*] The subject is Isaiah.

μικρὸν ὑμῖν] Heb. literally, 'little *from* you,' i.e. in comparison with you: which phrase means generally either 'less than you,' or, as here, '(too) little for you.'

ἀγῶνα παρέχειν] Heb. 'to weary' or 'vex.' The Greek phrase recalls (a) *πόνον παρέχειν*, to cause trouble, Plat. *Rep.* vii. 526C, Herod. i. 177; (b) *ἀγῶνα ἀγείν, τιθέναι, ποιεῖν*, &c. to hold or propose a contest: hence it seems to mean the giving of trouble to the extent of a hard struggle, and almost to suggest provoking a contest; as the English phrase goes, 'to show fight.'

14. Though God will not be turned from His purposes of mercy, man can often deprive himself of the advantage of them. We can easily believe that this sign brought Ahaz little comfort.

ἡ παρθένος] Heb. has the article. The commentators have devoted pages to this verse. Many deny that the Heb. word necessarily means a *virgin*; but in practice it seems to be generally, if not always, used of such. The ultimate reference to our Lord's birth of the Virgin Mary is guaranteed by Matt. i. 23, if it could be, in any case, disregarded. But those who look for a nearer reference in Isaiah's own time have been sorely puzzled. They cannot find the mother, virgin or not, nor identify the child Immanuel. In their vain efforts—see Prof. Skinner's note—Isaiah's own wife, Maher-shalal-hash-baz, Hezekiah, and allegorical personification have all been pressed into the service. Better, perhaps, to allow that if there be (necessarily) an immediate reference to Isaiah's own time—with regard to which the question of the virgin is possibly not important—we can reach no certainty about it. And it is not well to deny the possibility that the sign was given in a deferred form, which would comfort believers, and be—to Ahaz—non-existent.

There may well have been, however, at this time, one who, though never recognised as a person of importance, was nevertheless destined to be the mother of a child, the direct ancestor of the parent (or parents, as reputed) of the final King of the House of David: namely, the wife, or wife to be, of the then representative of the family of Nathan, son of David, from whom our Lord's descent is traced in Luke iii. This family has only once marked attention drawn to it in the O.T., viz. in Zech. xii. 12; its importance arose only with the failure of issue from Jehoiachin, Jerem. xxii. 30, nor did it, apparently, retain high station after Zerubbabel, but fell to humble circumstances. The idea of a reference to a member of it here is but a guess, and throws no light on the question of the *παρθένος*. It presents, however, no special difficulties, and may perhaps be thought to provide a suitable contrast and, at the same time, relation to the 'house of David' of Ahaz' day. It is perhaps worth noticing that all the names mentioned in Zech. xii. 12, 13 occur in the pedigree, Luke iii.¹ The names Eliezer and Salathiel, or Shealtiel, 'I have asked of God,' may also, on this supposition, have special significance.

ξξί] So \aleph AQ 26 41 90^{mg} 106 144 239 306: B and the rest *λήμψεται*.

καλέσει] Heb. has 3rd pers. fem., but of an unusual form resembling 2nd pers., which Aq. Theod. Symm. give, as well as most MSS. of the LXX. *καλέσει* \aleph , *καλέσετε* or *-ται* Q* with nine Luc. cursives and 301. *καλέσουσιν* is read by (Γ) 26 106 144 233 90^{mg}: and in Matt. i. 23 (*καλέσεις* D): *vocabunt*, Iren. (Lat.) *adv. Haer.* III. 15. The text of Cyp. *Test.* II. 9 is uncertain, but the MS. L has *vocabitis*.

15, 16. The Greek text presents some difficulty. A's reading *ἐκλέξεται* is against the Heb., the balance of the clause, and the repetition of the phrase in ver. 16 in the original. It is, however, supported by $\aleph^{ca cb}$ QT 22 24 36 48 49 51 90 93 106 144 147 228^{corr} 233 301 304—6, and some MSS. of Cyp. *Test.* II. 9 read *commutabit*, pointing to *ἀλλάξεται*, a future: and it is difficult to imagine it the result of any but blind alteration. The omission of *ἡ* before *προελέσθαι* might be right: if *ἡ* came from taking *γινῶναι* and *προελέσθαι* to be alternatives; or it may have followed on the reading *ἐκλέξεται*. The verb *προελέσθαι* is itself awkward: Cyp. *l.c.* has *praeferat*; but is not the meaning of the Heb., though a kind of sense can be made of the alternative of choosing evil or good. But if it is not a duplicate of *ἐκλέξασθαι* which has taken the place of the real verb before *πονηρά*, perhaps *περιελέσθαι* (Josh. xxiv. 14, 23), in the sense of 'to remove,' may have been

¹ The reading *Σεμεειν* of \aleph B in Lk. iii. 26 should be mentioned.

the original Greek. We still have the difficulty of the different rendering of **ΔΙΝΩ** in 16, by *ἀπειθεῖ*, which, if taken as an adjective, fails to give sense, and as a verb gives an unbalanced sentence, and is in an unlikely tense. *ἀπειθεῖν* would slightly ease the sentence, and Hatch, *Essays in Bibl. Greek*, IV. p. 198, supports Wolf's conjecture of *ἀπωθεῖν πονηρίαν*, pointing out that *ἀπωθεῖν* represents **DNW** elsewhere [93 305 read *πονηρίαν*, Augustine has *contemnet malitiam*: O.L. generally *non credit* (or *credet*) *malitiae* or *nequitiae*].

These considerations point to some such text as :

15 βούτυρον καὶ μέλι φάγεται, πρὶν ἢ γνῶναι αὐτὸν
περιελῆσθαι πονηρά, ἐκλέξασθαι τὸ ἀγαθόν.

16 διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν,
ἀπειθεῖν πονηρία, [τοῦ] ἐκλέξασθαι τὸ ἀγαθόν, κ.τ.λ.

τοῦ may be out of place before *ἐκλέξασθαι*: **N^{cb}B** and nearly half the cursives omit it. **N^{*}** omits *ἀπειθεῖ...ἀγαθόν* altogether.

15. πρὶν ἢ γνῶναι.] LXX., differing from Heb. in varying the subsequent words, reads here the same as in ver. 16, while Heb. varies: being here infin. with **י**, A.V. 'that he may know,' Vulg. *ut sciat*. Kay defends this, but most moderns take it gerundially, 'when he knoweth': or perhaps, 'as he learneth.' See Davidson, *Heb. Syntax*, § 93.

βούτυρον καὶ μέλι.] Butter (curdled milk) and honey seems to represent a simple kind of luxury issuing out of desolation. It is too near 'milk and honey,' the special blessing of the land long ago, to be pure hardship, though the 'stay' of bread and water has failed, iii. 1, and there are few men left, vi. 11, 12, xxiv. 6. Cf. Exod. iii. 8, Job xx. 17, &c.; and Eurip. *Bacchae*, 142, *ρεῖ δὲ γάλακτι πέδον, ρεῖ δ' οὔνῳ, ρεῖ δὲ μελισσῶν Νέκταρι*. See also Ecclus. xxxix. 26.

16. ἦν σὺ φοβῆ] The verb probably renders Heb. rightly. The rest of the verse is rendered by Delitzsch, Cheyne, &c.. 'the land before whose two kings thou fearest, shall be forsaken': by Kay, as an exact rendering, 'Forsaken shall be the land, as to which thou art in alarm, because of her two kings'; inclining to connect 'because of...&c.' with 'forsaken,' as in A.V. For *ἀπὸ προσώπου*, see on ii. 10.

17. ἀφείλεν] Could this be taken as intransitive, 'broke off from,' it would exactly represent the Heb. Failing this, and supposing that LXX. took Heb. as transitive, which would require another letter, the subject must be God Himself. Cf. 1 Kings xi. 11, 13, *διαρρήξω, λήψομαι*: and xii. 15, 24. The schism of the Ten Tribes was the greatest blow David's kingdom had yet suffered, *νῦν βόσκει τὸν οἶκόν σου Δαυεὶδ*, 1 Kings xii. 16.

τὸν βασιλέα τῶν Ἀσσυρίων] Introduced for the first time, and with great force. Heb. 'of Asshur,' LXX. generally 'of the Assyrians': but Ἀσσοῦρ Jerem. i. (xxvii.) 18, and also of the personified people, Ezek. xxxi. 3, Hos. xiv. 3, Ps. lxxxiii. 8; see also Num. xxiv. 22 and 24.

The mention of the king of Assyria at this moment would especially confound Ahaz, as he hoped to find a protector in him.

There is some question as to whether this chapter is a continuous prophecy. Probably it is, looking to ver. 22, and viii. 4, 6—10. Though marked by the abrupt transitions frequent in Isaiah, the contrast between Syria-Ephraim, the contemptible enemy, and Assyria, the terrible instrument of God, pervades it.

18. σურიεῖ] Cf. v. 26. Heb. שׁוּר: the translator may have fancied the words connected.

μυῖαις, δ κυριεύει] So NAQ 49 90 106 109 144 305—8. κυριεύσει B. Fourteen cursives, including most of the Lucianic, have αἱ κυριεύουσιν or κυριεύουσι: 36 has ὁ κυριεύουσιν. The boldly ungrammatical text is probably the real LXX., altered in various ways to secure agreement. The verb is not expressed at all in Heb. text; but the influence of Hebrew, with its frequent looseness of agreement—Davidson, *Heb. Syntax*, § 112—may have affected the language, as Hebraisms are sometimes found without warrant from the immediate original; see on i. 21. Here the indeclinable Heb. relative, and the collective use of the Heb. word for 'fly,' may have produced their effect. (Cf. the use of *κυνόμυια* in Exod. viii. 20—24, Ps. lxxviii. 45.) Possibly LXX. may have duplicated the rel. שׁוּר as שׁוּר; cf. Exod. xv. 9.

The fly and the bee, abounding along the Nile and in the Assyrian mountains respectively, "aptly symbolized," says Kay, "the two powers between which Israel lay." Each of these powers had a party in Judah anxious to make alliance with it; and each, in its own way, was to be not a help, but a destruction (xxx. 5, Jerem. ii. 36).

μέρους] So N^cAQV and eleven, mostly Lucianic, cursives; μέρος N*B &c., a less usual construction. For μέρος as representing Heb. 'end,' 'border,' cf. xxxvii. 24.

19. καὶ ἀναπαύσονται] Omitted by B: the other MSS., except NAQT 26 41 49 106 144, insert *before πάντες*. Cf. the omission of *πορεύσομαι* in the best authorities, xxxviii. 10. τῆς χώρας and σπήλαια do not show their relation to Heb.; *ράγαδα* represents some word from ללח or לח (נחלים or מחלות) for נהללים.

20. τῷ ξυρῷ] Heb. has the article. The instrument is formidable, sheer and sweeping in its action.

τῷ μεγάλῳ καὶ μεμεθυσμένῳ] τῷ μεγ. τῷ μεμεθ. QV and eight cursives;

about as many, with minor variations, support **SA** in the text: **Γ*** simply τῷ μεμεθυσμένῳ; **B** τῷ μεμισθωμένῳ, with Heb.; so Theod. Symm., but Aquila μεμεθυσμένῳ. The main question is between these two participles; the Heb. means 'hired,' decidedly: though, by a curious coincidence, had it been read as from שָׂכַר instead of שָׁכַר, it would have been taken to mean 'drunken.' The exact form used is not found in the case of שָׁכַר, but this is probably not conclusive; it does not occur elsewhere from the other verb. The reading of **A** seems preferable, as being the result of a misreading of the Hebrew, whereas the correct reading may have come in from Theod. and Symm. (Syro-hex. *margin* with **A**, *text* with **B**). The converse misreading occurs at xxviii. 1, 3, and a similar case of resemblance both in Gr. and Heb. at xiv. 21. Of course the correct rendering of **B** would be preferable, if the other could be accounted for in that case. It seems almost possible, indeed, that both readings may have existed from the first, as alternatives; in which case τῷ μεγάλῳ may have been inserted when μεμισθωμένῳ was displaced, from a sense that something was missing: though the Hebrew has nothing answering to it.

21. δάμαλιν βοῶν] Literal, Heb. being collective.

22. The latter part of the verse is shortened by **LXX.**, the translator or one of the earliest scribes having omitted from the first to the second 'shall eat' of the original: the Lucianic MSS. mostly supply φάγεται βούτυρον ὅτι, but this is not very likely to have been the regular **LXX.** text. With them agree 87 91 97 228 309, but with γάλα for μέλι.

23. χίλια ἄμπελοι χιλίων σίκλων] σίκλων gives the meaning correctly. Heb. often omits the word 'shekels,' as a familiar unit: as in Gen. xx. 16, xxiv. 22, Judg. xvii. 2—4, &c. Here we seem to look back again to the prophetic parable of chap. v. With this verse cf. Song of Sol. viii. 11, ἀνὴρ οἷσει ἐν καρπῷ αὐτοῦ χιλίου ἀργυρίου.

24, 25. The details are not very clear in the original. The 'arrows and bows' are perhaps not of invaders, but of hunters in a desolate land. Kay, however, comparing chap. v. 28, takes the 'briers and thorns' metaphorically, of the bristling array of the enemy. This affords some explanation of 'the fear,' but it is not generally accepted. **LXX.** rearranges the connection of the clauses, perhaps to make an easier sense: ἀροτριώμενον conveys an idea of more regular cultivation than Heb. seems to do, though cf. v. 6.

25. ἔσται...ἀπὸ...εἰς] 'It shall be (turned) from...to....'

προβάτου...βοῶς] These terms have exchanged places, relatively to Heb. Scholz gives a list of such cases: e.g. xxviii. 15, xxxiv. 6, lx. 3.

VIII. 1. τόμον χάρτου καινού μεγάλου] χάρτου is found only in A 26 90 109 144 301; six Luc. MSS. and 41 87 91 97 106 309 read καινόν μέγαν, and 62 147 καινόν. χάρτου makes the grammar easier: cf. Jerem. xxxvi. (xliii.) 2. The Heb. should perhaps be rendered 'a great tablet,' meaning one made of wood or of metal, the word being the same as the mirrors in iii. 23, rightly rendered 'glasses' by A.V., as 'glass' was regularly used in that sense in Elizabethan English: cf. the title of Gascoigne's poem, *The Steel Glass*.

γραφίδι ἀνθρώπου] A human pen. The 'finger of God' (Exod. xxxi. 18) is not to be used on this occasion.

τοῦ ὀξέως...σκύλων] LXX. translates the name, taking the prep. ὅ, 'for,' as introducing an infin. of purpose. The Heb. words, 'Hurry-plunder-speed-spoil,' are doubtful as to their syntactical connection, the phrase being an enigma.

πάρεστιν γάρ] Scholz thinks these words intended to render ὦν; but if the meaning suits, the order is less strictly kept than usual. The rendering in ver. 3 certainly varies the order, and introduces ταχέως, which has nothing else here to correspond.

2. Οὐρίαν] LXX. omits 'the priest,' supplied from Aq. Theod. Symm. in Q^{ms} and 16 cursives. For Uriah, see 2 Kings xvi. 10—16, and cf. LXX. of Isai. xxi. 8. The identification with the priest of 2 Kings xvi. must be considered very probable, though not certain: a prominent man would be (a) a desirable witness, (b) likely to be named without much explanation. Blunt, in his *Coincidences*, Part III. ii., points out the increased probability, especially if joined with another prominent person: for Zechariah was the name of Ahaz' father-in-law, Hezekiah's grandfather, 2 Kings xviii. 2.

Βαραχίου] This would represent Heb. *Berechiah*, differing from Jeberechiah by ' only: a copyist or translator, acquainted with the name as father of a Zechariah (Zech. i. 1), might easily mistake or alter.

3. τὴν προφήτιν] Perhaps, but not certainly, so called only as Isaiah's wife. προσῆλθεν NAQ 24 26 93 106 144: προσῆλθον B &c. with Heb.

4. λήμψεται] '(One) shall take': Delitzsch and Cheyne take Heb. so, but most take it as pass.

δύναμιν Δ....σκύλα Σ.] Only the second of these alliterations is in the Heb.

6. τὸ ὕδωρ τοῦ Σιλωάμ] There is a tunnel through the rock by which water flows gently from a spring outside the wall to the pool of Siloam. This work may be as old as the time of Isaiah, or even older.

The small water-course and pool stand naturally as a type of the kingdom of Judah. The people, like Naaman in his earlier mood (2 Kings v. 12), turn to signs of greater outward power; and a far greater power, exceeding Syria as much as Euphrates and Tigris exceeded Abana and Pharpar, was coming upon them: but not to be their help. Kay compares Jerem. ii. 13, 18.

βούλεσθαι ἔχειν... βασιλέα ἐφ' ὑμῶν] An explanation, unauthorised but practically true. The son of Tabeal would be a puppet-king; the real rule was to be in the hands of the dual alliance.

7. φάραγγα... τεῖχος] Heb. the 'channels' and 'banks' of a river, keeping on the allusion.

8. Here LXX. departs widely from Heb. The Greek strongly resembles, almost summarises iii. 1. A omits ὥστε πληρῶσαι (alone) and reads τὰ πλάτη with 24 26 49 90 106 144 233 239^{vid} 306: also, **Ν^{cb}** A 106 have εἰ for ἡ before δυνατὸν, and A 24 συντελέσαι for συντελέσασθαι.

None of these readings of A, except τὰ πλάτη, are very likely to be right: εἰ for ἡ is either one of the common mistakes in vowels, or an intentional touching up: ὥστε πληρῶσαι is probably an accidental omission.

παρεμβολή] A favourite word of LXX., generally rendering Heb. *Maḥāneh*, 'camp,' 'host.' It is said to be a Macedonian word, which would account for its Alexandrian use. Here it seems to be due to the LXX. taking 'wings' to refer to an army, and paraphrasing. Skinner doubts whether Heb. ever used 'wings' in this sense.

μεθ' ὑμῶν ὁ θεός] The name Immanuel is translated here by LXX.; but there is general agreement that it is best kept as a proper name until ver. 10.

9. γνῶτε] Clearly, LXX. read **נעו**, Heb. having **נעו**. Aq. Symm. Theod. have *συναθροίσθητε*, Vulg. *congregamini*. There are, however, other Heb. roots much alike, and some think it should be from another, meaning 'shout' (as in wrath): while Cheyne and W. E. Barnes, with Lowth and Grätz, are inclined to follow the reading of LXX. Others render, 'Break!' or, 'be wicked,' Luther, Alexander; i.e. do your worst.

ἐὰν γὰρ πάλιν] LXX. introduces words of connection. For **ισχύω** corresponding to Heb. 'gird oneself,' cf. **κατισχύετε**, l. 11, where however the Greek can hardly be so construed. See also Ps. xciii. 1.

11. ἀπειθουσιν] In this word lies the discrepancy, LXX. having read it as from **סור** or **רר**, 'turn aside,' 'rebel,' instead of **יסר**, 'instruct,' 'correct'; **παιδεύσω**, Hos. vii. 12. The other words are alike in meaning, but this has altered the drift: the negative in rendering the

Heb. comes from the preposition **מ**, 'from walking,' i.e. not to walk.... (It would be possible to put the stop after **χειρὶ** instead of after **Κύριος**, and translate **ἀπειθοῦσιν** as a participle: 'Thus saith the Lord, with the strong hand, to men that rebel,' &c. The sense is perhaps improved, but we should certainly have expected **τοῖς ἀπειθοῦσιν** if this had been intended, and **λέγοντες** is a difficulty hard to surmount, unless it be supposed to have been altered.)

12. **σκληρόν**=Heb. **שָׁקֵר**, as in ver. 21; which LXX. have twice read in this verse for **שֶׁקֶר**, 'conspiracy.' Cheyne and others have wished to read **שֶׁקֶר**, 'a holy thing,' with reference to ver. 13, 14. But to cry out 'A conspiracy' (2 Kings xi. 14) is natural to the unprincipled in time of panic, and it agrees perfectly with the rest of the verse.

13, 14. **φόβος. καὶ ἐὰν ἐπ' αὐτῷ πεποιθὼς ᾖς**] Heb. '(and let him be your) fear, and him your dread.' **κ** reads **βοηθός** for **φόβος**: which suggests rather a duplicate in the place of the following clause, if the LXX. read **מַעֲרִיצָה** as some form from the root **עוּר**, help. **πέποιθα** is one of those words which the LXX. seem to have used as a stop-gap when in doubt, as in xxxii. 3: see Vol. I. Introd. p. 50.

The latter part of ver. 14 has nearly identical words in Gr. and Heb., except 'house of Jacob' ('houses,' B and many cursives) for 'two houses of Israel,' a phrase not found elsewhere: but the syntax differs widely. On the negative, see below. The case-relation is reversed in **λίθου προσκόμματι** and **πέτρας πτώματι**, but this affects the sense little. The Heb. verb combines the meanings 'dwell' and 'sit': the 'snare' is rendered as a 'hollow,' a trap such as hill-countries often afford in warfare. Cf. Pharaoh's hasty conclusion, Exod. xiv. 3, 'They are entangled in the land, the wilderness hath shut them in.'

οὐχ ὡς λίθου προσκ.] There are many places where LXX. and Heb. differ by a negative: i. 6, &c.: see list, Vol. I. Introd. p. 52. Here Scholz thinks **לֹא כַאֲבָן** was read for **אֲבָן**.

συναντήσεσθε] Apparently not in Heb.; but cf. **συναντήματα**, Exod. ix. 14, representing 'plagues,' root **הָגַע**.

15. **διὰ τοῦτο ἄδ....πολλοί**] Cf. 1 Cor. xi. 30.

ἐγγιούσιν] Scholz thinks **שֶׁקֶר**, 'be snared,' was mistaken by sound, and read as **נִשְׁמָע** 'come near.'

15, 16. **ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες. Τότε φανεροὶ ἔσονται**] These words do not at first sight show any correspondence with Heb., which has **צִוִּי תַעֲבִידָה**, 'Bind thou up the testimony.' But **וְיָצַח** and its kindred words have many meanings: one is a 'rock,' 'refuge,' 'safe place,' as in Ps. xviii. 2: hence **ἀσφαλεία**; while **φανεροὶ** is from the idea of witness being borne, proving a thing, making it clear: cf. iii. 9, **ἐνεφάνισαν**.

16. τοῦ <μή> μαθεῖν] LXX. has a verb for the Heb. noun, 'disciples.' They seem to have read מן, 'from,' at the beginning of the word, instead of מ. AV 26 106 omit μή, perhaps taking τοῦ μαθεῖν as = 'from learning,' the expression σφραγιζόμενοι τὸν νόμον counting as one of hindrance: see Goodwin, *Gr. Moods and Tenses*, § 95, 2. Cypr. *Test.* i. 9, *ne discant.* In Thuc. III. 75, τῇ τοῦ μὴ ξυμπλεῖν ἀπιστία, the μὴ is similarly omitted by at least one MS.; and in I. 16, κωλύματα μὴ ἀνέξθῃναι, some read τοῦ for μὴ.

17. καὶ ἐρεῖ] Inserted by LXX.

18. καὶ ἔσται] Inserted by LXX. from a mistaken view of the connection required. εἰς before σημεῖα found only in NAQT 24 26 41 106 144 233 (with Heb.).

ἐν τῷ Ἰσρ.] NB and all MSS. exc. AQ* 26 41 106 306 insert οἴκῳ before Ἰσραήλ (against Heb.).

παρὰ Κυρίου] παρὰ c. gen. here well represents a compound Heb. preposition, 'from with....'

19. τοὺς ἀπὸ τῆς γῆς φων. καὶ τοὺς ἐγγαστρ.] LXX. is more explanatory than Heb. as to the methods employed: the explanation is very likely right, though less suitable in the mouth of the speakers.

'Peep' in A.V. has its old meaning of a faint, chirping *sound*, such as the shades were supposed to utter. The commentators compare Hom. *Il.* XXIII. 100,

ψυχὴ δὲ κατὰ χθονὸς ἥυτε καπνὸς
ᾧχετο τετρυγία,

and *Od.* XI. 605; Virg. *Aen.* VI. 492; Shakesp. *Hamlet*, Act I. Sc. i.,
"The sheeted dead

Did squeak and gibber in the Roman streets."

οὐκ ἔθνος πρὸς θεὸν αὐτοῦ; τί ἐκζητῶσιν] B, with scanty support, but with sense nearer to Heb., reads ἐκζητήσουσιν after αὐτοῦ. τί is in fact an insertion of LXX. A, by a common confusion of vowels, reads ἐκζητῶσιν; cf. xi. 9, xxix. 23; the converse in xl. 24, xlviii. 21. The verbal resemblance to Luke xxiv. 5 is noticeable.

By the "black art" of the necromancer, the dead are the consultant teachers of the living. Forbidden, Deut. xviii. 10, 11.

20. βοηθεῖαν] Apparently due to reading עזר 'help,' for עזר 'testimony': ἔδωκεν to complete the sense; γὰρ for connection, or by reading ה before 'law' as כּי.

περὶ οὐ...περὶ αὐτοῦ] Heb. prep. here is ל, and the relative to be taken causally.

δῶρα δοῦναι] Heb. שָׁחַר, 'dawn,' properly 'blackness': cf. xlvii. 11. Prof. Margoliouth, *Lines of Defence of the Bibl. Revelation*, p. 128,

interprets it 'witchcraft' in both places. LXX. must have read it as $\gamma\eta\psi$, 'bribery': Job xv. 34, $\delta\omega\rho\delta\epsilon\kappa\tau\omega\acute{\nu}$.

21. $\epsilon\phi' \upsilon\mu\acute{\alpha}\varsigma$] Heb. has 3rd pers. sing., as in v. 26 foll.; but perhaps to be taken collectively, through this and the following verse, which are otherwise followed fairly closely by LXX.

$\tau\acute{\alpha} \pi\acute{\alpha}\tau\rho\iota\alpha$] Perhaps a paraphrase to avoid an impious sounding expression. $\pi\acute{\alpha}\tau\rho\iota\alpha$ seems to be used much as in Thucyd. II. 2, $\epsilon\acute{\iota} \tau\iota\varsigma \beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota \kappa\alpha\tau\grave{\alpha} \tau\acute{\alpha} \pi\acute{\alpha}\tau\rho\iota\alpha \tau\omega\acute{\nu} \pi\acute{\alpha}\nu\tau\omega\acute{\nu} \beta\omicron\iota\omega\tau\omega\acute{\nu} \xi\upsilon\mu\mu\alpha\chi\epsilon\acute{\iota}\nu$: Plat. *Politicus* 296 C, $\tau\omega\acute{\nu} \beta\iota\alpha\theta\epsilon\acute{\nu}\tau\omega\acute{\nu} \pi\alpha\rho\acute{\alpha} \tau\acute{\alpha} \gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\alpha \kappa\alpha\iota \pi\acute{\alpha}\tau\rho\iota\alpha \delta\rho\acute{\alpha}\nu \acute{\epsilon}\tau\epsilon\rho\alpha$. The cursive 93, however, reads $\pi\alpha\tau\alpha\chi\rho\alpha$: which agrees with a statement of Theodoret (Migne, II. 289). See Field, *Hexapla*, ad loc.; and Vol. I. pp. 29, 95 (note). Dr Nestle (art. *Septuagint* in Hastings' *D.B.*) approves this reading.

22. $\sigma\tau\epsilon\nu\eta$] Cf. Lat. *angustiae*, English 'straits.' This sense is particularly felt in $\sigma\tau\epsilon\nu\omicron\chi\omega\rho\iota\alpha$. See Hom. *Od.* IX. 445, XVIII. 386, Eurip. *Ion* 721 (doubtful), $\sigma\tau\epsilon\nu\omicron\mu\acute{\epsilon}\nu\alpha \pi\acute{o}\lambda\iota\varsigma$, Polyb. I. 67, and 2 Cor. vi. 4, $\acute{\epsilon}\nu \theta\lambda\acute{\iota}\psi\epsilon\sigma\iota\nu$, $\acute{\epsilon}\nu \alpha\nu\acute{\alpha}\gamma\kappa\alpha\iota\varsigma$, $\acute{\epsilon}\nu \sigma\tau\epsilon\nu\omicron\chi\omega\rho\iota\alpha\iota\varsigma$.

The order of words varies in the MSS.

$\acute{\omega}\sigma\tau\epsilon \mu\grave{\eta} \beta\lambda\acute{\epsilon}\pi\epsilon\iota\nu$] Scholz thinks LXX. read $\eta\mu\alpha\kappa$ for $\eta\mu\alpha\kappa$, 'driven away': but the letters are not very like. Heb. divides the verses after $\beta\lambda\acute{\epsilon}\pi\epsilon\iota\nu$, and begins ch. ix. at ver. 2 of LXX. and English Version.

$\kappa\alpha\iota \omicron\upsilon\kappa \acute{\alpha}\pi\omicron\rho\eta\theta$.] See next note.

IX. 1. $\tau\omicron\upsilon\tau\omicron \pi\rho\acute{\omega}\tau\omicron\nu \pi\acute{\iota}\epsilon$] The LXX. here differs markedly from Heb., which is itself somewhat obscure: literally, 'Yet (or, For) not gloom, for whom (fem.) distress: as at the time at first he treated lightly the land of Zabulon and land of Naphtali, so (lit. and) in the time to come he treated heavily (i.e. honourably) the way by the sea, &c.' The idea of drinking is thus foreign to the original, as well as to the context; and such passages as chap. li. 17, 22, Jer. xxv. 15, 27, 28 (xxxii. 1, 13, 14 in LXX.), Ps. lx. 3, lxxv. 8, do not help: nor does Habak. ii. 16, though the same words are used in the antithesis of 'shame' and 'honour,' and the chapter seems full of Isaianic language. $\pi\acute{\iota}\epsilon$, indeed—though practically all documents support it, as well as Tertullian, *adv. Marc.* iv. 7, "Hoc primum bibito (v.l. *obito*, a fairly evident corruption), cito facito"—is well-nigh hopeless. It will be best to compare the Greek, word by word, with the literal rendering of Heb.:

$\kappa\alpha\iota \omicron\upsilon\kappa \acute{\alpha}\pi\omicron\rho\eta\theta\acute{\eta}\sigma\epsilon\tau\alpha\iota$
 $\acute{o} \acute{\epsilon}\nu \sigma\tau\epsilon\nu\omicron\chi\omega\rho\iota\alpha \ [+ \acute{\omega}\nu \text{ NBQ}]$
 $\acute{\epsilon}\omega\varsigma \ (? \acute{\omega}\varsigma) \kappa\alpha\iota\rho\omicron\upsilon$
 $\tau\omicron\upsilon\tau\omicron \pi\rho\acute{\omega}\tau\omicron\nu$
 $\pi\acute{\iota}\epsilon, \tau\alpha\chi\upsilon \pi\omicron\iota\acute{\epsilon}\iota$

Yet no gloom
 for whom distress:
 as (at) the time
 at first
 he treated lightly

χώρα Z. ἡ γῆ N.
καὶ οἱ λοιποὶ

the land of Z. and land of N.
and in the (time) to come
he treated heavily
the way by the sea &c.

{ὁδὸν θαλάσσης [om. N*B]
{οἱ τὴν παράλιον κατοικοῦντες &c.

[παράλιαν BQ, om. κατοικοῦντες N*B.]

The quotation, Matt. iv. 15, begins with γῆ Ζαβουλών, after the main difficulty. I suspect that οἱ λοιποί, though looking like an attempt at rendering '(time) to come,' is an addition of the Greek, and κατοικοῦντες also superfluous: οἱ τὴν παράλιον (κατοικοῦντες) and ὁδὸν θαλάσσης, which is given by Aq. Theod., being in fact duplicate renderings. Apart from this, we have words corresponding to all the Hebrew except 'he treated heavily,' and to all the Greek except πίε. This Hebrew word, 'heavy,' כבד, has the secondary meanings of 'sullen,' 'grievous,' on the one hand, and 'grave,' 'honourable,' on the other. Now παχὺς corresponds nearly to some of these meanings: see Aeschylus, *Supplices*, 618, πόλιν παχύναι, *Septem c. Theb.* 771 ὄλβος ἄγαν παχυνθείς; and note, chap. vi. 10, where ἐπαχύνθη is used of the heart, and כבד in a parallel clause, of the ears. (παχὺς and παχύνειν are not found in the O.T. as rendering words from root כבד, but they render סבל, 'bear a load,' as Eccl. xii. 5 (in Hithpael, 'become a burden') παχυνθῇ ἡ ἀκρίς, Ps. cxliv. 14 οἱ βόες αὐτῶν παχεῖς. And סבל is rendered by κύδος, xiv. 25, δόξα and τιμὴ (xi. 10) being familiar equivalents for כבד; so also τιμὴ for נפש, x. 16, LXX. being apparently strong on the connection between 'fatness' and 'honour.') It seems, therefore, as though παχὺ might reasonably be expected here. Similarly, ταχὺ is not a bad representative of the word לָקַט, 'treat lightly,' the noun from which is rendered by κοῦφος, xviii. 2, xxx. 16, cf. v. 26. For the passage of meaning from κοῦφος to ταχὺς an analogy is suggested by Lucretius, IV. 183,

"Persaepe levis res atque minutis

Corporibus factas celeris licet esse videre."

If ταχὺ and παχὺ had both been in the original, their similarity might easily cause one to drop out; and πίε, which is scarcely intelligible, may be a corruption from some other arrangement of letters. Summing up these ideas, it may be suggested that the Greek text ran originally somewhat as follows:

καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν. Ὡς καιροῦ τοῦ τὸ πρῶτον ταχύ, ἔπειτα παχὺ ποιεῖ. Χώρα Ζαβουλών, κ.τ.λ.

Except ὡς for ἕως, the alteration from the MSS. consists of reading

πρωτονταχγεπειταπαχγποiei

for

πρωτον πiε ταχγποiei.

This corresponds nearly word for word with the Heb., though not preserving much sense; and this kind of correspondence is frequent in the LXX. *Χώρα* following might be for *χώραν*, object to *ποιεῖ*; written as *χωρᾶ*; but the syntax must have been lost after that. St Matthew's quotation is hardly conclusive, because starting with the words 'The land of Z.,' he would naturally use the nominative.

ὁδὸν θαλάσσης] These words are read only by \aleph^a A Q 24 26 90 106 144 233 239 306, and assigned to Aq. Theod. by Q^{ms}. They are found in Matthew, and agree with Heb., while *οἱ τὴν παράλιον* (*κατοικοῦντες*), as said above, appears to be a duplicate rendering. Were it not for the support of Matthew's text, the evidence would on the whole point to *οἱ τὴν παράλιον* (or *παραλίαν*) the true LXX., its MS. evidence including \aleph^a B and many cursives, while the more literal rendering might have come in from Aquila or Theodotion. The evidence of a N.T. writer is however almost conclusive, unless we suppose that *ὁδὸν θαλάσσης* came from Matthew into the MSS. of the LXX.; as 301 reads *ἀνέτειλεν* for *λάμπει* in ver. 2. Finally, it might be supposed that there were alternative versions current, both of which our MSS. represent more or less faithfully, and perhaps with mixture; Matthew and Theodotion having both used that containing *ὁδὸν θαλάσσης*.

The 'way of the sea' is generally taken to mean the western side of the Sea of Galilee: but it has also been referred to the track by the Mediterranean coast.

The 'Via Maris' of the Crusaders ran from Acre to Damascus.

τὰ μέρη τῆς Ἰουδαίας] Added after *ἐθνῶν* by \aleph A B' Q 26 49 90 106 (301), while seven Lucianic MSS. have *τὰ μέρη τῆς Γαλιλαίας τῶν ἐθνῶν*. The mention of Judaea has no warrant from the original: the authorities for it are mainly Hesychian; and it suggests intentional insertion, by one who thought Judaea ought to have, or must have had, its share in the prophecy. The reading *Ἰουδαίας* in Luke iv. 44 has always seemed to the present writer suspicious, though so highly supported.

2. The quotation in Matthew continues: he reads *καθήμενος* with A against Heb., *σκοτία* for *σκότει*, *εἶδεν* with Heb. against *ἴδετε* of LXX.; this last is a matter of vowel points, LXX. reading the word as $\aleph\aleph\eta$ imperat., for $\aleph\aleph\eta$ perf. 3 pl. Matthew seems either to have quoted with some independent use of the Heb., or else from a different Greek version, coming nearer to A's than to B's text: unless indeed A's text was affected by that of the Gospel. See Swete, *Introd. to O.T. in Gk.*, pp. 396—7, where the view taken is somewhat different.

3. **δ κατήγαγες**] Scholz explains this verb as הגדלת for הגדלת of the Heb. text, 'thou hast increased.'

There is a question, as to the Heb. itself, whether לו, 'to him,' should be read, with the margin, and some twenty MSS., or לא, 'not,' with the text. Aq. Symm. Theod., and Vulgate, have the negative, and so A.V. : the modern commentators, with R.V., follow the margin (K'ri), Kay being almost the only exception. Some further emend, and render, 'thou hast multiplied the exultation, thou hast increased the joy.'

This same question between לו and לא occurs again, xlix. 5, lxiii. 9; also Ps. c. 3, cxxxix. 16.

It seems possible that δ might have been corrupted from οὐ. In what sense Scholz intends הגדלת to be taken does not appear: but probably as Hosea xi. 3.

ἐν ἀμύτῳ] The harvest, judging by the parallel clause, may be metaphorical, of a victory and slaughter: as in Homer, *Iliad* XIX. 222,

πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
ἄμστος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
Ζεύς, κ.τ.λ.

εὐφραίνονται] So NA 106 144; εὐφρανθήσονται 24 36 49; other MSS. omit. Heb. has a different word from that used earlier in the verse. Vulg. *laetantur...exultant*.

4. **ἀπαιτούντων**] Cf. iii. 12. The LXX. paraphrases. Κύριος after διεσκέδασεν is omitted by B, probably rightly: διεσκέδασεν is itself not represented in the Hebrew; for the verb, in the sense of 'destroy,' 'bring to nought,' see chap. xxxii. 7, with διασπείραι in ver. 6.

τῇ ἡμέρᾳ τῇ ἐπὶ Μαδιάμ] Heb. simply 'the day of Midian.' 'Day' is said to be used in Arabic with the implication of 'battle': but the phrase is natural enough, even without this. Gideon's victory remained decisive and memorable: see x. 26, Ps. lxxxiii. 9, 11. In this case, affliction did not 'rise up the second time.'

5. **στολήν**] Heb. word is now generally taken to mean a 'boot,' but has been very variously interpreted. The next word is from the same root, said to be Aramaic. ἐπισυνηγμένην seems to be little more than a guess, and δόλω probably רשע for רעע (Scholz). Cheyne thinks στολήν was arrived at by the LXX. from Syriac *zainā*, 'armour.'

The rest of the verse seems to have been beyond the translators' knowledge: no correspondence is visible between ἱμάτιον...πυρί-καυστοι.

6. **<ἡμῖν>**] ὑμῖν N*A, by a not uncommon mistake.

καλέσει] *καλεῖτε* **Ν*Β***, probably for *καλεῖται*: confusion may have been introduced in the Greek from vii. 14. Heb. 'and (one) calleth his name,' i.e. his name is called.

Μεγάλης βουλῆς ἄγγελος] LXX. paraphrases Heb. *ἄγγελος* may be intended to represent Heb. *El*. Heb. has 'Wonder, Counsellor': which most modern authorities—but not Kay, Delitzsch, or Alexander—take as one expression, 'wonder of a counsellor,' i.e. Wonderful Counsellor.

ἐγὼ γὰρ ἄξω εἰρήνην] Still paraphrasing: *ἄξω* perhaps = **נִבְנָה** for **יְבִנֵּה**, 'Father' (so Scholz). *ἄρχοντας* may be a rendering intended for **רֶשֶׁת**, 'prince.'

θαυμαστὸς σύμβουλος· [θεὸς] ἰσχυρὸς ἐξουσιαστὴς ἄρχων εἰρήνης πατὴρ τοῦ μέλλοντος αἰῶνος] These words, a literal rendering of the Heb., for the most part, are found in **NC^aAV** 22 36 48 (*) 51 62 87 90 91 (93) 97 106 147 233 309, and in 109 with slightly different order. A omits *θεός*, **ΘC** having dropped out perhaps after **OC**. This passage is discussed in Vol. I. *Introd.* p. 25. Against its claim to stand as part of the true LXX. text are the following reasons:

(a) It is not in **Ν*ΒQ**, nor, *e silentio*, in other MSS. not named above: and is marked with an asterisk in 48.

(b) It is a duplicate rendering, in great part, of the text as standing without it.

(c) Its wording coincides to a great extent with Aq. Symm. Theod., though not identical with any one of these.

On the other hand, it is not a mere insertion from either of the later versions, due to the Hexapla: for it does not agree with any of them entirely, and *ἐξουσιαστὴς*, *τοῦ μέλλοντος*, differ from them all: and Clement of Alexandria (*Paed.* i. 24) quotes it in the form *θανμ. συμβ. θεὸς δυναστὴς πατὴρ αἰώνιος ἄρχων εἰρήνης*, where *δυναστὴς* suggests remembrance both of *ἐξουσιαστὴς* and of the later versions' *δυνατός*. Irenaeus also (*Adv. Haer.* iv. 33. 11), as preserved in the Latin version, has *Admirabilis consiliarius Deus jortis*; and *θεός* is not in Aq. Symm. Theod. The simplest explanation seems to be, that an alternative text of the LXX., of which Theodotion, followed probably by Symmachus, made use, has here left traces, which have been preserved side by side with the other, which in the present state of our evidence we must call the true LXX. That this latter is inferior, viewed as a faithful rendering of the Heb., need cause no surprise, as the true LXX. of Daniel is commonly agreed to be inferior to the version which Theodotion chose for his revision: naturally he would choose the best available. The relation to Aquila's version is, however, hardly clear.

Something similar, in the matter of alternatives, of which the better has not always prevailed, is described by Mr F. C. Burkitt, in *Proceedings of the Society of Bibl. Archaeology*, June 1902, "The so-called *Quinta* of 4 Kings": where the *Quinta* appears to be (a) pretty closely literal, according to the translator's light, (b) "as a rule...cited in company with Aquila or Symmachus or Theodotion, or all three," (c) a collection of variants, (d) perhaps the genuine LXX. This last is hardly the case here, perhaps: but on the whole, the appearances present considerable resemblance.

7. ὁ ζῆλος...ταῦτα] The phrase recurs, xxxvii. 32 : cf. also xlii. 13, lix. 17, Exod. xx. 5, θεὸς ζηλωτής, &c. This 'zeal' or 'jealousy' is a kind of activity of justice, vindicating especially God's own holiness when outraged.

Plato seems to have had a glimpse of some such principle in his 'spirited' element in the soul, τὸ θυμοειδές, *Repub.* IV. 440 E, cf. *Phaedrus* 246 B, &c.

8. Θάνατον] Heb. has 'a word,' the same consonants, נִבְרַ, as the ordinary word for 'pestilence': often rendered θάνατος by LXX., as Amos iv. 10, Ps. lxxviii. 50, where τὰ κτήνη may point to a reminiscence of Exod. ix. 3, where it is used of the 'murrain.'

For θάνατον N*Γ 93 228 (not marg.) 239 304—8 309 marg. have λόγον: so Symm. Theod.; Aq. ῥῆμα.

10. Typical brag with no solid strength behind it. Compare Niobe's boast in Ovid, *Metamorph.* vi. 194, 196,

"Tutam me copia fecit.

...Multaque ut eripiat, multo mihi plura relinquet."

οἰκοδ. ἐαυτοῖς πύργον] The translator seems to have been reminded, perhaps by the mention of bricks, of Gen. xi. 4 (note ἐαυτοῖς): πύργον would be in Heb. מִגְדָּל, and the letters מִגְדָּל occur in the Heb. of this verse, which has been rather freely treated, whether by paraphrase or misreading.

Kay, without special reference to the LXX., observes: "Under Pekah, Ephraim had thoroughly adopted the God-defying policy of Babel."

Scholz thinks λίθους due to reading אבנים for נבנה; but the letters are not very near, and οἰκοδομήσωμεν itself is in the verse.

11. τοὺς ἐπανιστανομένους ἐπ' ὄρους Σιών] Heb. 'the adversaries of Rezin,' referring apparently to the Assyrians, but difficult, or at least unexpected, so that many modern authorities seek to alter it, and read the 'princes of R.' with some MSS., or else omit 'of Rezin,' making it 'his,' i.e. Israel's 'adversaries.' See, however, Kay, Delitzsch, W. E. Barnes on the other side.

According to Scholz, LXX. read אל הר ציון for אֶת-צִיּוֹן רִצִּין: but if the order of words is kept, ἐπανιστ. answers to צִיּוֹן, and ῥάξει to יִשְׁנֶה. In xiii. 16, ῥάξουσιν renders Heb. רָטַשׁ: there is no ordinary Heb. word very near the required meaning, which could well have been mistaken here; שָׁבֵר is perhaps the nearest.

צִיּוֹן would have been nearer the Heb., but the phrase 'rock of Zion' seems not to occur; and, as it seems in itself not unnatural or inappropriate, was probably avoided of set purpose.

12. Συρίαν] See on vii. 1. The verse corresponds with Heb., except in the substitution of 'Greeks' for 'Philistines': either the latter were supposed to have lost their old terror, though 2 Chron. xxviii. 18 shows how Ahaz suffered from them, and they are named, ii. 6, xiv. 29, 31; or else they were interpreted as merely typical of the Gentiles.

ἐπὶ τοῦτοις κ.τ.λ.] The refrain reenters from chap. v. 25.

13. ἀπεστράφη] So NAQΓ 49 90 106 109 144 301 304—8; might be thought inferior to ἐπεστράφη of B &c., and perhaps confused with ver. 12: cf. also 1 Kings xiii. 33. On the other hand see vii. 6.

ἕως ἐπλήγη] Heb. עַד, 'unto,' 'until,' accounts for ἕως; but Heb. has a participle, not a finite verb, and the sense is altered.

14. μέγαν καὶ μικρόν] A simplified version of Heb. 'palm-branch and rush.' For κεφαλὴ and οὐρά, cf. Deut. xxviii. 13, 44.

προεβύτην...οὐρά] This explanation has been rejected by many from the Heb. text: but Kay accepts it, Skinner pronounces at any rate for caution, and Delitzsch (ed. 3) defends it on grounds of style, character, and connection.

τοὺς τὰ πρόσωπα θαυμάζοντας] Heb. is passive, as in iii. 3, 'exalted or accepted of face,' i.e. honourable: Heb. has two phrases 'to accept,' and 'to regard' (נָכַר) faces: variously rendered in LXX. by θαυμάσαι πρόσωπα, Lev. xix. 5, Prov. xviii. 5, cf. Jude 16: ἐπιγινῶναι πρ., Deut. i. 17, xvi. 19; λαβεῖν, Mal. ii. 9, cf. Luke xx. 21; αἰδεῖσθαι, Prov. xxiv. 23.

αὕτη ἡ ἀρχὴ] ἀρχὴ is perhaps used as a clearer explanation than κεφαλὴ. If αὕτη is right, we have here the familiar idiom by which demonstratives, and sometimes relatives also, agree with the noun of the predicate. Cf. xxx. 21, 2 Kings vi. 19: and see Liddell and Scott on οὗτος, B. 4 and II. This is frequent in Latin: as Virg. *Aen.* III. 660,

"Lanigeræ comitantur oves: ea sola voluptas,"

and VI. 128,

"Revocare gradum superasque evadere ad auras,

Hic labor, hoc opus est."

But the parallel clause in ver. 15 is different.

15. ἄνομα] Heb. 'falsehood.'

16. μακαρίζοντες] See on iii. 12. The second part of the verse has active for passive verb: 'swallow' is probably the right rendering.

17. ἄνομοι] Kay approves this rendering, and it is at any rate not far from the idea of Heb. which means 'impious' or 'profane.' See x. 6, xxiv. 5, xxxiii. 14 (τοὺς ἀσεβεῖς), xxxii. 6. Cf. Jerem. xxiii. 15 (μολυσμός) and Job viii. 13 (ἀσεβοῦς), and xxxiv. 30, xxxvi. 13 where the rendering ὑποκριτῆς is due to Theodotion; A.V. often renders by 'hypocrite': see Hatch, *Essays in Bibl. Gr.* II. pp. 91—3.

18. ἐν τοῖς δάσεσιν] δάσους is frequently used in Greek of thickly-leaved wood, or wooded country, opp. to ψιλός; Hom. *Odyss.* XIV. 49, Herod. IV. 21, 191, &c.

The second clause of the verse has βρωθήσεται where Heb. is pointed as active, and ἄγρωστις ξηρά, cf. xxxvii. 27, is a paraphrase, Heb. being as vii. 24; so also x. 17: the last clause, which is difficult, is also loosely paraphrased.

19. συγκαυθήσεται] The reading συνκέκασται, of $\aleph B Q^*$ &c., is preferable: the future, read by A 144, has no warrant from Heb., and is probably due to the neighbouring tenses, esp. καυθήσεται in ver. 18. The Heb. word, not found elsewhere, probably means 'is burnt up': 'burnt to a coal,' acc. to Delitzsch, i.e. burnt black.

20. ἐκκλινεῖ] Perhaps a guess: Heb. verb means 'cut,' or 'smite,' according to Delitzsch: but has been variously interpreted.

τοῦ βραχίονος [τοῦ ἀδελφοῦ] αὐτοῦ] τοῦ ἀδελφοῦ is inserted by A, with ἀδελ small at the end of a line, and by its constant adherents 26 106. It is probably an addition to suit the following verse: though Secker and Lowth thought it a duplicate of βραχίονος, pointing to a reading רעו 'neighbour' for זרעו 'arm': ἀδελφός being used to render רעהו, Gen. xliii. 33, and the phrase resembling Jerem. xix. 9. Cf. also Zech. xi. 9.

A stop after ἐμπλησθῇ brings the LXX. more into accordance with Heb.

21. There was hostility between Manasseh and Ephraim in the days of Gideon and Jephthah; Kay also instances Pekah's Gileadite following, 2 Kings xv. 25.

ὅτι ἅμα πολιορκήσουσι] The verb is not in the Heb.; but is either supplied to make the sense clear, as Scholz thinks: or possibly read into the text, חמ יהודי read as יחב ילחמו, the confusion assisted, perhaps, by עליהודה following.

X. The first four verses are connected with the preceding chapter by the refrain. At ver. 5, the Assyrian is suddenly brought before us,

as in vii. 17, but now with more detail. There is strong resemblance between ver. 8—11 and the historical account in xxxvi. 18—20, xxxvii. 11—13, 18.

1. The LXX. has lost the parallelism: Heb. has two phrases, each with a root repeated in it: 'decree' or 'inscribe wickedness,' and 'write oppression': LXX. repeats the one root three times, with the appearance of a familiar Hebraism, not used here, in *γράφοντες γράφουσιν*.

2. *ἐκκλίνοντες*] Here transitive, as, e.g., in Plato, *Cratylus* 404 D, *νῦν δὲ αὐτῆς ἐκκλίνουσι τὸ ὄνομα*. Above, ix. 20, it is intrans., which is more usual: as Thuc. v. 73, *ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα*.

πτωχῶν] See Hatch, *Essays in Bibl. Greek*, II. p. 73, on the various Heb. words thus rendered. Here, and in xiv. 30, it is *לָד*; but *עָנִי* in iii. 14, 15, xli. 17, lviii. 7, *וָעָנִי*, xxix. 19, lxi. 1, *וָעָנִי* in xiv. 30; while *לָד* is *ταπεινός* in xi. 4, xxv. 4, xxvi. 6. *πτωχός* also renders *עָנִי* in Proverbs, and *πένης* is also used in LXX. to render all these Heb. words.

3. *τί ποιήσουσιν*]; Cf. Jerem. v. 31, Luke xxiii. 31.

τῇ ἡμέρᾳ ἐπισκοπῆς] Cf. Luke xix. 44: also 1 Pet. ii. 12, Job xxxi. 14, Jerem. xiii. 21.

4. *τοῦ μὴ ἐμπεσεῖν εἰς ἐπαγωγὴν*]; The Heb. is difficult. Lagarde proposed to divide the words differently, and translate 'Beltis bows down, Osiris is broken down': cf. xlvi. 1. But there is nothing in the context to suggest Egyptian gods. Cheyne remarks, "The Sept. seems to have had a mutilated Heb. text, and renders by guess." It is difficult to decide between *ἐπαγωγὴν*, with NA 24 26 (41) 49 106 305 and *ἀπαγωγὴν*, BQ &c.: perhaps the latter, as *ἐπαγ.* may have been assimilated to xiv. 17. After these words NA and most cursives (and Syro-hex.) add, with Heb., *καὶ ὑποκάτω ἀνηρημένων πεσοῦνται*. Q^{mg} marks the clause with an asterisk, and it may be a Hexaplaric addition, though not assigned to any version in particular. The previous words, *καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν*, are inserted by many MSS. at xxx. 18. See Vol. I. *Introd.* p. 25.

5. *Οὐαὶ Ἀσσυρίοις*] See on i. 24. We should naturally translate, 'Woe to the Assyrians'; and even the Heb., which has *Asshur* in nom., has been so taken; but the context, up to the end of ver. 11, scarcely suits this rendering.

ὀργῆς] If this be right, LXX. are simply paraphrasing: but B reads *ῥοργή*, which has the more original look. It is probably an interpretation of 'staff': cf. *πληγῆν*, ver. 24, *θυμός*, ver. 26; and the end of the verse has a different division of words.

6. ἀνομον] See on ix. 17.

ἀποστέλλω] The future is read by most MSS.: A alone ἀποστέλλω, which is hardly likely to be right. (ἀποστρέψω N* only.)

7. ἀπαλλάξει] ἀπαλλάξαι, in the sense of 'remove,' almost 'destroy,' would agree with the Heb.; but LXX. are hardly likely to have used it so, and they may have read some form from הַשֵּׁי instead of from שָׁמַיִם.

8. καὶ ἐὰν εἴπωσιν αὐτῷ] 'To him' doubtless corresponds to Heb. 'not,' a difference of a letter, and both pronounced alike: see on ix. 3, but the Heb. text is not here in doubt. 'If' and 'for,' as well as 'when,' are various renderings possible for Heb. כִּי. The word for 'altogether' can also mean 'only,' hence μόνος. The remaining differences of number, person, &c. are such as occur constantly, as between Heb. and LXX.

A state of things is described in the original, which is best illustrated in modern history by Napoleon's marshals, who rose, often from the ranks, to become dukes and princes, and even titular or actual kings, as in the case of Bernadotte and Murat. In ancient times Alexander's generals founded dynasties in Egypt, Syria, &c. Sisera was almost like a king, and had kings under him, Judg. v. 19; Ben-hadad of Syria had first 'kings,' then 'captains,' in subordinate posts of leadership, 1 Kings xx. 1, 24.

9. LXX. differs considerably from Heb., apparently explaining and paraphrasing: it can hardly be brought into any direct relation with the Heb. text. τὴν χώραν τὴν ἐπάνω Βαβυλῶνος may be taken to express generally the translator's idea of the position of Carchemish and Calno, but see below: ἔλαβον is a natural insertion, and Ἀραβίαν may have taken the place of *Arpad*, though the *r* is the only letter common to the two. Herodotus, II. 141, speaks of Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων.

For οὗ δὲ πύργος ὠκοδομήθη, cf. ix. 10. Here Cheyne thinks כַּרְמִישׁ was misread כָּר, 'fort.' But it looks like a comment, identifying Χαλαννή with Calnēh of Gen. x. 10, and combining the information from Gen. xi. 2. In that case it was near Babylon; "the later Ctesiphon on the left bank of the Tigris," acc. to Delitzsch. Some modern authorities, however, think that this is to be identified with the Calneh of Amos vi. 2, and not with that of Genesis: placing it near Arpad. Carchemish, probably far up on the Euphrates, an important city of the Hittite power before this time: Hamath and Arpad, in N. Syria. All these were captured by the Assyrians between 740 and 717 B.C.

It is well known that Stephen's speech, Acts vii. 43, finishes a quotation from the LXX. of Amos v. 25—27 with a substitution of

ἐπέκεινα Βαβυλῶνος for ἐπέκεινα Δαμασκού. It seems just possible that this passage of Isaiah was also in his mind. Anyhow, with the history of Judah's captivity also in his mind, he may well have changed the name intentionally, and the intention may have been obvious to his hearers. 'Beyond Babylon' was historically true of the final captivity of Israel also, 2 Kings xvii. 6.

10. πάσας] Not in the Heb.; on the other hand, LXX. omits 'my hand.' Perhaps לַיְי was read as כַּל: ַך and כ are sometimes confused, as in the transliteration δεβραθά, 2 Kings v. 19.

χώρας] ἀρχὰς BQ^{ms}, which, if not derived from a later version, seems preferable as a rendering of Heb. 'kingdoms.' Transpositions of χ and ρ would easily produce χώρας. The cursives are divided, the majority having χώρας: 301 has πόλεις.

δόλοῦσθε] Doubtless a misreading, probably ἡλילו for ἡαλיל, 'the false god' (so Scholz). Heb. 'more than.' Simply the preposition מ, for which LXX. perhaps read ב, = ἐν (Scholz).

12. LXX. omit 'fruit.'

13. τῇ σοφίᾳ τῆς συν.] A has the confused reading τησυνεσεως τῆς σοφίας.

13, 14. πόλεις] Probably reading ערים for באביר, 'like a strong one' (Scholz); not very close, but the word before, אוריר, may have helped to confuse the eye. Given πόλεις, κατοικουμένας is what we should expect LXX. to give. (The Heb. text is slightly uncertain.)

The rest of ver. 14 is paraphrased, but the general sense is fairly near.

ἢ ἀντε(πη)] This may answer to 'opened a mouth' or to 'peeped' = chirped, the Heb. words being possibly confused, with their combinations of מ and נ. The subjunctive is apparently used almost as parallel to the fut. indic., though we may suspect a touch of potential force. See Prof. E. A. Sophocles, *Lexicon of Byzantine Greek*, p. 45, and Blass's *Grammar of N. T. Greek*. They refer to *Clementine Homilies*, xi. 3, καὶ οὕτως δυνηθῇ: Tobit vi. 8 (?), Dan. xii. 10 (Theod.). See on vii. 2, xxxiii. 24, which latter is sometimes quoted as an instance.

15. ἀνευ] Heb. על, 'upon,' 'against': LXX. apparently softens the idea, substituting independence for mutinous opposition. ἀνευ however sometimes conveys a hint of opposition, as in Soph. *Oed. Col.* 926, Hom. *Il.* xv. 213. Cf. chap. xxxvi. 10.

15, 16. καὶ οὐχ οὕτως] The LXX. are fond of this phrase, and use it sometimes by mistake: here οὕτως seems properly to belong to ver. 16, and the negative has disappeared before ξύλον, לכן 'therefore,'

being read as לֹא כֵן, 'not so,' by way of compensation. See xvi. 6; I Kings xxii. 17, 19.

εἰς...τιμὴν ἀτιμῶν] Heb. 'fat ones,' 'leanness.' שֶׁמֶן, 'fat,' 'oil,' and its opposite seem to be interpreted on the analogy of כֶּבֶד; see on ix. 1, and cf. vi. 10.

17. ὡς πῦρ] So A and nine cursives, mostly Lucianic. See Vol. I. Introd. p. 29. This reading is further from the Heb. than εἰς πῦρ read by B and most MSS. Tyconius, p. 48, has *ibi ignis*. This supports the nom. case: and *ibi* is very like *ut*, and pretty certainly corrupt, both on grounds of meaning, and because 'African' Latin versions appear to avoid *ibi* and use *illic*. (Burkitt, *Tyconius*, pp. lxi., lxxxi., *O. L. and Itala*, pp. 13, 14.) On this small point, therefore, A's reading appears right. εἰς and ὡς are liable to confusion, as appears, e.g., in N's reading, li. 5. See also xvi. 12, xl. 23.

18. Τῇ ἡμέρᾳ ἐκείνῃ] Heb. 'in one day,' ending previous verse.

ἀποσβεσθήσεται τὰ ὄρη] Heb. 'and the glory of his forest.' Scholz suggests that LXX. read, by an error of *sound*, יָקַר, 'shall burn,' for וַיִּכְבֹּד: cf. ver. 16. But the letters are not very near, and more is required to account for 'burn' being rendered 'be extinguished.' More likely the LXX. read יִכְבֹּד, from כָּבַד, 'be quenched,' see xlii. 3, xliii. 17, and הַהָרִים 'the mountains' for יַעֲרֹ 'his forest.' If, as some have thought, the Greek translators worked from texts in which the terminations were sometimes abbreviated—final ה. ם. ת. according to Lagarde, not being written—the difference would not be very great.

This passage, quoted in Tyconius, p. 48, shows discrepancy both from Heb. and LXX.: *in illo die ardebunt montes, et per praeripia fugient, quasi qui fugit*, &c. Before and after these words he gives, as usual, a close rendering of LXX.

ἀπὸ ψυχῆς ἕως σαρκῶν] So Heb., lit. 'from soul and as far as flesh.'

ὁ φεύγ. ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης] Heb. נִסְס נִסְס, uncertain in meaning; most moderns, with R.V. margin, translate, 'as when a sick man pineth away': this sense is not to be found for נִסְס in the Bible; some still render 'standard-bearer,' from נִס, as in chap. xi. 12. The nearly similar word in lix. 19 is also doubtful in meaning; generally now taken as causal of נוֹם, 'flee.' Lowth thought LXX. read נִסְס נִסְס, and proposed to emend accordingly. But Alexander's view seems nearer the truth, that both Heb. words are rendered by φεύγων, and ἀπὸ φλ. καιομένης is an addition. Or possibly there is a duplicate rendering.

19. οἱ καταλειφθ.] LXX. omits 'of the trees of his forest.' Here Isaiah comes back to his favourite theme of the 'remnant' (*Shear*).

ἀριθμὸς] As Heb., meaning a number not too great to count. See on ii. 7, where Heb. does not mean 'number.'

20. προστεθήσεται] It is just possible that this is intended to represent the usual auxiliary sense of ἤρ', see on i. 12. In that case the passive resembles the Latin use of *coeptum est* with pass. infin., as Livy XXI. 15, *Octavo mense, quam coeptum oppugnari*. But the translator may not have grasped the construction here; LXX. usually has infin. after προστίθημι, and not a coordinate verb; see, however, 1 Sam. iii. 6, προσέθετο Κύριος καὶ ἐκάλεσε Σαμουήλ.

21. καὶ ἔσται...ἐπὶ] καὶ ἔσται is not in Heb., and LXX. omit 'shall return.' It looks as if some word—perhaps πεποιθός—had dropped out of the Greek, which also omits the repetition of 'remnant.' Γ reads λαὸν for θεόν, the scribe's eye perhaps travelling to the next verse. The meaning of the Greek as it stands is rather vague. 'Shall be towards' seems possible, cf. πρὸς τὸν Κύριον, Ps. xxv. 15, cxli. 8, also cxliii. 6, ἡ ψυχὴ μου ὡς γῆ ἀνυδρὸς σοι.

22, 23. Quoted, Rom. ix. 27, where St Paul seems to compress the two similar clauses into one. Else his text is nearly with LXX.: he has γὰρ, omitted by B, but it takes the place of ὅτι in the compressed form, and the MSS. of the LXX. which contain it were possibly affected by the text of Romans. On the other hand, later MSS. of the N. T. add the omitted words to the quotation there.

22. τὸ κατάλειμμα] Only the remnant. σωθήσεται explains 'shall return.'

λόγον] Heb. has two kindred words, לֵב and בֵּל, meaning 'consumption,' 'destruction.' Scholz thinks LXX. read either בֵּל, 'a curse,' which is hardly satisfactory, or לֵב, 'a saying,' which latter, due to Schleusner, seems at least preferable. It may be mere paraphrase, as in xxviii. 22. LXX. uses πράγματα to complete the phrase: συντελῶν and συντέμνων then correspond in both places, though interchanged in order, to 'destruction and decision': λόγον and πράγματα are otiose nouns, and 'overflowing' is here omitted by LXX.

23. ἐν τῇ οἰκ. ὅλη] Heb. 'in the midst of all the earth' or 'land.' LXX. here decides for the wider meaning: as, apparently, in chap. xxiv. 'Midst' is omitted, cf. xix. 3, 19, xxiv. 13, 18.

24. Ἀσσυρίων, ὅτι...πατάξει] Heb. has here no conjunction, but the clause is to be taken probably as a relative or circumstantial clause: 'who smiteth,' or 'though,' 'when, he smite thee.' The change of number in the Greek is most likely due to *Asshur* being singular in Heb., though used for the people, whether personified or not, and for

the land. LXX. generally render by Ἀσσύριοι, even in Gen. ii. 14; Ἀσσοῦρ in some poetic passages, as xxxi. 8, Numb. xxiv. 24, Ezek. xxxi. 3, xxxii. 22, Hosea xiv. 3, Micah v. 5, 6, Ps. lxxxiii. 8, and of the founder of the nation, Gen. x. 11: Ἀσσύριος in sing., Nah. iii. 18, Zeph. ii. 13. Note also Ἀσσυρίους in Gen. xxv. 18, cf. 1 Sam. xv. 7, Amos iii. 9, and Ἀσουρίμ (A) or Ἀσσουριεῖμ (D), Gen. xxv. 3.

ἐπάγω] Scholz thinks תִּשָּׂא was read for נָשָׂא: more likely נִבְּא.

τοῦ ἰδεῖν] Not in Heb., which has 'in the way of E.' as in ver. 26. Perhaps a reference is implied to such passages as Exod. xiv. 13, Deut. xvii. 16, xxii. 68: cf. Jerem. xlii. 15. The 'way of Egypt' as a subject of contemplation will mean the bringing out of the people, and the forbidden danger of a return thither.

26. τὴν πληγὴν M.] See on ix. 4. 'A scourge' is omitted just before: perhaps πληγὴν is to be supplied, or has dropped out.

ἐν τόπῳ θλίψεως] רַצ for רִצ. This series of Heb. words causes frequent confusion. The rest of the verse is loosely rendered: τῇ ὁδῷ is inserted, 'Oreb' and 'he lifteth it up' omitted.

27. ἀφαιρεθήσεται ὁ φόβος αὐτοῦ ἀπὸ σοῦ, καὶ ὁ ζυγ. αὐτ. ἀπὸ τοῦ ὤμου σου] B has a diff. order, ὁ ζ. αὐτ. ἀπὸ τ. ὤ. σου καὶ ὁ φ. α. ἀπὸ σοῦ. The text of NA is supported by 24 26 49 90 106 144 239 306, mainly Hesychian evidence: also by Q, except that it has φόβος in both clauses. When the order of words or clauses differs thus, B is generally nearer to the Hebrew: and so here τοῦ ὤμου agrees more nearly with Heb., though as 'neck' is omitted altogether, on that hypothesis, ὤμου *might* stand for it; in that case, 'shoulder' is the word omitted, and the ζυγός of NA &c. is in its right place according to the Heb. φόβος does not correspond to 'burden' with any exactness, and it is curious that in the very similar passage, xiv. 25, the same word is rendered by the unusual word κῦδος: the verb is rendered in xlv. 4 ἀνέχομαι, ἀναλήψομαι. It is tempting to suggest that φόβος is a corruption of φόρτος, 'burden': but this will not bring Heb. and Greek into exact correspondence. Scholz gives the words καὶ ὁ φόβος αὐτοῦ ἀπὸ σοῦ as an addition to the Greek text: and Cheyne, in his critical note, *The Prophecies of Isaiah*, ed. 3, Vol. II. p. 146, says, "The Septuagint version evidently contains duplicate renderings, and the better one is καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τοῦ ὤμων ὑμῶν"; which words follow next. But neither of these notes seems to present the facts with complete accuracy: for if the LXX. contains any superfluous words, they must have taken the place of others that are now lost: but in fact there is nothing certainly added or duplicated. The text here and in xiv. 25 may have been confused:

but except in the curious rendering of סבל, 'burden,' in each place, there is nothing more than a looseness not uncommon in the LXX.'s rendering.

ἀπὸ τῶν ὠμῶν ὑμῶν] Heb. 'because of (lit. from the face of) oil' or 'fatness.' These Heb. words are obscure in meaning, and have been suspected, as well as variously taken. שמן, 'oil,' and שכם 'shoulder,' have certainly some resemblance, more especially in some scripts near the time when the LXX. was made. Lowth thought that the LXX. reading was מפני שמן for מִשְׁכָּמִיכֶם, and proposed to follow it.

28 foll. The names of the places deviate, as usual, here and there from Heb., which clearly describes an approach to Jerusalem from the N. *Aiath* is generally identified with *Ai*, Γαί, of Josh. vii., viii., &c., *Hai*, Ἀγγαί, of Gen. xii. 8, xiii. 3, *Ai*, Αἰά, Ezra ii. 28, Ἀλειά B, Ἀἰ A, Neh. vii. 32, omitted by LXX., Neh. xi. 31: but not with *Ai* of Jer. xlix. 3 (xxx. 3 of LXX., omitted except by Q, Γαί), where many wish to read *Ar*, cf. Numb. xxi. 15, 28. In I Chron. vii. 28, some MSS. read, and some editors approve, *Ayyah*, i.e. *Ai*, for Gaza: B has Γαῖάν, A reads Γάζης. *Migron*, I Sam. xiv. 2, Μαγών, has been read by LXX. here as Μαγεδδῶ or Μαγεδῶ, doubtless intended for *Megiddo*, but wrongly read, with γ for γ. Ἀγγαί in ver. 29 may be a mistake for *Geba*: here the translation becomes looser: φάραγγα explains 'the pass,' Heb. having kindred verb and noun: ἤξει is a vague stop-gap; (Scholz thinks יבֶּה for גֶּבָה *Geba*): φόβος seems to be 'trembleth,' taken as a noun, and with λήμψεται thrown in to give a construction: πόλιν Σ. is an explanation for *Gibeah* of Saul, often rendered by βουνὸς in the historical books, as I Sam. xxii. 6. The י of *Laishah* has apparently been overlooked, and ἵ treated as a preposition: hence ἐν Σά. ἐπακούσεται renders, more or less, 'Listen' before *Laishah*, and 'Answer her,' (possibly) before *Anathoth*. Madmenah has been read with ג for מ, and Gebim has become Γιββείρ: cf. *Gibbar*, Ezra ii. 20, Γαβέρ A, Neh. vii. 25 Γαβαών. Madmenah and Gebim are unknown, except from this passage: the situation does not suit the places named in Josh. xv. 31, Jerem. xlviii. 2.

32. παρακαλεῖτε] After *Gebim* LXX. departs from Heb., which has עור: הָעֵיזוּ. 'Gather (goods) for flight. Yet....' From these letters we might extract עזרו, 'help ye!' as possibly the LXX.'s reading, παρακαλέω and παράκλησις being favourite words with the translator of Isaiah: see Vol. I. Introd. p. 50: cf. xxviii. 29, xxx. 6, xxxviii. 19. It may however, in both places in the verse, be merely a guess. ἐν τῇ ὁδῷ corresponds to *at Nob* in order of words: it may be a corruption: LXX. in I Sam. xxi. 1, xxii. 9, 11, 19 has Νοβά, Νομβά, Νόμμα, Νοβάθ: or בנתיב, 'in the path,' may have been read or guessed for בנב.

τοῦ μέναι] Literal, Heb. having inf. with ל': '(he is) for staying.'

33. The suddenly revealed glimpse of the Assyrian's march ends abruptly: as if a cloud or a curtain shut out the view.

συνταράσσει τοὺς ἐνδόξους] Explanatory of the figure in the original, 'shall lop the bough.' The metaphor of the forest has been used, ver. 19, and the chapter ends with it. Cf. xxxiii. 9, Ezek. xxxi. 3; the Assyrian's own boast, xxxvii. 24, is turned against himself.

34. B gives the longest form of this verse, and A the shortest, among the leading uncials. The metaphor of the forest is still unrepresented: *μαχαίρα* takes the place of 'iron,' and *σὺν τοῖς ὑψηλοῖς* alters the meaning of the preposition.

XI. 1. *ῥάβδος*] The Heb. word for this is rare, occurring only here and Prov. xiv. 3; so is that represented by the first *ρίζης*, found elsewhere only xl. 24 and Job xiv. 8. The second *ρίζης* represents a different word, the parallelism being lost.

ἄνθος] Heb. 'branch,' word used here, xiv. 19, lx. 21, and Dan. xi. 7: that in iv. 1, lxi. 11 is different. *ἄνθος* is used of a twig or shoot, Hom. *Od.* ix. 449,

πολὺ πρῶτος νέμει τέρεν' ἄνθεα ποίης.

2. *γνώσεως καὶ εὐσεβείας*] The 'fear of the Lord' is wisdom, Job xxviii. 28, as well as 'the whole of man,' or, '(duty) of every man,' Eccles. xii. 13. Wrong opinions are often due to faults of heart more than of head. So Aeschylus, *Agam.* 369,

*οὐκ ἔφα τις
θεοὺς βροτῶν ἀξιοῦσθαι μέλει
ᾧσοις ἀθίκτων χάρις
πατοῖθ'. ὁ δ' οὐκ εὐσεβής.*

3. *ἐμπλήσει...πνεῦμα*] LXX. is vague, Heb. peculiar: lit. 'his scent shall be in the fear of the Lord,' פִּי, 'scent,' being very near נִיח, 'spirit,' 'breath.'

δόξαν...λαλῶν] The Heb. phrases are again explained and shortened, at the cost of losing the antithesis of 'eyes,' 'ears,' with 'mouth,' 'lips' in the next verse. For *κατὰ δόξαν*, cf. Plat. *Repub.* 543 C, *μὴ κατὰ δόξαν ἀλλὰ κατ' οὐσίαν προθυμούμενος ἐλέγχειν.*

4. *ταπεινούς*] The parallelism is lost: but the sense is clearly better than *ἐνδόξους*, read by *ŊQ^{corr}* 22 36 48 49 51 62 90 106 144 147 233 239 306. (Iren. lat., *gloriosos*.) This seems to come, whether the original reading or not, from a misunderstanding of the word rendered rightly enough by *ἐλέγξει*. Cf. Job xvi. 21, *εἴη δὲ ἔλεγχος ἀνδρὶ ἐναντὶ Κυρίου.*

γῆν] This supports Heb. text, which some have wished to emend,

reading ערר 'terrible,' 'oppressor,' for ארר 'earth,' by way of a parallel to 'the wicked' in the next clause.

5. The construction is altered to more regular Greek. In Eph. vi. 14 truth girds the loins, righteousness is the breastplate: in Col. iii. 14 ἀγάπη is σύνδεσμος τῆς τελειότητος: whereas in Ps. cix. 19 cursing is to the wicked ὡς ἰμάτιον ὃ περιβάλλεται, καὶ ὡσεὶ ζώνη ἣν διαπαντὸς περιζώννυται.

εἰλημένος, though spelt with μμ by $\aleph A$, must come from εἰλέω. Seeing that LXX. more often drop than introduce a parallelism, it has been suggested that for the second אזור they read חגור; but this supposition is hardly needed.

6. In the reign of the Righteous King the sinless peace of his rule is reflected in the animal world. The resemblance of a famous passage of Virgil is marked; many have wished to see in it a Messianic reference: others think it a case of indirect borrowing: *Ecl.* IV. 13,

"Te duce, siqua manent, sceleris vestigia nostri
Irrita perpetua solvent formidine terras.
Ille deum vitam accipiet.....
Pacatumque reget patriis virtutibus orbem....
Ipsae lacte domum referent distenta capellae
Ubera, nec magnos metuent armenta leones."

Also *Ecl.* v. 60,

"Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur."

And we may add Horace, *Epod.* XVI. 51,

"Nec vespertinus circumgemit ursus ovile,
Neque intumescit alta viperis humus."

παιδίον μικρόν] Man—the son of man—will dominate the creation, not in force, but in innocence.

7. LXX. is not far from Heb., but rather colourless and vague. βοσκηθήσονται, added in ver. 6, is repeated in ver. 7, where it is right, and A has it a third time, where the other MSS. have merely ἔσονται; can some more appropriate verb have disappeared? B has λέων ὡς βοῦς, nearer the Heb.; καὶ βοῦς $\aleph AQ$ 24 106 233 301 306 may be an alteration to suit the plural φάγονται.

ἄρκος seems to be the usual spelling in the best MSS. of LXX. and N.T. (Rev. xiii. 2). ἄχυρα properly means chaff; Heb. is rather 'straw,' "i.e. the cut and pounded stalks of corn" (Delitzsch). Cf. xxx. 24.

8. The verb of the first clause, 'shall play,' is omitted by LXX unless παιδίον (cf. παίζω) has taken its place. The subject of the

second clause, 'weaned child,' is also missing, so that the parallel clauses are reduced to one idea. Some Lucianic MSS. supply ἀπογεγαλακτισμένον before ἐπὶ κοίτην.

8, 9. Cf. lxxv. 25. For σύμπασα, see Vol. I. pp. 26, 109.

9. ὡς ὕδωρ πολὺ κατακαλύψαι θαλ.] Cf. Habak. ii. 14, where Heb. is somewhat different in construction and order. Here πολὺ is an addition of the LXX. Heb. literally is, 'as the waters covering the sea,' with the preposition ζ before the object, and the participle equivalent to a tense expressing an established condition of things. κατακαλύψαι (V reads -ψει) is probably optative, used in a comparative clause, as in xxi. 1, where Heb. has ζ with inf. In Habakkuk ii. 14 Heb. has fut., LXX. κατακαλύψει. In Ezek. xxxviii. 9, 16, Heb. has ζ with inf.; and LXX. in 9 has ἤξει (ἤξεις AQ) ὡς νεφέλη κατακαλύψαι (some Luc. MSS. καλύψαι) γῆν, in 16 ἀναβήσῃ...ὡς νεφέλη καλύψαι γῆν, where 49 68 87 90 91 228 233 238 read καὶ καλύψεις, and 62 τοῦ καλύψαι: the Würzburg fragment reading in 9 *sicut nubs operire terram*, but in 16 *operiet*. In Ezek. xx. 32, Heb. ζ with inf., LXX. has Ἐσόμεθα ὡς τὰ ἔθνη καὶ ὡς αἱ φυλαὶ τῆς γῆς τοῦ λατρεῦειν ξύλοις καὶ λίθοις. Numb. xxiii. 19, Heb. has the (jussive) imperfect with \beth , but LXX. has an unmistakable infin. in each clause, οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι, οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι: with which compare 1 Sam. xv. 29, Heb. ζ with inf., LXX. τοῦ μετανοῆσαι αὐτός. Davidson, *Heb. Syntax*, § 65 c, Driver, *Heb. Tenses*, ed. I, § 64. These passages seem to show that the infin. with ὡς is possible, in a sense not unlike the present verse. On the other hand, in Numb. xxii. 4, Heb. infin. with \beth , LXX. has ὡς ἐκλίσαι B, ὥσει ἐκλίσκει AF, so that the balance seems against infin.; and also in Deut. xxxii. 11, Heb. imperf., LXX. ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ (σκεπάσει I R 44 74 76 106 128 134): while in Isai. xxi. 1 the optative is certainly read. On the whole, therefore, the infin. seems *possible* here: but the passages coming nearest in shade of meaning are either uncertain, or favour the optative. In Ps. lxiii. 5, ὥσει στέατος καὶ πύοτος ἐμπλησθήει ἡ ψυχὴ μου, and xc. 6, the particle is ὥσει, and even so, the optative probably does not depend upon it, though it does so in lxxxiii. 14.

10. ἡ ῥίξα] The article gives the right sense: the word in Heb. is the same as the second one rendered by ῥίζης in ver. 1.

τμη] Heb. is also a substantive. Kay compares 1 Pet. ii. 7.

11. τοῦ δεῖξαι] LXX. supplies τοῦ δεῖξαι, treating προσθήσει in its usual auxiliary sense. So, practically, most authorities, though see R.V. margin; but neither A.V. nor R.V. print 'set' in italics. Vulg. has 'adjiciet Dominus secundo manum suam ad possidendum...'

τοῦ ζηλώσαι] Heb. to 'purchase' or 'redeem,' **קָנָה**: which LXX. has read as from **קָנָה**, or taken as equivalent to it, as it seems to be in Ezek. viii. 3, where LXX. conversely has **τοῦ κτῶμένου**. See Margoliouth, *Lines of Defence*, p. 12, for a different view.

Βαβυλωνίας] Here the list of names begins to diverge from Heb., which here has Pathros, i.e. Upper Egypt, Gen. x. 14, Ezek. xxix. 14, Jerem. xlv. 1, 15. LXX. more often uses **Βαβυλῶν** than **Βαβυλωνία**, though see xiv. 23, xxxix. 1; *not* the parallel passage in Kings. In Zech. v. 11 LXX. **ἐν γῇ Βαβυλῶνος**, Heb. has *Shinar*.

Αἰθιοπίας] The regular equivalent for Heb. *Cush*.

καὶ ἀπὸ ἡλίου ἀνατολῶν] Further divergence, Heb. having 'and from Shinar, and from Hamath, and from the isles of the sea.' *Shinar* may have been omitted in consequence of **Βαβυλωνίας** above. *Hamath* was possibly read as **ἡμῃ**, a poetic word for 'sun,' which the translator misreads in xxiv. 23, but translates rightly in xxx. 26; *Ἀραβίας* intrudes, as in x. 9, and 'the isles of the sea' disappears.

Delitzsch pointed out that the dispersion implied did not exist till after Isaiah's time. The places named were, in his day, divided between Assyria and Egypt. The name 'Assyria' seems to have survived to later times as meaning the great kingdom of W. Asia, even after the exile, Ezra vi. 22: just as Horace calls the Parthians *Persae* and even *Medus*, *Od.* III. viii. 19. But to argue that the mention of Assyria here points to a late date or non-Isaianic authorship, is curiously unconvincing.

12. περύγων] Literally from Heb. Cf. xxiv. 16, Ezek. vii. 2, Job xxxvii. 3, xxxviii. 13. **τὸ περύγιον τοῦ ἱεροῦ**, Matt. iv. 5, Luke iv. 9, is uncertain in meaning, but would give a good sense if it meant a corner or end of some part of the building.

13. ζυγὸς] So A 106, but **ζῆλος** of the other MSS. can hardly be wrong. **ζυγὸς** may be due to the influence of x. 27.

The woeful antagonism of the tribes, ix. 21, is to cease.

14. πετασθήσονται] This form must be assigned to **πέτομαι**, not **πετάννυμι** here: cf. Habakkuk i. 8, and **ἐπετάσθη**, 2 Sam. xxii. 11, Ps. xviii. 10. In Ezek. xxxii. 10, Heb. has causal of verb 'to fly,' **πέτασθαι** BQ, **πετασθῆναι** A.

ἐν πλοίοις] Apparently a paraphrase or guess: Heb. 'on the shoulder,' referring to the sea-ward slope of Philistia. Cf. Numb. xxxiv. 11, Josh. xv. 8, &c. The idea of 'ships' intrudes also in LXX. ii. 16, xviii. 1. 'The sea,' which has the local suffix in Heb., is transferred to the following clause, in which 'Edom' is also included, against the Heb. accents.

πρῶτον...πρώτοι] Not in Heb. Perhaps the translator remembered the early conquests of David. The glories of the Kingdom of the Twelve Tribes are to be renewed, and it is to triumph over its sometime oppressors.

15. ἐρημώσει] Apparently equivalent to 'shall dry up': Vulg. *desolabit*, cf. xlv. 27, l. 2. Thus it is probable that LXX. read the word as causal of דָּרַח, 'dry up,' instead of דָּרַח, 'lay under a ban.'

τῇν θάλασσαν] 'The tongue of' is omitted. For the expression, cf. Josh. xv. 2, &c. Here the Gulf of Suez is doubtless meant.

βιαίω] 'Mighty,' or rather 'forcible,' 'violent.' Heb. word, only found here, is supposed to mean 'parching heat.' Some wish to alter דַּי to דָּצַע, 'strength.' But the older authorities seem to have taken the text in this general sense: so Vulg. *in fortitudine spiritus sui*. Heb. is different in Exod. xiv. 21, νότφ βιαίω.

ἐν ὑποδήμασιν] So the Heb. literally. Not in the account of the passage of the Red Sea: but cf. Exod. xii. 11, τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν.

16. ὁδός] A's unsupported reading, inferior in itself to δίοδος of other MSS.; cf. however xxxv. 8.

In the Song of Miriam, the Philistines, Edom, and Moab are named, Exod. xv. 14, 15.

XII. A song of thanksgiving: cf. chap. xxv., xxvi., xxxv.

1. διότι] Heb. כִּי, rendered by some 'though' in this place, but more often 'for.' Vulg. *quoniam*.

2. The resemblance of 2b to Exod. xv. 2a is more marked in Heb.; the rendering here is, on the whole, the more exact. LXX. has Κύριος only once, Heb. JAH JAHVEH; in Exod., JAH alone.

3. ἀντλήσετε] Doubtless right, though SABQ* agree in reading ἀντλήσεται; but αι and ε are interchanged freely in Greek MSS. Instances occur by scores: e.g., lv. 1, SAQ πορεύεσθαι.

ἐκ τῶν πηγῶν] After the passage of the Red Sea came Marah, and then Elim, καὶ ἦσαν ἐκεῖ δώδεκα πηγαὶ ὑδάτων, Exod. xv. 27.

τοῦ σωτήριου] The sing. σωτήριον is not found in classical Greek.

4. μνησέσθε] 'call to mind,' 'make mention of': cf. Homer, *Iliad*, II. 492,

εἰ μὴ...μνησαίαθ' ὅσοι ὑπὸ Ἰλῖον ἦλθον,

Odyss. IV. 331, &c.

6. οἱ κατοικοῦντες] Heb. has fem. sing., cities and peoples being personified in many languages, and usually feminine. Cf. xv. 5. Vulg. has *habitatio*. It is less usual to speak so of the inhabitants: but the phrase 'daughter of...', frequent in the Prophets, seems similar.

XIII. Ch. xiii.—xxiii. consist mainly of prophecies on the nations around Israel: chap. xxii. is the principal exception. Jeremiah (xli. —li.) and Ezekiel (xxv.—xxxii.) have considerable sections devoted to the fate of other nations, and the books Obadiah, Jonah, and Nahum are mainly concerned with them. Indirectly, of course, the prophecies have their bearing on Judah and Israel.

1. "Ορασις...Βαβυλῶνος] Many critics deny the authority of the heading of this chapter, as of many similar headings to prophecies or Psalms. Those who assign the chapter to a writer of a later time than Isaiah set it aside as a matter of course.

"Ορασις] The Heb. *Massa*, translated 'burden,' according to its relation to verb to 'bear,' 'lift up,' or 'oracle.' LXX. renders in Isaiah by ὄρασις, ὄραμα, or ῥῆμα: elsewhere generally by λῆμμα, according to Liddell and Scott first the *matter* of a sentence, as opposed to its style, then the *title* or *argument* of a poem or book, and so for the poem or song itself. That the Heb. word is used in a derived sense, is shown, Kay says, by the addition of the words "which Isaiah the son of Amoz did *see*," and similarly in Habak. i. 1.

Vulg. has generally *onus*: in Prov. xxx. 1, xxxi. 1, *visio*, LXX. in the latter passage χρηματισμός.

κατὰ B.] See on i. 1; here probably 'against B.'

2. 'Ἐπ' ὄρους πεδινού] Heb. probably means a 'bare-topped' or conspicuous mountain; the Greek most likely a mountain *in a plain*, solitary and prominent: though it is difficult to prove that it might not mean 'level,' i.e. flat-topped. The τόπος πεδινός of Luke vi. 17 seems to mean a level space on a mountain side.

A comparison of xxxii. 18, however, suggests that LXX. may have read (or confused the word פַּחַד with) פֶּלַח (בְּשַׁפְּלָה): nearly conversely with iii. 17.

μὴ φοβείσθε] Omitted by B: probably an intrusion from xl. 9.

παρακαλεῖτε τῇ ψυχῇ] This, A's unsupported reading, can hardly be right. Other MSS. τῇ χειρὶ: cf. x. 32.

ἀνοίξατε] Heb. 'the gates' (openings): 'open ye' differs by י for א; LXX. having thus found a verb, omitted 'that they may go into....'

Some render 'the Noble Gates,' supposing an allusion to the name Bab-El, 'Gate of God.'

γίγαντες, ὑβρίζοντες, impart a colour to the language which scarcely suits the original.

3. ἐγὼ συντάσσω, κ.τ.λ.] The text here is discussed by Mr Burkitt, *Tyconius*, p. cxiv. foll. He points out that the reading of the Lucianic cursives, with 62 147, is

εγω συντασσω ηγιασμενοι εισιν και εγω αγω αυτους (a)

(So Tycon. p. 50 nearly, see below.)

B* omits ηγιασμενοι εισι and (according to Camb. LXX.) αγω (β)

ΝΑΒ^{ms}Q read

εγω συντασσω και εγω (αγω) αυτους* ηγιασμενοι εισι και εγω αγω αυτους (β₂)

A omits αγω the first time.

Of these he decides for (a) which Dr Field prints in his 1859 edition. "It has equivalents," he says, "though they are unintelligent, for each Hebrew word in its proper order." αυτους he explains as due to reading אַתָּא as אַתָּא for אַתָּא: ηγιασμενοι εισι he suggests may be due, somewhat similarly, to reading ΗΓΙΑΣΜΕΝΟΙΣ as ΗΓΙΑΣΜΕΝΟΙ; and there remains the difference that Tyconius agrees with the Heb. in reading *et voco eos* (= και καλω αυτους) where the Greek has και ἐγὼ ἄγω αὐτοὺς (the cursive 301 has ἐγὼ συντάσσω και ἐγὼ καλῶ αὐτοὺς ἡγιασμένοι εισιν). He thinks that B* omitted ἡγιασμ. εἰσιν as awkward, and that β₂ is an attempt to emend β by α: unless, indeed β came by homoeoteleuton from β₂: "but in that case it is very difficult to explain how β₂ ever came into existence. It does not commend itself as an original, or as a translation, and it does not appear in any text earlier than the Hexapla." Agreeing that (a) is the best reading, and the nearest to the original LXX., I suggest that the process of corruption was this: και ἐγὼ ἄγω was originally και ἐγὼ καλῶ or και καλῶ: this became καγωκαγω (or καικαγω), and then και ἐγὼ ἄγω. ἡγιασμένοι εισι was then dropped out, and when it was replaced, και ἐγὼ ἄγω αὐτοὺς was written before it as well as after, some confusion having arisen, and the corruption from καλῶ to ἄγω having induced scribes to couple it with συντάσσω.

γίγαντες ἔρχονται πληρῶσαι τὸν θυμὸν μου] So ΝΑΒ: 106 has παῦσαι for πληρῶσαι, and the Luc. MSS., 62 147 have τὸν θυμὸν μου παῦσαι. So Tyconius p. 50 has *gigantes veniunt iram meam lenire* (v.l. *mitigare*). Here ἔρχονται and the following infin. have no corresponding Heb., and it may be inferred that the version supplied them to give sense (or to paraphrase ὅ); παῦσαι and πληρῶσαι may have been alternatives, even from the first, and the order of the Luc. MSS. an attempted improvement of the Greek. With this treatment compare the supplying of ἐπίσταμαι by Ν (and Luc. MSS.), ch. lxvi. 18 (see A.V., R.V., and commentators). Cf. also πορεύσομαι Ν^{ca} (and καταβήσομαι Q) ch. xxxviii. 10: though this is warranted by the Hebrew.

4. ὁμοία ἔθνων πολλῶν] i.e. φωνῇ ἔθν. πολλῶν. Heb., with its usual avoidance of adjectives, has, 'the likeness of a great people,' to which LXX. comes very near. Classical Greek would have preferred

to insert the article, or use the compressed construction seen in *κόμαι Χαρίτεσσιν ὁμοίαι*, Hom. *Il.* XVII. 51; *ὁμοία νοήματα Πηνελοπείη*, *Odys.* II. 121.

βασιλέων] *βασιλειῶν* is the rendering of the later Greek versions, and agrees with Heb. The change would be small, but the word in this sense, and in the plural, is not known in the LXX.

6. **συντριβὴ παρὰ τοῦ θεοῦ]** Heb. 'like Shōd from Shaddai,' the meaning of which latter term is not very certain, but may mean 'mighty to destroy,' with Delitzsch: the phrase occurs also Joel i. 15, where LXX. has *ὡς τάλαιπωρία ἐκ τάλαιπωρίας*. The title *Shaddai* is not found again in Isaiah. In the Pentateuch LXX. represent it as a rule simply by *θεός*, as Gen. xvii. 1, xxviii. 3, Exod. vi. 3, Numb. xxiv. 4, &c. *ὁ ἰκανός* in Ruth i. 20, and Ezek. i. 24 AQ; B omits. *παντοκράτωρ* in Job v. 17, xi. 7, &c.; sometimes *Κύριος*, vi. 4, 14. *τοῦ θεοῦ τοῦ οὐρανοῦ*, Ps. xci. 1. We may compare 1 Cor. x. 10, *ἀπώλλυντο ὑπὸ τοῦ ὀλοθρευτοῦ*.

7. **πᾶσα χεῖρ]** A has *πᾶσαι χεῖρες*.

8. **οἱ πρέσβεις]** Perhaps LXX. originally meant this for 'envoys,' taking *דִּיּוּצ*, 'pangs,' in that sense: but it makes an awkward sentence, though cf. xxxiii. 7.

συμφοράσουσιν] The word is found in the Schol. on Soph. *Ant.* 528. Heb. has 'they shall writhe.' The clauses are differently divided in the Greek and Heb.

μεταβαλοῦσιν] Probably taking 'faces' as a verb, *פָּנָה* sometimes meaning 'change,' remove; *φλόξ*, nominative, 'as doth a flame.' Heb. literally, 'faces of flames are their faces.'

9. **ἡμέρα Κυρίου ἔρχεται]** Cf. ver. 6, ii. 12, Joel i. 15, Zeph. i. 14—16. 'Dies irae dies illa.' It is a day of the Lord's victory over his enemies, and of judgment.

10. **Ὠρίων]** One of the chief constellations: called the Giant (Al-Jauza) by the Arabs; in the Greek mythology, Orion was a giant and hunter, concerning whom the legends vary widely. There are many references to him as a constellation in the classics: Hom. *Il.* XVIII. 488, *Odys.* v. 274; Euripides, *Ion*, 1152, *ὁ τε ξιφήρης Ὠρίων*. The Hebrew is *Chesil*, the identification being at least exceedingly probable: it is rendered by *Ὠρίων* also in Job ix. 9, xxxviii. 31, Amos v. 8. The name means 'fool' or 'confident'; the verb occurs, Jerem. x. 8. Here it is used in plural, probably meaning 'such constellations as Orion.'

καὶ πᾶς ὁ κόσμος τοῦ οὐρ.] Not in Heb.: probably a duplicate rendering or an explanation of *Chesilim*. *κόσμος* is properly the orderly array of the heavenly bodies.

11. τῇ οἰκ. ὅλη] Heb. has not the adjective, but uses a word here which means 'the inhabited world': also in xiv. 17, 21, xviii. 3, xxiv. 4, xxvi. 9, 18, xxvii. 6, xxxiv. 1. LXX. generally renders by οἰκουμένη, unless οἰκέω or a compound of it occurs in the sentence: except xiv. 21, where Aq. Theod. Symm. use οἰκουμένη. Cf. Luke ii. 1, Acts xi. 28.

ἀπολῶ] Heb. 'I will cause to cease.'

ὑπερφάνων] Heb. 'the terrible ones': this word, or words from the same root, occur viii. 12, LXX. παραθῆτε, 13, omitted in LXX., x. 33 μετὰ ἰσχύος, xxv. 3, 4, 5, ἀδικουμένων, ἀσεβῶν? xxix. 5, 20, 23, καταδυναστεύοντων, ἄνομος, φοβηθήσονται, xlix. 25, ἰσχύοντος. In Ezek. xxviii. 7, &c. λοιμοί, see on v. 14. It appears therefore to be a favourite word with Isaiah, but for one which the LXX. found no rendering in which they felt unvarying confidence. See also Ps. lxxxix. 7, ἐνδοξαζόμενος, Job xxx. 6 (where LXX. shortens the verse), for varieties in the meaning.

12. ἔσονται οἱ κατελειμμένοι] Not in the Heb., either here or in ver. 14. Here it may be an attempt at paraphrase, if not borrowed; see xxxvii. 31. In ver. 14 it certainly seems to be repeated from this place.

ἄπυρον] The idea is of native, not refined gold. Cf. Homer, *Iliad*, IX. 122, of 'brand-new' vessels, ἔπτ' ἄπυρους τρίποδας, and XXIII. 267, ἄπυρον κατέθηκε λέβητα; 270, ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.

ὁ λίθος] Heb. has, not 'stone,' but a peculiar word for 'gold,' found also Job xxviii. 16. Here it may be that the translator guessed or paraphrased. That LXX. read כֶּהָן for כֶּהָן (Scholz) seems rather a violent supposition.

Σουφείρ] Heb. *Ophir*, רִפְיָא, said to be *Abhira*, near the mouth of the Indus, where Phoenician ships traded. Except in Gen. x. 29 (where Σωφῆρα follows in ver. 30, Heb. *Sephar*), LXX. generally begin the word with Σ. See 1 Kings ix. 28, x. 11, xxii. 48 (Ὠφ. in A), 1 Chron. xxix. 4, 2 Chron. viii. 18, Job xxii. 24. Similarly Ζαμβρεὶ occurs for Omri, as well as for Zimri, 1 Kings xvi. 16 &c., cf. Micah vi. 16; and in Matth. i. 7, 8, Ἀσὰφ stands in the best MSS. for *Asa*. In Jer. x. 9, Μωφάζ is due to the Heb. preposition being read as part of the name. In Numb. xxxiv. 20, 23 B reads Σεμιούδ, Σουφί, for *Ammihud*, *Ephod*.

14. πλανώμενον] Added by LXX., apparently to balance the clauses. In verses 13—16 there is some tendency to paraphrase, and softening of expressions, e.g. ἔξουσιν.

διώξαι] Used intransitively, or virtually so: see Hom. *Il.* XXIII. 344, 424, Aesch. *Septem* 91. N*B read ἀνθρωπος...διώξεται, probably an alteration, with fut. mid. in passive sense.

15. ἡττηθήσεται] The later Greek versions more literally ἐκκεντηθήσεται, and so some Luc. cursives. Possibly the LXX. read דרר' wrongly as a passive (which, however, is not found) from דרר.

17. τοὺς Μήδους] They had a leading part in the overthrow of both Nineveh and Babylon. See Kay's note.

18. τοξέματα]

"The flying Mede, his broken shaftless bow;

The fiery Greek, his red pursuing spear."

These were their characteristic weapons, as the sword was of the Romans. The syntax differs from the Hebrew: τοξέματα νεανίσκων is probably the object of the verb.

ἐπὶ...φείσονται] The constr. with preposition imitates the Heb.

19. ὑπὸ] ἀπὸ B. ὑπὸ βασιλείων 22 26 48 51 62 106 144 147 306.

21. ἤχου] Heb. word, not found elsewhere, is said to mean 'groaners.' Scholz thinks the Greek is an attempt to come near the sound of the Heb. word.

ὀρχηθήσονται is the form read by A 306: ὀρχισθήσονται (!) 106: Luc. MSS. have verb in sing.

21, 22. The creatures intended cannot be precisely determined. Compare xxxiv. 11—15. σειρῆνες may be 'owls,' but Heb. is more probably 'daughters of the ostrich.'

δαιμόνια] Heb. word means 'goats' (hairy ones): some have suggested 'baboons,' others think goat-shaped demons are meant. This mixture however of demons with animals would hardly seem reasonable in a heathen writer, for instance in Horace, *Od.* III. iii. 36 foll., or *Epod.* xvi.; how much less so in Isaiah!

ὀνοκένταυροι] Perhaps apes of some sort. The Heb., 'wailers,' may mean wolves, as in R.V.

ἐχίνοι] Heb. supposed to mean 'jackals.'

The last verse is shortened by LXX.

XIV. 1, 2. Delitzsch on these two verses says: "Here we have the consoling content of ch. xl.—lxvi. *in nuce.*"

1. γειώρας] Apparently the Semitic word גַּל (or גִּל) as in Heb. The later versions have the more usual προσήλυτος; γειώρας occurs again only Exod. xii. 19, and in Exod. ii. 22 as quoted by Philo.

προστεθήσεται] Not here used as an auxiliary, but representing two different Heb. words; the second of which, however, may very likely have been taken for the Niphal of הָדַע, instead of פָּדַע.

2. καὶ πληθυνθήσονται] An addition by the LXX. It seems best to keep ἔθνη as the subject of the verbs, in which case κατακληρονομήσουσιν is causal, 'shall make them to inherit.' N alone supplies οἶκος Ἰσραήλ, as in Heb.

τοῦ θεοῦ] Omitted by B. Heb. has 'of the LORD.'

3. θυμοῦ] The Heb. word means 'vexation' or 'disquiet,' but sometimes 'fury,' as in Habak. iii. 2.

4. θρῆνον] Heb. word *māshāl* generally means a parable or parallel, and hence sometimes a 'taunt-song.' The poem which follows bears, by irony, the form of an elegy, which seems the justification of the LXX.'s rendering, found here only; though we may compare such passages as Lam. ii. 15 foll., Ezek. xxvi. 17 foll., xxxii. 18 foll., and almost the whole of xxvii. There seems to have been a tendency in other languages to employ the metres of elegy for satiric purposes: Horace's epodes, the Archilochian metres which he borrows, Martial's epigrams, the γνῶμαι of Theognis, and some of Propertius' poems, are instances, in varying degrees.

ὁ ἐπισπουδαστής] Heb. word occurs only here, and is obscure. Many, including A.V., have taken it as connected with רֶהַב, the Aramaic form of זָהָב, 'gold.' Delitzsch interprets it from another root, as 'place of torture.' LXX. are generally thought to have read מַרְהֵבָה, 'insolent dealings,' cf. *Rahab*, xxx. 7, li. 9, instead of מַדְהֵבָה. Most moderns are inclined to follow this reading. ἐπισπουδαστής (cf. κατέσπενδον, Exod. v. 10, 13) seems to mean 'one who presses hard upon' another, i.e. a hard taskmaster. Vulgate has *tributum*.

5. ζυγόν] The parallelism is lost by this loose rendering of 'staff' and 'rod': the latter word so rendered again, ver. 29.

6. ἀνιάτῳ] Not the same Heb. expression as in xiii. 9, though the word for 'wrath,' close by, is the same.

παλῶν] Heb. rather 'ruling,' 'subduing': LXX. has thus for once increased the parallelism: but their rendering is loose, the vague θυμοῦ taking the place of '(with) a pursuit.' 'Restrained' is taken in another aspect as 'spared,' cf. Prov. xiii. 24, and in different syntax. The relative is probably right, see R.V.

ἀνεπαύσατο πεποιθώς] These words belong in the Heb. to the next clause, with 'earth' as the subject.

7. εὐφροσύνης] Heb. words for joyful *singing* are often rendered thus. See ver. 11, xvi. 10, xlv. 23, and liv. 1, εὐφράνθητι. Also, with different Heb., but in close connection with singing and music, xxiv. 7, 8, 11, lv. 11, where the Heb. word here used is *charā*.

8. Here the trees of Lebanon are not the type of the conqueror's army, but his victims. The cedars were a valuable prize to any great warrior-builder. So in Ezek. xvii. 3, Babylon, in the likeness of an eagle, ἔχει τὸ ἥγημα εἰσελθεῖν εἰς τὸν Λίβανον, καὶ ἔλαβε τὰ ἐπίλεκτα τῆς κέδρου.

9. ὁ ἄδης] See on v. 14.

ἐπικράνθη] Heb. 'is disturbed,' whether with trembling or wrath: the same root as the word rendered by *θυμοῦ*, ver. 3; *θυμωθήσεται* is used for the verb, xiii. 13; *παροξύνων*, below, ver. 16.

συνηγέρθησαν] The voice of the verb and its number are different from the Heb., as well as the number of *ἐγείραντες*, so that both are made to refer to the giants, the meaning being hard to find: either the giants are first roused, and then rouse the kings, or perhaps more reasonably *ἐγείραντες* is more in the sense of the Heb. = 'disturbed.' The giants are angered and appalled at the new arrival, as kings had been at them.

γίγαντες] Heb. *Rephaim*, a word—or words, for there are probably at least two roots concerned—with several meanings, the cause of much confusion in the versions:

(a) a people living apparently E. of Jordan, Gen. xiv. 5 (*γίγαντας*), xv. 20 (*Ραφαίμ*),

(b) giants, as resembling, or descended from (a). Deut. ii. 11, 20 (*Ραφαίμ* or *Ραφαίμ*); sing., or a proper name, 2 Sam. xxi. 16—22 (δ' *Ραφά*, *τῶν γιγάντων* in 22 apparently a duplicate rendering),

(c) healers (part. of verb *רפא*), i.e. physicians. 2 Chron. xvi. 12, Job xiii. 4, Jerem. viii. 22 (*ιατροί*),

(d) the weak, i.e. the Shades of the dead, root *רפא* for *רפה*, 'be slack,' 'faint,' see Delitzsch on the place: found also in xxvi. 14 (*ιατροί*), 19 (*ἀσεβῶν*) and Ps. lxxxviii. 10 (*ιατροί*).

Mistakes between (a) and (b) are less important, and (c) is generally secured by the context: but (d) causes difficulty, hence *ιατροί* wrongly twice in LXX., and *medici* in Vulg. of Psalm lxxxviii. (The Psalter which appears in the Vulgate is not Jerome's version from the Heb., as in most O. T. books, but his second revision from the Old Latin, based therefore on the Septuagint, called the 'Gallican Psalter.' The translation in our Book of Common Prayer, through the 'Great Bible,' was influenced in places by this version.) Elsewhere, except in the passages under (a) and (c), Vulg. has *gigantes* regularly.

οἱ ἄρξαντες] LXX., like A.V. and Vulg., interprets the Heb., which is literally 'he goats' ('bell-wethers,' Kay) as in xxxiv. 6. In Jerem. l. 8 (LXX. xxvii. 8, *δράκοντες*) and Zech. x. 3 (*ἄμνους*) the metaphor is worked out.

It is a question how far the Shades' address to the king of Babylon extends. Delitzsch allows only ver. 10; Skinner doubts as to ver. 11, and adds, "it certainly does not extend further."

10. **Καὶ σὺ ἐάλως]** There is no interrogative particle in the Greek, nor in the Hebrew. Many authorities, but not Kay, take the latter,

however, as a question. LXX. and Vulg. are generally printed as a plain statement.

ἀλῶναι, in the sense 'to be vanquished,' is near the Hebrew, but not exact.

κατελογ(ισθης] Heb. 'art made like,' same root as *māshāl*, see note on *θρήνον*, ver. 4.

11. εἰς ἄδου] Classical and correct Greek, "Αιδης being firstly a person; [the abode] of Hades. So, e.g., Aesch. *Agam.* 1528,

μηδὲν ἐν "Αιδου μεγαλαυχέιτω.

ἡ πολλή εὐφροσύνη] πολλή suggests that LXX. interpreted הַרְבֵּה, as הַרְבֵּה is often used, of multitude or abundance, rather than of musical sound. Feasting was the order of the night, it may be, before the fall of Babylon and of many an ancient strong city. It may be noticed that nowhere in Dan. v. are Belshazzar's feast and death said to have taken place in Babylon, so that the historic accuracy of the chapter cannot be impugned on that ground.

ὑποκάτω σου κ.τ.λ.] Compare Aesch. *Agam.* 870 foll.,

τρισώματός τ' ἄν Γηρυὼν ὁ δεύτερος

πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,

χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβών.

12. The dazzling apparition of Babylon among the nations is compared to the splendour of the morning star. Prof. Skinner is surely right in defending A.V.'s rendering 'Lucifer': he points out how this name came to be applied to the Devil, by connecting this passage with Luke x. 18, ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. That our Lord was referring to this chapter is rendered probable by the resemblance of Luke x. 15 to ver. 13 and 15, εἰς τὸν οὐρανὸν ἀναβήσομαι...ὅμοιος τῷ ὑψίστῳ...εἰς ἄδου καταβήσῃ.

Macaulay, in the Essay on the War of the Succession in Spain, brilliantly applies this passage to the Spanish power.

ὁ πρωὶ ἀνατέλλων] A paraphrase of Heb. 'son of the dawn,' the same word as used in viii. 20, xlvii. 11, unless, as Prof. Margoliouth thinks (*Lines of Defence*, p. 128), the word in one or both of those passages comes from another root, found in Arabic, and meaning 'witchcraft.'

ὁ ἀποστέλλων] Cf. xviii. 2; but evidently here LXX. misread שְׁלַח, participle of שָׁלַח, 'discomfit,' 'weaken,' and took it from שָׁלַח, 'send,' transposing the letters. Both verbs may be followed by the preposition עַל; which LXX. perhaps read again as שָׁלַח, since they insert πάντα.

13, 14. We are reminded of the Tower of Babel, but it is not easy to find a complete parallel to this enormous pride. See however the

difficult chapter, Ezekiel xxviii. The ascription of divine origin to Greek heroes and their houses is on a different plane altogether, and the deification of Roman emperors a mere mockery and degradation of the gods in which few had any real belief. Nearer parallels may however be found in Indian mythology: a convenient example may be quoted from Southey's *Curse of Kehama* (xii. 8):

"Up rose the Rajah through the conquer'd sky,
To seize the Swerga for his proud abode;
Myriads of evil Genii round him fly,
As royally on wings of winds he rode,
And scaled high Heaven, triumphant like a God."

ψηλῶ] This clause paraphrases the Heb.; it is just possible that **תַּגְמוּ**, 'assembly,' was read as **תַּגְמָה**, 'power,' 'excess,' generally used adverbially, often rendered σφόδρα.

14. Tertullian, *adv. Marc.* v. 23, quotes loosely, "Ero similis altissimi, ponam in nubibus thronum meum." Tyconius, pp. 72, 74, has "Ascendam super nubes, ero similis Altissimo." Mr Burkitt points out in his Introduction, p. lix., that in ver. 13 Tyconius agrees with Cyprian in reading 'stellas Dei': "Is it possible," he asks, "that **οὐρανῶν** of the MSS. is a corruption of **θῦ**, and that the original literal rendering of the LXX. has been preserved only in the African Latin?"

15. **θεμέλια**] Heb. 'sides' or 'recesses': word already used in ver. 13, but not directly rendered there: of a ship, Jonah i. 5 (**κοίλην**).

16. **Οὗτος ὁ ἄνθρωπος**] Heb. is interrogative. **θανυμάσουσιν** (**θανυμάσσονται** B) is a rather loose rendering; but expresses the general sense. Men gaze in half-frightened derision at the corpse on the battlefield, as the Shades do at the new comer among them.

17. **<καὶ τὰς πόλεις (αὐτοῦ) καθεῖλεν>**] **αὐτοῦ** is omitted by **8Q 26 41 49 106 239 301 306**, and there are other variations, the Lucianic cursives mostly reading **καθελῶν**. A omits the whole clause, but this is probably an inadvertence.

τοὺς ἐν ἐπαγωγῇ] 'Those in his train,' i.e. his prisoners. The long processions of prisoners are a common feature in the Assyrian conquerors' sculptures. Cf. x. 4. V and some cursives, mainly Lucianic, read **ἀπαγωγῇ** here. The usual rendering of **ἐπαγωγή**, 'calamity' R.V. of Eccclus. ii. 2 &c., does not seem applicable to either place in Isaiah: and the idea of leading (captive) appears better suited. Cf. also Deut. xxxii. 36. In Plato, *Repub.* 364 B, the word is coupled with **κατάδεσμοι**, of invocations and binding spells.

18. **ἐκάστος**] So A 106 239 306 for **ἄνθρωπος**, of which it seems to be an explanation, Heb. using **ish**, 'a man,' in the sense of 'each one.'

When *ish* and *adam* are contrasted, LXX. generally represent them rightly by ἀνὴρ and ἄνθρωπος respectively, see on ii. 9.

19. ἐν τοῖς ὄρεσιν] Heb. 'from thy grave.' Probably a guess of the LXX.

νεκρός] An explanation of Heb. *netser*, a branch; Scholz thinks suggested by the similar letters.

μετὰ πολλῶν τεθνηκότων] Although a similar metaphor occurs in ver. 11, LXX. have paraphrased 'clothed with the slain': cf. Ps. lxxv. 13.

εἰς ἕδου] Heb. has here 'to the stones of the pit.'

19, 20. The discrepancies increase. ὃν τρόπον ἱμάτιον must be כבנר read for כפנר, 'like a carcase,' and καθαρὸν probably טהר for תהר, 'thou shalt be joined' (so Scholz, who assigns the mistakes to sound, but there is also the common confusion of ד and ר). There is a perceptible resemblance to the Heb., rather than the LXX. of ix. 4. ἐν αἵματι πεφυρμένον is מונם, interpreted as in Ezek. xvi. 6, 22. Then אתם, 'with them,' was read as אתה, σύ. Lastly, καθαρός, if not added to complete the sense, would seem to be מכבס, 'cleansed,' for בקבורה, perhaps with some confusion with מונם above.

20. σπέρμα πονηρόν] The same phrase (in Heb. also) as in i. 4; not found elsewhere.

21. τὰ τέκνα σου] Heb. 'his sons,' the difference of ת, 'thy' and ה, 'his.' After πατρός NAQ* have σου, probably to match the previous clause, B and the later versions agreeing with the Heb., reading αὐτῶν.

πολέμων] Heb. 'cities,' ערים, or, as some render it 'enemies': so in Dan. iv. 19 (16 Aramaic), LXX. and Theodotion have τοῖς ἐχθροῖς σου. Here the later Greek versions all have πόλεων, which is read by V 109 305 307 308. The evidence of Syro-hex. is divided. Cheyne (following Hitzig?) wished to read עיים, 'heaps': Ewald to alter more considerably to ערים, 'terrible ones.' The resemblance between 'cities' and 'enemies' in Greek, and the identity of form in Heb., is curious, but has probably little to do with the real issue. Probably πολέμων, if not altered or corrupted from πολεμίων, is the real LXX.; being as near to the original 'enemies,' if so rendered, as the translators might be expected to go. In Ps. lxxiii. 20 LXX. (and Vulg.) have the converse difference. See Vol. I. Introd. p. 29. As to the alternative renderings of the Hebrew, 'cities' appears to give the best sense: building being a favourite occupation of great conquerors, and almost an inherited tradition of the empire of Babel. See Kay's introductory remarks to chap. xiii., xiv.

22, 23. αὐτῶν...Βαβυλωνίαν] The pronoun and proper name in Heb. have exchanged places.

22. σπέρμα] Heb. 'issue and offspring,' an alliterative pair: σπέρμα also in Gen. xxi. 23 but coupled with ὄνομα: in Job xviii. 19, ἐπίγνωστος. A.V. 'nephew' is doubtless used in its old sense, = 'grandson' (νεπός). Scholz thinks the second word of the pair has been read into τάδε; כן for ונכר; but apart from the slightness of the resemblance, the rendering in Genesis is against this.

23. Cf. xiii. 21, 22.

ἐχίνους] Cf. xxxiv. 11, Zeph. ii. 14. Many support this rendering of the Heb.; others, with A.V., think the bittern is meant, a marsh-bird, formerly found in England. This seems on the whole preferable; its habits are suitable, and a bird seems necessary for the verse in Zephaniah. The bittern's alleged habit of rolling itself up like a hedgehog seems only worth mentioning on the chance that the name of one creature might be transferred to the other.

βάραθρον] A reads βάθρον = 'foundation' or 'pedestal': probably here a slip, though found also in 109 305: or for βόθρον, as Ezek. xxxi. 14, xxxii. 18, &c. The latter part of the verse is paraphrased, and the two phrases, 'The Lord of Hosts declareth,' and 'The Lord of Hosts hath sworn,' are represented only once.

24. The next four verses, with a sudden transition, deal with Assyria's fall. From the point of view of those who maintain the unity of the Book of Isaiah, Delitzsch (ed. 3) explained thus: "Asshur perishes"... "Only after this had taken place could a prophecy against Babel, the inheritress of the broken world-power of Assyria, be appropriate. The two prophecies against Babel and Asshur, therefore, as they stand here, form a Hysteron proteron." He proceeds to compare Jer. l. (xxvii.) 18: Ἰδοὺ ἐγὼ ἐκδικῶ ἐπὶ τὸν [βασιλέα] Βαβυλῶνος καὶ ἐπὶ τὴν γῆν αὐτοῦ καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλέα Ἀσσοῦρ. "The one event is the guarantee of the other." Ver. 26, 27, he adds, have "quite the tone of epilogue."

Most modern critics assign ver. 24—32 to Isaiah, while denying his authorship of xiii., xiv. 1—23. They generally divide the passage, dating 24—27 after, rather than before 28—32.

This verse, in itself, might have stood in connection with what precedes: cf. xxxii. 8.

εἶρηκα] Probably דברתי read for דמית. Tyconius, p. 52, *cogitavi*.

25. ἀπὸ...ἀπὸ] B reads ἐπὶ in both places, &* ἐκ in the former. A's reading is supported by 24 49 90 106 306 in both: 36 233 and 309 also in the former, 26 239 in the latter. But Tyconius, p. 25, has *in terra mea et in montibus meis*.

κῦδος] See on ix. 1, x. 16, 27. Heb. 'burden,' סבל, which LXX.

seem to have interpreted on the analogy of כָּבַד; so *τιμὴν* for *יָמֻשׁ*, x. 16, and *δόξα* for *כְּבוֹד*, xxii. 25.

26. Compare the refrain of v. 25, ix. 12, 17, 21, x. 4. Kay gives a list of verbal resemblances between chap. xiii., xiv. and ix., x.

27. *διασκεδάσει*] Heb. verb primarily means 'cleave,' 'divide': another aspect or voice of it (*Pilpel*) in Job xvi. 12, *εἰρηνεύοντα διεσκέδασέν με*. The Heb. words in ix. 11, xxxii. 7 are different.

28. It is generally agreed that this verse is the heading to the passage that follows. The Heb. demonstrative used favours this view (Davidson, *Heb. Syntax*, § 4) and such indications of date stand elsewhere at the beginning rather than the end of a prophecy. As far as the Greek is concerned, the LXX. cannot be said to maintain the old distinction in the use of *οὗτος* and *ὁδε*: see ver. 4, *τὸν θρῆνον τοῦτον*. A further question is, whether 'in the year that king A. died' means before or after his death. The same difficulty occurs in vi. 1. Kay thinks after, Cheyne and Delitzsch before. The point is probably impossible to decide: and the range of time is probably not great; what seems to be clearly indicated in each case is, that the king's death, either as imminent, or as recent, was the prominent event in the mind in connection with the utterance of the prophecy.

29. *πάντες οἱ ἀλλόφυλοι*] Heb. 'Philistia, all of thee.' See on ii. 6. 'Palestina' of A.V. reminds us that that name for the country is derived from the Philistines; which, though curious, is not without parallel: *England* and *France* themselves bear their names under somewhat similar conditions.

ὁ υἱὸς] See on ver. 5.

ἐγγονα ἀσπίδων] The phrase occurs also xi. 8 (same Heb.) and xxx. 6 (diff. Heb.) while present Heb. is *ἀσπίδων*, lix. 5.

The Philistines are warned not to exult over the death of some enemy, because his successor will be more terrible; and the third more terrible again (unless the 'fiery serpent' is taken as simply parallel to the 'viper'). Delitzsch, following the Targum and Jerome, interprets of the kings of the line of Judah, culminating in the Messiah: his note should be consulted, to do his view justice; but the reference to Gen. xlix. 17 and the Danite origin of Samson the Philistine's great enemy seems beside the mark, and on general grounds the serpent is the last comparison to the Davidic dynasty that would be expected. Most moderns (Kay, Cheyne, Driver, Skinner, W. E. Barnes, &c.) take it of Assyrian kings. According to the chronology as generally accepted as any at the present day, Tiglath-Pileser died in the same year as Ahaz, or in the year before or after. 'From the

north,' in ver. 31, may be held to suit the Assyrian: though other conquerors come from the north, chap. xli. 25, Jerem. i. 3, li. 48, Joel ii. 20.

30. δὲ αὐτοῦ] Scholz thinks this is בכורי, 'the first-born,' read as ב, 'in' or 'by him': perhaps rather בידו, lit. 'by his hand,' i.e. 'by him.'

ἀνελεί...ἀνελεί] Two different Heb. verbs are used, the former in the first person; but owing to its termination, the difference between 1 and 3 pers. is not great.

31. πύλαι πόλεων] The phrase πύλαι τῶν πόλεων occurs also wrongly in Nah. ii. 6 (ποταμῶν N*). The Heb. word for 'gate' is sometimes used for 'city,' so that a kind of duplicate may have arisen by confusion, or as an explanation. The Heb. word, to which τεταραγμένα corresponds, refers to Philistia, so that the syntax differs considerably.

καπνός] Of fires along the invaders' track, according to some commentators: but see Jer. i. 13, 14.

τοῦ εἶναι] Some words seem to have dropped out from the Greek, in rendering or in transmission. The Lucianic cursives generally read τοῦ μέναι ἐν τοῖς συντεταγμένοις αὐτοῦ or similar words: and 106 301 (144 233) read μέναι, which is perhaps right, representing במעוריו, read as מעמר or לעמר, cf. x. 32, the Lucianic reading then containing a doublet. It should however be noticed that Tyconius twice (pp. 71, 77) represents οὐ μὴ μείνῃς, ver. 20 of this chapter, by *non eris*.

32. βασιλείς] Heb. 'messengers,' an easy mistake for LXX. to make, between מלוא and מלך; cf. xlii. 19, οἱ κυριεύοντες αὐτῶν. Some think the words have been confused in the Heb. text of 2 Kings vi. 33.

ταπεινοί] On this word, and πτωχοὶ in ver. 30, see on x. 2.

XV. The doom of Moab. With this and the following chapter compare Jerem. xlviii. (xxxi.); esp. Jerem. xlviii. 3, 5, with Isai. xv. 5; 29, 30 with xvi. 6; 31—33 with xvi. 7—11; 34 with xv. 4—6; 36 with xvi. 11; 37 with xv. 2. Notice also the resemblance of Jerem. xlviii. 43, 44 to Isai. xxiv. 17, 18, and of 45, 46 to Numb. xxi. 28, 29.

Modern critics have their doubts as to Isaiah's authorship, generally however excepting xvi. (4 b) 5, and 13, 14. The style of the rest is considered somewhat archaic; Gesenius has been followed by many in his idea that Isaiah took up an older prophecy, adding an epilogue of his own: Hitzig guessed Jonah as the author: the occasion of the prophecy is unknown; a supposed invasion of Moab by Jeroboam II. of Israel has been suggested.

1. ὄραμα] ῥῆμα NBQ &c.; see on xiii. 1.

ἡ Μωαβίτις] This fem. form occurs also in ver. 4, 5, 8, xvi. 7, and

xxv. 10. It probably means 'the *land* of Moab,' rather than 'the daughter of Moab' (*θυγάτηρ* M. occurs, xvi. 2), or even the personified people, though it may approximate to the latter; for in Jer. xlviii. 33 it corresponds to Heb. 'land of Moab': and τὸ τεῖχος τῆς Μωαβίτιδος, τὸ ὄρος (ὄριον) τῆς M., ἐν τῇ M., are more decisive expressions on one side than ἡ ὀσφύς, ἡ ψυχὴ, ἡ καρδιά on the other. (Μωὰβ is fem. apparently throughout 2 Kings iii., and in Jer. xlviii. (xxxi.) 1, 9, 38, but generally masc. in the rest of the chapter. The MSS. vary greatly in Amos i., ii. as to the pronouns, but there also fem. seems well established in ii. 3. In Heb. the gender varies constantly; masc. in ver. 2, ver. 3 both genders are used, ver. 4 masc., ver. 5 fem.)

ἀπολείται] Heb. has two verbs in each clause: *Ar-Moab* is represented by Μωαβίτις only, *Kir* is translated by τεῖχος.

2. λυτέισθε ἐφ' ἑαυτοῖς] ἑαυτοὺς B. The connection with Heb. 'he is gone up to the house' (or, 'to Bayith') is obscure: the verb may be rendered elsewhere. See below.

ἀπολείται] Perhaps supplied to match the previous verse: οὐδὲ βωμὸς paraphrases 'the high places': ἀναβήσεσθε is out of order, if it corresponds to הָלַץ; 'and upon Medeba' is omitted in the Greek.

Λαιβηδών] I believe this to be A's reading with 26 41 106 309; Λεβηδών QΓ, and several other variants.

βραχίονες] LXX. is pretty clearly wrong, reading ὤϊον, 'arm,' for ῥῖ, 'beard': but it may be noticed that in Jeremiah this clause is followed by 'on all the hands cuttings,' xlviii. (xxxi.) 37.

3. ἐν ταῖς πλατείαις αὐτῆς καὶ ἐν ταῖς ρύμαις αὐτῆς] A duplicate rendering, ἐν τ. πλατείας belonging to Aq. Theod. Symm., probably not to the LXX. NB*Q* omit the words.

4. <Ἐλεαλή>] ἐλάλησεν read by AB^{ab}Q* and a few cursives is here and in xvi. 9 doubtless a corruption in the Greek. N* reads both words, probably combining the readings, as e.g. in lxxv. 2. In Jerem. xlviii. (xxxi.) 34, AQ have Ἐλεαλή, NB have not.

ἔως] Most MSS. read ἕως Ἰάσσα, the proper name being omitted only by N^{ca}b AQ 24 26 106 233 301; unless it has been inserted from the Greek text of Jeremiah it is probably right.

ὀσφύς] Heb. 'armed,' lit. 'loin-girt men': a difference of ἰ, or, neglecting the number, of vowel-points only.

γνώσεται] Reading יָרַע with 7 for 7.

5. ἐν αὐτῇ] αὐτῇ BQ. Heb. is uncertain in meaning, rendered by some, 'bars,' interpreted by R.V. to mean 'nobles'; by others, 'fugitives,' against the vowel-points. The actual letters are בְּרִיחַ, which LXX. may have read as בְּרִיחַ 'within her,' but more probably

as ברוח, lit. 'in her spirit': the letters are all but alike, the Peshitta is said to render thus, and the rendering of LXX. would in this case be natural enough: compare Ps. xxxii. 2, 'in his spirit there is no guile,' LXX. οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος, with John i. 47, ἐν ᾧ δόλος οὐκ ἐστίν. On the rendering of the Heb., cf. xliii. 14.

δάμαλις...τριετής] So, in the main, A.V. Others, including R.V., treat it as a proper name, 'Eglath-shelishiyah,' i.e. 'the third Eglath': nothing is known of such a place, however, nor is any town known of called 'the third.'

κλαίοντες ἀναβήσονται] Cf. 2 Sam. xv. 30, ἀναβαίνων καὶ κλαίων, twice repeated (in A).

Ἀδωνίμ] Ἀρωνιείμ, read by most MSS., is nearer the Heb. A's variant seems to go back to a MS. written with the Heb. before the scribe, the confusion of נ and מ being of constant occurrence.

καὶ σεισμός] Heb. יערי, 'they raise,' an unusual form: Scholz suggests as the LXX. reading יערי or יערי; but why not יערי, the regular word for 'earthquake'?

6. χόρτος...χλωρός] Cf. xix. 7, and Mark vi. 39, συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

7. μὴ καὶ οὕτως μέλλει σωθῆναι;] LXX., taking the sentence as interrogative, have supplied μὴ καί: οὕτως corresponds to 'therefore,' σωθῆναι to 'they have gotten,' probably read as from root יערי instead of יערי; μέλλει is more difficult, perhaps a paraphrase of יתר, 'abundance,' taken as part of the verb, in the sense 'is left over,' 'remains to be saved.'

ἐπάξω] Heb. 'their treasure,' read as a verb, פקד, in one of its usual senses, 'punish,' 'visit,' or 'lay upon': with termination ת- read as ית-.

Ἄραβας] Same letters as 'willows,' though vowel-points would probably differ: 'deserts' is an unwarranted rendering of the Heb. form. φάραγγα is right for the torrent-stream; the syntax differs throughout the verse.

8. συνήψεν] The Heb. verb often means 'set round,' but here governs only the place: 'is gone round,' sometimes intrans. as Job i. 5 and prob. Isai. xxix. 1. LXX., whether purposely or not, here also used a verb which passes from a transitive use to an intransitive: it is not far from the meaning.

ὄρος] ὄριον of NBQ &c. must be right: perhaps a marginal note has come into A's text, with a confusion of ὄρος and ὄρος.

φρέατος] Translating the first part of 'Beer-elim.'

9. Περμων] B, with Heb., Δειμών, which is only explained as=

Dibon, with the small change of letter to suggest a play on words with *dam* = 'blood.'

"**Ἀραβας**] Apparently repeated from ver. 7, after ἐπάξω. Even if the Heb. word for 'more,' lit. 'additions'—נוספות—could have suggested *Suph* (sea of Suph = the Red Sea), and so Arabia, we have still ἀρῶ to account for; and this is surely 'additions,' taken as from ἡδῶ, 'collect,' 'take away,' instead of from ἵδῶ, 'add': see on the reading ἄρωμεν, iii. 10, and ἡρθῇ, below, xvi. 4.

σπέρμα] Used for 'the escaped,' parallel to 'remnant,' cf. i. 9; where, however, the Heb. word differs.

'**Ἀριήλ**] Heb. *Arieh*, a lion: LXX. perhaps influenced by xxix. 1. Jerome and Theodoret say that Ar-Moab was sometimes called Ariel.

'**Ἀδαμά**] Heb. *Adāmah* = 'ground,' 'land'; treated by LXX. as a proper name: it has been suggested that Moab, as descended from Lot, might be spoken of as a remnant of Admah, one of the neighbour cities of Sodom and Gomorrah (Gen. xiv. 2, Deut. xxix. 23)!

XVI. 1. The divergence of LXX. from Heb. at the opening of this chapter is curious, but easily explained. The words have been differently divided: after the difference of person between 'Send ye,' שְׁלַחוּ, and ἀποστελῶ, אֲשַׁלַּח, or 'prophetic perfect,' שְׁלַחְתִּי, we have,

Heb. the lamb (to) the ruler of the land, כֹּר מוֹשֵׁל-אֶרֶץ

LXX. ὥς ἐρπετὰ ἐπὶ τῇ γῇ

כְּרֹמֶשׂ לָאֶרֶץ

or simply כְּרֹמֶשׂ, and perhaps עַל rather than ל. So Scholz; indeed, the state of the case is palpable. It can hardly be doubted that the Heb. text is right: the tribute of sheep from Moab is referred to, 2 Kings iii. 4. Moab is now advised to return to its old allegiance. It is doubtful whether the fugitives, in the following verses, are those of Judah or Israel, forced over the border into Moab, or Moabites, themselves in distress: some phrases are ambiguous, both in Heb. and Greek: Moab afforded a refuge to Elimelech, Ruth i. 1, and to David's family, 1 Sam. xxii. 3, 4: but the prophecy seems to be concerned with the fate of Moab, exclusively: and most modern authorities take this view. Possibly, therefore, the text-translation of ver. 4a, and that in the footnote, Vol. I. p. 125, should exchange places: but the question remains very uncertain.

2. **ἔσθῃ**] Heb. has 3rd pers.: B, with some cursives, repeats ἔσθῃ before θυγάτηρ, where Heb. has 3rd (or 2nd) pers. fem. plur.

ἐπὶ τὰ δι] The Heb. for 'fords' is a word which enters into various adverbial or prepositional phrases meaning 'beyond,' 'across,' 'because of,' &c. Scholz, reading the Greek as *ἐπειτα δέ*, as most, if not all,

texts previous to the Camb. LXX. have it (so B^bQ^a), explains it as אחר, i.e. I suppose, as מעברות for מאחר.

πλείονα may be to complete the sense of ἐπὶ τάδε, or a paraphrase of the Heb. verb with 'counsel': which means, 'make to go,' 'advance': as in the phrase 'stricken in years,' lit. 'advanced in days.'

3. ποίει τε σκέπη] The syntax differs here in Greek and Heb., and there seems to be some confusion. ποίει τε corresponds to עשי, 'execute'; if read ποιείτε, Heb. margin has the plur.: σκέπη, except for the order, should correspond to צלך, 'thy shadow,' but possibly this word צל, which has a form צלל, was confused with פליל; in this case שית, 'make,' 'set,' may have been read as שית, a 'complaint'; διὰ παντός is then בליל, 'as the night,' read as the adverb 'entirely,' with different vowel-points: ἐν μεσημβρινῇ agrees with Heb., σκοτία is the verb 'hide,' taken as a noun, 'a secret place,' omitting ι; φεύγουσιν, ἐξέστησαν, are 'outcasts,' 'wanderers,' two participles taken as equivalent to verbs.

μὴ ἀχθῆς] μὴ ἀπ' ἀρχῆς, NAB^aQ*Γ 22^{corr} 24 26 49 106 109 233 301 305 309: but the reading of B*^b, μὴ ἀχθῆς, is most probably right,—see Vol. I. Introd., p. 130—as it appears to come from the Heb. 'discover not,' read with different vowel-points as a passive of the same verb, in the sense 'be not led away' (captive). The readings ἀχθειςθεις, 62 147, and ἀχθειςθης, 93, seem to come from taking ἀχθῆς (intransitively) from ἀχθέω: ἀπαχθῆς, 41 306, might possibly be the true reading, but seems quite as likely to be a mixture of A's and B's texts. The Syro-hexaplar version gives in its text, according to Field, the equivalent of μὴ ἀχθειςθης, in the margin that of μὴ παραχθῆς, each of them fairly reasonable attempts to get sense. A's reading is puzzling: it may be (a) a corruption from ἀπαχθῆς, or some other verb: (b) ἀπ' ἀρχῆς, an additional phrase of the LXX., which has turned out the verb from the clause, owing to its being itself mistaken for a verb: it is not easy, however, to account for its presence in this character: (c) from ἀπάρχω, 'rule afar off,' almost=rule in exile. Pind. Nem. IV. 76, ἔνθα Τεῦκρος ἀπάρχει. In this case we may render 'lest thou be an exile,' or 'see lest thou be,' as the pres. subj. cannot properly be prohibitive.

4. Μωάβ] On the whole, best taken as genitive after φυγάδες, and so also Heb.: some, however, treat it as a vocative in Heb., and if so, it might also be so in Greek.

ἦρθη] Perhaps דפס, 'there is none,' read as הדס, 'take away'; so Scholz; but this would not be passive, and the difference in meaning is here slight.

συμμαχ(α)] Heb. 'extortioner'; the discrepancy is hard to account for.

συνετελέσθη ταλαιπωρία] These words, found only in A 49 106, are perhaps Hexaplaric, inserted from Symmachus. They agree pretty well with Heb.

ὁ ἄρχων] An addition to explain **ὁ καταπατῶν** : probably not a duplicative and periphrastic rendering, by the order of words.

ἐπὶ] So **NAQ*** 24 26 41 49 106 109 239 301 305 306 309 : B has **ἀπὸ**, which agrees with Heb., and may be Hexaplaric, from Aquila : otherwise, **ἐπὶ** may be an alteration to suit **καταπατῶν** : in some ways this seems more likely.

6. ἐξήρας] So **N^{cb}ABabQ*** 26 49 106 : **ἐξήρα N*B***, probably preferable, though as the word is in any case an error, there is little in the context or otherwise to decide upon. Heb. has **וְעִבְרָתוֹ**, 'and his wrath' (a feeling that *passes* bounds) : **ἐξήρα** is due to reading **הָעִבְרָתִי**, 'I took (caused to pass) away' : the 2nd pers. would be without final י.

οὐχ οὕτως] This is right the first time, Heb. **לֹא-כֵן** : the second time Heb. has **כֵּן**, 'Therefore....' beginning the next verse. Cf. Jerem. xlviii. (xxxii.) 30, 31, and see on x. 15. The Heb. 'not so' means here almost 'vanity,' 'absurdity' : cf. 2 Kings vii. 9, **οὐχ οὕτως ποιοῦμεν**, almost='this is not the way to behave'; 2 Sam. xxiii. 5, 'my house is not so (not right) with God.'

μαντεία] Heb. 'boastings' or 'pratings' : LXX. interprets of (lying) divinations, cf. xlv. 25, **ἐγγαστριμύθων**.

7. τοῖς κατοικοῦσιν Δέσεθ] Scholz, taking the division of words **δὲ Σέθ**, as in the old editions, considers that LXX. read **לִישְׁבֵי שֶׁת**, omitting **Kir** : the Heb. **יְשִׁיבִין** is generally now translated 'raisin-cakes,' but is not very certain : the older authorities generally made it 'foundations.' The parallel verse in Jeremiah has **אֲנָשִׁי**, 'men' ; the verb in xlv. 8, with root letters like the present word, has often, though according to modern authority wrongly, been connected with **אִישׁ**, 'a man.' It seems likely, therefore, that LXX., either connecting **יְשִׁיבִין** with **יִשְׁבִּין**, or by guess work, paraphrased with **τοῖς κατοικοῦσιν**, and **Δέσεθ** is the common reading of **ד** for **ר** : **Kir**, as Scholz thinks, being omitted, and only **ר** remaining unaccounted for.

μελετήσεις] This verb in LXX. often represents **הִנָּה**, which = 'mourn,' and also 'meditate' : xxxviii. 14, lix. 3, 13. Its sense here is not very clear.

καὶ οὐκ ἐντραπήσῃ] Heb. has no negative : Lowth suggested therefore that LXX. read **לֹא** for **ךָ** ; and, with further alteration both of Heb. and Greek, that **ἐντραπήσῃ** represents Niphal of **נָכַלְמוּ בָלֵם** instead of **נִכְאִים**. Scholz rather vaguely, "Entweder von **נָנַע** oder

ענב." Compare ver. 12 ἐντραπήναι: and for this verb representing Niph. of בָּלַע, see xli. 11, xlv. 16, 17, l. 7.

8. καταπίνοντες] Reading בָּלְעִי, 'swallowing up,' for בָּעֲלִי 'lords': cf. Numb. xxi. 28, where LXX. has κατέπιεν στήλας Ἀρνών. The Heb. is ambiguous: 'the lords of nations her choice plants struck down,' some authorities making 'lords' the subj. of the verb, and 'plants' the obj., others the converse: but this παρὰ προσδοκίαν seems hardly befitting to attribute to a Hebrew prophet.

οὐ μὴ συνάψητε] Heb. has again no negative here; the verb in Heb. belongs to the previous clause, and is 3rd pers. plur., a difference of vowel-points.

οἱ ἀπισταλμένοι] Heb. 'offshoots' is from root meaning 'send forth.'

ἐγκατελείψθησαν] Heb. verb 'to be spread abroad' also means 'to be left.'

9. τὰ δένδρα σου] Scholz suggests, but doubtfully, that LXX. read יָרֵא, i.e. אֲרִיז 'thy cedars' for אֲרִיז, 'I will water thee.'

κατέβαλεν] Heb. 'with my tears': what verb LXX. read is open to doubt: perhaps דָּמָה 'destroyed' or רָמָה 'threw down,' instead of דָּמַעְתִּי.

<Ἐλεαλή>] ἐλάλησεν again \aleph AB^{ab}Q* and about a dozen cursives, mostly Hesychian (26 87 90 91 97 104 106 228 239 301 306 309); ἐλάλει 24, ἐλάλησεν αλη \aleph *. Compare xv. 4. The corruption may have taken place here first, as its support is somewhat wider: ἐλάλησεν is repeated in the Greek of ver. 13 below.

καταπατήσω] Heb. 'shouting': perhaps a loose interpretation or guess, connecting the word with the treading of the grapes. Or דִּירָה may have been read as אֲדָרָה or הֲדָרָה, from דָּרַךְ, 'tread' (דָּוִשׁ, with same meaning, differs more in letters). Vulg. has *vox cantantium*.

10. τῶν ἀμπελώνων σου] Heb. 'from the garden land,' Carmel: which LXX. seems to have read as כְּרִמִּיךְ for כְּרִמָּל: B is therefore probably wrong in omitting σου.

πέπνυται γάρ.] Some Lucianic MSS. add κέλευσμα. It is often said that Mark xvi. 8 breaks off in the middle of a sentence, γὰρ being unlikely to stand at the end of one. But if this verse be not an undoubted instance, Gen. xviii. 15, xlv. 3 are close parallels to Mark. See also chap. xxix. 11.

11. ὥσεί τείχος δ' ἐνεκαίνισας] Heb. 'for Kir-hares,' לְקִיר חֲרֵשׁ, ὥσεί is כִּי for לִי, τείχος is קִיר, and ἐνεκαίνισας is חֲרַשׁ read as from שָׁחַד, 'renew.' Cf. xli. 1.

12. ὡς τὸ ἐντραπήναι] Heb. 'when...is seen,' כִּי־נִרְאָה. Scholz suggests that LXX. read a verb-form from כָּנַע or כָּרַע : more likely, perhaps, נִכְנָה (Dan. xi. 30).

NBQ read εἰς for ὡς (ל for כִּי?), and the Lucianic cursives have ὥστε ἐντ., which looks like a correction of the Greek. After the infinitive and σε, the MSS., except A, have ὅτι : but if σε represents כִּי, read as γ-, this must be a duplicate.

χειροπολῆτα] Probably an interpretation of Heb. 'sanctuary': though it may be that LXX. read קִדְשׁוֹ for קִדְשׁוֹ.

οὐ μὴ δύνηται.] This translates the Heb., except that the original verb is not here auxiliary ; so that ἐξελεῖσθαι αὐτὸν was probably added to complete the sentence.

13. ὁπότε καὶ ἐλάλησεν] An explanation of Heb. 'hitherto': lit. 'from then,' i.e. from of old.

14. πλοῦται] LXX. renders הַמּוֹן thus, cf. xxix. 5 : the notion seems to be multitude, with a suggestion of strength.

καὶ οὐκ ἔντιμος] καὶ οὐκ suggests וְלֹא for לֹא (so Lowth), ἔντιμος is probably כִּבְר for כִּבִּיר.

XVII. Ver. 1—11 form a prophecy against Damascus and Syria. The chapter is difficult and obscure.

1. ἀπὸ πόλεων] Heb. literally 'from a city,' i.e. from existence as a city. The plural makes the Greek easier, but the singular is a regular idiom in Heb. ; as in xxiii. 1. Cf. 1 Sam. xv. 23 Heb. ; LXX. is literal in Jerem. xlviii. (xxx.) 2, and Ps. lxxxiii. 5, ἐξολεθρεύσωμεν αὐτοὺς ἐξ ἔθνους.

εἰς πτώσιν] Heb. has two words, 'a heap, a ruin.' There seems to have been uncertainty as to the letter before 'heap': Heb. has the prefix מ, but εἰς suggests ל, and Vulg. *sicut acervus* כ.

2. εἰς τὸν αἰῶνα] This would be עַד עַד, whereas Heb. has עַד עַרְי, 'cities of Aroer,' a phrase very likely to produce confusion. Lowth and Lagarde approved the LXX. reading ; the objection raised to the Heb. is, that no Aroer is known in or very near Syria.

εἰς κοίτην] Not in Heb. ; but LXX., already confused, might have read עַד the third time as עַד : it is not accounted for otherwise, see preceding note.

βουκολῶν] Inserted only by ^{ca}A 26 106 233 301 ; perhaps from lxv. 10. ^{ca}* omits καὶ ἀνάπαυσιν also.

3. οὐκέτι ἔσται] An easy paraphrase for 'shall cease': ὄχυρά corresponds to 'fortress,' cf. ἐν ὄχυρώμασιν, Zech. ix. 12, same root : καταφυγεῖν is an addition of LXX., perhaps to explain the preposition 'from Ephraim,' whether τοῦ was already written or not. ἀπολείται is

read after Σύρων (Assyρων A¹) by NA 62 106 147 233, while 26 and most Luc. MSS. have ἐκλείψει, in either case a supplying of an obvious verb. The last part of the verse differs, οὐ γὰρ σὺ βελτίων εἶ having no corresponding Hebrew, and the order of the rest being changed: but Γ somewhat suspiciously omits καὶ τῆς δόξης αὐτῶν, which may be a later supplement, and the former words a misreading. τὰδε is inserted, and attached by LXX. with λέγει Κύριος σαβαώθ to ver. 4.

4. δόξης αὐτοῦ] LXX. abandons the parallelism, probably preferring to paraphrase 'flesh.' Scholz suggests that רפא was read for רב; but he classes this as an instance of confusion of sound, in which it is difficult to follow him.

σεισθήσεται] Perhaps ירר for ירי.

5. εἰάν τις συναγάγῃ] Heb. has a comparative clause with infinitive.

ἀμητόν] It is possible so to render the word generally here translated 'harvestman': so Cheyne and some others: ἐστηκότα, though superfluous, interprets rightly.

σπέρμα] Doubtless read for 'his arm,' the word being nearly the same, except vowel-points, and 'with' not expressed in Heb. ἐν τῷ βραχίονι αὐτοῦ, supplied by N^{*}A, is, by the order of words, most likely a later correction.

ἐν φάραγγι στερεᾶ] Heb. 'in the valley of Rephaim' (see on xiv. 9). LXX. may have loosely taken it as the 'valley of healers,' and so, 'strong,' 'sound': or possibly read רקיע, 'firmament,' for רפא.

6. καλάμη] A stalk, such as gleaners get (Heb. does not mention grapes).

ἐπ' ἄκρου μετεώρου] Cf. Aesch. *Eumen.* 43, ἐλαίας ὑψιγέννητος κλάδος.

8. τὰ ἄλση] Heb. Ashērim; an Asherah was a "pole or artificial tree" (Cheyne) set up as an emblem in the idolatrous worship of a goddess: whether this goddess was named, or ever called, Asherah; whether it was Ashtoreth that was thus worshipped; and whether the names, despite the difference of initial (א and א), are connected, are all matters of uncertainty. BQ read δένδρα here as in xxvii. 9. Elsewhere in LXX. ἄλσος and other words are used.

βδελύγματα] The Heb. word refers to certain 'sun-pillars' or images of the (Phoenician) sun-god, Baal-Hamman, apparently the same as the African Ammon of the Roman poets (Lucan, *Phar.* III. 292, &c.: notice also IX. 511 foll., esp. 525, "solus nemus extulit Ammon").

See xxvii. 9, where LXX. has εἰδωλα.

9. ἐγκαταλειμμένοι] LXX. does not render 'strong,' perhaps confusing it, owing to the similar letters עץ, with the following word 'forsaken.'

οἱ Ἀμωρραῖοι καὶ οἱ Εὐαῖοι] The corresponding Hebrew words are 'the woodland and the (mountain) crest.' Many commentators propose to emend the Hebrew text in agreement with the LXX., reading אֲמִיר for אֲמִיר and חוֹי for חֹרֶשׁ, Lagarde pointing out that וי and שר look very much alike in some old forms of script. The LXX., however, have the names in reverse order. Some have wished to go a step further, and read 'Hittites' for 'Hivites.' These attempts at emendation are hardly advisable, though the *reference* to these and their neighbour tribes is undisputed. The use of the word אֲמִיר in ver. 6 and ver. 9 in the varying senses of a 'tree-top' and a 'mountain-top' does not seem to me foreign to Isaiah's style, though some, e.g. Prof. Cheyne, have thought it so.

10. ἄπιστον...ἄπιστον] Heb. has two phrases, to neither of which does LXX. correspond. The second clause of Heb. is strongly alliterative, with י.

Schleusner cut the knot by reading πιστὸν for ἄπιστον.

11. The syntax is entirely altered in the Greek, beside verbal differences.

πλανηθήσῃ] LXX. have read שָׁגַג = שָׁגָה, 'err,' for שָׁגַג, 'make to grow' (which some however take from שָׁוַן = שָׁוַן, 'fence,' as in Song of Sol. vii. 2 : cf. a similar form in 2 Sam. i. 22 of a root of the same letters).

κληρώσῃ] נַחֵל has been taken from נָחַל, 'inherit,' 'give for an inheritance' (and so Vulg. *die hereditatis*), instead of as 'sickness,' 'pain,' a Niph. participle used as a noun, from חָלָה. Some authorities still favour the rendering 'inheritance' or 'possession,' as meaning *expected* possession. 'Heap,' also rendered as a verb, 'fleeth away,' is not represented in LXX. : unless נָח has been read עָר (eis).

ὥσπερ πατήρ] כָּאב, 'sorrow,' taken as אָב, 'a father,' preceded by כ, 'as': the rest of the verse in the Greek looks like a guess to supplement this mistake.

ἀνθρώπου] Same letters, אָנוּשׁ, as 'deadly,' 'grievous,' only diff. pointing.

12-14. On this short passage, a remarkable piece of word-painting, even for Isaiah, see Prof. G. A. Smith, in the *Expositor's Bible*. Some think it connected with what precedes (Delitzsch, Hitzig), others with what follows (Gesenius, W. E. Barnes); with both (Vitranga, and apparently Kay): or as an independent fragment

(Cheyne, Albert Barnes, Skinner, Bp Lowth). Some, again, refer it to Syria and her allies, some to foreign hosts unspecified, but most to the Assyrians: which last the language certainly seems to suit. Abrupt transition seems a characteristic of Isaiah: and it may be noticed that references to the Assyrians occur at the end of several prophecies, however the fact is to be explained: vii. 17 foll., xiv. 24—27, xix. 23—25, xxvii. 12, 13.

12. παραθήσεσθε] LXX. is rather vague in the treatment of ver. 12, 13: here the Heb. verb is 3rd pers. plur. The constant repetition of words has probably confused the translators.

νώτος] Heb. 'tumult,' נוֹשׁ, which has perhaps been supposed to come from נוֹה, in the sense of 'make level' (δμαλίσση, xxviii. 25). The mistake might be due to sound, or to the Aramaic form, as נוֹת. Later in the verse the same word seems to be rendered correctly enough as ἡγήσει: while in ver. 13 it appears to correspond to βία φερομένου, cf. xxviii. 2, which suggests נוֹשׁ, and xxx. 30.

13. ἀποσκορακίζει] Heb. 'he checks,' 'rebukes': LXX. may perhaps have perceived the sound-effect of the original, rough guttural word suddenly interrupting the foaming sibilants and nasals.

χούν] So ΑΓ 22 26 36 97 104 106 301 308: but χνούν BQ (χνους N*) is doubtless right here: see on v. 24.

ἀχόρου] Probably explanatory, cf. xxx. 24.

λικμώντων] Possibly הרים was read as חרש, or from רוש, or ורה, inf. absolute; but the genitive absolute suggests a guess, as if the הרים had been illegible. Cf. Homer, *Iliad*, v. 499 foll.,

ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς
ἀνδρῶν λικμώντων, κ.τ.λ.

14. πένθος] Heb. rather 'terror.' Cf. Job xviii. 11, 14. ἔσται will be ויהי read for והנה 'and behold': the correspondence of κληρονομία with the following participle is not in Heb. The spirit of this verse is, however, well caught in the translation. (Some Heb. MSS. and editions agree with LXX. and Vulg. in inserting 'and' before 'he shall not be.')

XVIII. Opinions have differed as to the nature of the scene depicted in this chapter. Some have thought that the 'messengers' are ambassadors from Ethiopia to Judah, bidden to return to their own country, bearing the prophet's saying as their answer. Less favoured is the idea that the embassy is from Judah to Ethiopia (though see xx. 4, 5, and Ezek. xxx. 9); while perhaps the majority of modern commentators think that the 'messengers' are those of the king of Ethiopia sent to muster his more distant forces. Again, some

(as Kay) think that the remarkably described nation of ver. 2 and 7 is Judah: but it is generally, and more reasonably, taken of the Ethiopians (see below). The prevailing view, at any rate, is that Ethiopia is called upon, not to unite her forces, or join with Judah, against the Assyrian; but to witness his destruction; to stand still, and see the salvation of God, and in days to come, to turn to Him with offerings.

The Ethiopians of this time would seem to have formed the best element in the Egypt-Ethiopia combination. It is curious that ancient testimony is generally favourable to them. Homer's testimony to their 'blamelessness' (*Iliad*, I. 423) must not be unduly pressed, nor perhaps that of Aeschylus, *Frag.* 300,

γένος μὲν αἰνεῖν ἑκμαθὼν ἐπίσταμαι

Αἰθιοπίδος γῆς.

(Memnon also seems to be presented as a gracious type of manhood.)

Herodotus says of them, III. 20, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων, and the story in the following chapter gives a favourable impression of them. Isaiah himself has apparently neither fault to find, nor woe to predict against them: whereas several of his prophecies concerning foreign nations are sympathetic, the tone is here almost respectful.

The Ethiopians, often important, were now becoming for the time dominant in Egypt. In Isaiah's time, Tirhakah (xxxvii. 9) raised his people to great power, and was a vigorous opponent of Sennacherib. There are difficulties about the chronology here, as throughout the whole period: the destruction of the Assyrians is generally dated, since critics have placed their reliance on the Assyrian Eponym Canon, in 701 B.C.: but Tirhakah did not become king, according to students of Egyptian history, till from three to ten years after this: though an Ethiopian dynasty was ruling from an earlier date.

1. Οὐαὶ γῆς πλοίων πτέρυγες] This verse begins obscurely in the Heb.: the word *tsil-tsal* (with 'wings' following) being rendered (a) 'of the clangour (or rustling) of wings': so Gesenius, Delitzsch, Cheyne, &c.: (b) 'of the shadowing of wings,' Kay, A.V. nearly: (c) 'where the shadow falls both ways' (i.e. within the tropics), Knobel, W. E. Barnes. The word is probably identical with that meaning 'cymbal,' and so Vulgate, *Vae terrae cymbalo alarum*.

In (a) the 'rustling of wings' is supposed to refer to the swarms of insects: Kay explains (b) as the shadowing wings of

empire: cf. Ezek. xvii. 1, 7: with (c) compare Lucan, *Phars.* ix. 528 foll.,

“Cum cardine summo
Stat librata dies: truncum vix protegit arbor:
Tam brevis in medium radiis compellitur umbra.”

And II. 587,

“umbras nusquam flectente Syene.”

Aquila treated the word as a simple reduplication of לִצְ, shadow, rendering σκιά σκιά, according to the frequent Hebrew idiom, e.g. in 2 Kings iii. 16.

In translating the Greek it would be possible to take Οὐαὶ γῆς together, see on i. 24: πλοίων πτέρυγες following as a *casus pendens*: ‘Ah for the land, the sails of the ships’: but it seems more probable that γῆς qualifies πλοίων, which is a mere guess. Lowth denies that the Heb. word for ‘wings’ is ever used of the sails of ships: but so obvious a metaphorical use can hardly be called impossible, and Skinner mentions that the Targ. supports it. It may be noted that LXX. have already twice in the book used πλοίων somewhat at random: namely, ii. 16, and xi. 14, where Heb. ‘shoulder,’ הֵתָּ, differs only by the middle letter from הַנֵּ, ‘wing,’ which occurs just above.

2. ὄμῃρα] The neuter form is used (in plur.) by Lysias and Polybius, and Liddell and Scott suggest that there σώματα is to be supplied, ὄμῃρα being adjectival. Heb. generally interpreted ‘ambassadors.’

ἐπιστολὰς βυβλίνας] Heb. has ‘in vessels of papyrus,’ i.e. boats, which several ancient writers mention as used on the Nile: e.g. Lucan, *Phars.* iv. 136,

“Conseritur bibula Memphitis cymba papyro.”

πορεύονται γάρ] Heb. has simple imperat.

μετέωρον] Cf. ii. 13. Heb. word is now generally rendered ‘tall’ (lit. ‘stretched out’). I cannot however find that μετέωρος is used in this sense of men. Below, ver. 7, the same Heb. is a good deal more closely rendered.

ξένον] Heb. ‘smooth’ or ‘polished,’ perhaps of the shining skins of the Ethiopians. ξένον, possibly a corruption of ξεστόν (so Schleusner).

τ[] NBQ read τ[is]. The interrogative מִן or מִי read for מִן, ‘from,’ the literal Hebrew being ‘since it and onward.’ Or the form of the pronoun in Exod. xvi. 15 may have been thought to be here used. (מִי, ‘what is it?’)

ἀνέλπιστον] ἐλπίζον in ver. 7. The negative here is curious, perhaps ἵ for the first ἦ. Heb. literally seems to mean 'line, line': but LXX. here, as in xxviii. 10, 13, &c., have connected it in meaning with ἡρ, 'hope,' 'expect.' Vulg. also *expectantem et conculcatam*. Heb. is interpreted (i) of measuring out enemies for punishment or destruction, cf. 2 Sam. viii. 2; (ii) of command (upon) command, i.e. imperious; (iii) (from another root) 'very strong.'

καταπεπατημένον] Heb. '(of) treading down': LXX. and Vulg., like A.V., have interpreted it passively.

νῦν οἱ ποταμοὶ τῆς γῆς] LXX. have apparently lost the clue, or come upon some illegible words. Ver. 7 is differently attempted. The syntax forsakes the Heb. altogether.

3. **ὥσει σημείον...ἀρθῇ]** B* 26 91 97 104 106 147 309 read ὡς εἰς, and ΝΓ have ἀρθήσεται, which looks as if it had been assimilated to the neighbouring tenses. The subjunctive is curious, but is probably to be translated as of an imaginary comparison: Jerome renders by *sicut elevetur*. Cf. the optatives in xi. 9, xxi. 1.

4. **'Ἀσφάλεια]** Not used elsewhere to translate the present Heb., to which it is moderately near in meaning (syntax differs): the Heb. verb is elsewhere ἡσυχάσαι, vii. 4, πεποιθώς, xiv. 7 (cf. xxx. 15), ἀνήσω, lxii. 1: conversely ἀσφάλεια is used with diff. Heb., viii. 15, xxxiv. 15, and cf. xli. 10.

The phrase ἀσφάλεια ἔσται may be due to uncertainty as to the person. The next phrase 'and I will behold' is not rendered by LXX. Possibly they took it (הַבִּיטָא) to come from בָּטַח, 'be confident,' instead of נָבַח, and lost one of two words which they regarded as similar in meaning. (These two roots are coupled in xxx. 15.)

πόλει] Heb. 'place' or 'dwelling.'

μεσημβρίας] Heb. word meaning 'light,' bears also, in its feminine form, the meaning 'herbs.' Cf. xxvi. 19. LXX. may be right here, except in syntax.

δρόσου] Heb. word is said to mean a fine drizzling mist.

ἡμέρας] LXX. read בְּיוֹם for מִבֹּקֶר.

5. **ὄμφαξ ἀνθήσῃ ἀνθος ὀμφακίζουσα]** ΝΒ read ἀνθήσει. The Heb. has not this duplicated expression.

6. The figure changes abruptly in Isaiah's manner: and instead of the metaphor of pruning, we have the reality of the corpses,

"Whose limbs unburied on the naked shore

Devouring dogs and hungry vultures tore."

Aeschylus combines two somewhat similar ideas, *Agamemnon*, 659, 660,

ὀρώμεν ἀνθοῦν πέλαγος Αἰγαίου νεκροῖς
ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρειπίων.

συναχθήσεται...ἥξει] LXX. takes refuge in vagueness, perhaps not understanding the original. συναχθήσεται may however be due to reading or guessing γρ as γ'βρ, and ἥξει an attempt at parallelism.

7. τεθλιμμένου καὶ τεταλμμένου] X alone adds καὶ ταπεινοῦ: variants among the cursives include τεθλιμμένου καὶ τεταπεινωμένου 49 239 306 (36 228 nearly). This rendering is nearer than that given in ver. 2, to what was formerly thought the Heb. meaning: cf. Vulgate, 'divulso et dilacerato.' As to τεθλιμμένου we may conjecture that LXX. here read רצ for יר, cf. xxviii. 10, 11, and 14.

ἐν μέρει] Heb. differs from vii. 18. Here μέρος seems to be used with some reference to division, whether of spoil or otherwise: cf. μερὶς above, xvii. 14, μεριῶ σκυλα, Exod. xv. 9, &c. Yet we should scarcely have discovered this from the Greek alone: it almost suggests elementary lexical work on the translator's part. Moreover, it leaves it uncertain whether LXX. connected בוא with בן, 'take the spoil,' as most authorities used to render it: see A.V., and Vulg. *diripuerunt*, or gave it the sense, now generally approved, of 'divide' (בוא=בוע, Delitzsch). For this meaning cf. Herod. II. 108, αἱ διώρυχες...πολλὰ καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ...τὴν χώραν ὁ βασιλεὺς.

With the prophecy of the offering of Ethiopia to God, though the precise meaning may be doubtful, it seems natural to compare Ps. lxxviii. 31, and Zeph. iii. 10. It is at least worthy of remark, that the Copts and Abyssinians alone among African peoples have maintained at least a nominal Christianity in the midst of Mohammedans.

XIX. Egypt's burden. Egypt is spoken of with more condemnation than Ethiopia, and with some contempt. Isaiah felt it an especial charge to preach against Egyptian influence on Judah, cf. chaps. xxx., xxxi. Yet there is an under-current of sympathy: and ver. 21 (or even ver. 18) onward is in some ways an expanded parallel to xviii. 7. The teaching agrees with Deut. xvii. 16 and xxiii. 7.

The date is uncertain, many times up to the Assyrian crisis being suggested. If that is placed in 701, that year and 720 are perhaps the most favoured.

1. κάθηται] Heb. more forcibly 'rideth': generally in LXX. ἐπιβαίνω, &c. Ps. xviii. 10, lxxviii. 4, Hosea x. 11, Habak. iii. 8, &c.

ἥττηθήσονται] Heb. more particularly 'shall melt.' LXX. omits 'the midst,' as in ver. 3, 14, 19, and xxiv. 18 (not always the same Heb. word).

ἡ καρδιά ἡττηθήσεται is the reading of the MSS. except A 49 106.

2. ἐπεγερόθῃσονται] Heb. is causal (Pilpel) 1st pers. sing. (Aquila, στασιάζω): wrongly rendered also in ix. 11, διασκεδάσει.

ἐπεγερόθῃσεται] Read by A, N^{ca} 36 106, and with καὶ preceding by six more cursives. N* reads πολεμήσει καὶ... B^{(vid)ms} has καὶ and the verb in plural: B* omits.

νομός ἐπὶ νομόν] The Alexandrian translator shows his knowledge of Egypt. Herodotus uses this word of Egyptian divisions, II. 164—166: κατὰ γὰρ δὴ νομούς Αἴγυπτος ἅπασα διααίρεται. He uses it, however, of other countries, as in I. 192. The Ethiopian domination may have been assisted by this jealousy between the states.

Tyconius, whose Old Latin version mistook the word νομός, has *lex supra legem*: and some printed texts of LXX. accent the word wrongly.

3. ἀγάλματα] Cf. Aesch. *Septem*, 258, παλινστομεῖς αὖ θιγγάνονσ' ἀγαλμάτων; *Eumen.* 55, πρὸς θεῶν ἀγάλματα φέρειν, and Plato, *Phaedrus*, 251 A, θύοι ἂν ὡς ἀγάλματι καὶ θεῷ. (Not in Heb.: perhaps a duplicate, or τοὺς θεοὺς may be the insertion.)

καὶ τοὺς γνώστας] So N A (22) 36 41 49 106: other MSS. omit. It agrees with the Heb. well enough, but is coupled with ἐγγαστριμύθους in I Sam. xxviii. 3.

4. ἀνθρώπων] Inserted by LXX., perhaps to indicate that the following expression does not refer to God: it may be due to an early scribe.

κυρῶν σκληρῶν] Heb. is plural, so called, of 'majesty' (adj. in sing.). βασιλεῖς σκληροί, following, is sing. in Heb. with a different adjective, often meaning strong ('rex fortis,' Vulg.); here probably 'harsh' or 'stern.'

What is meant by the 'harsh lord' is very uncertain, whether a foreign oppressor or a king ruling over the country, by usurpation or otherwise. On the whole, the balance of opinion seems in favour of its being an Assyrian (Esarhaddon, who was not, however, for an Assyrian, a specially 'harsh lord,' or Assurbanipal); or an Ethiopian (Pianchi Mer-Amon, whose date is probably too early, or Tirhakah). Delitzsch supports the Egyptian Psammetichus: and many others, as Cambyses, have been suggested.

5. πίνονται] Cf. Exod. vii. 24. LXX. apparently read their verb from πῖψ, 'drink,' instead of πῖν, 'dry up' (xli. 17, Jer. li. 30?). The verb in the somewhat similar verse, Job xiv. 11, is different.

6. ἐκλείψουσιν] So Vulgate, 'deficient': now generally rendered 'shall stink': an exceptional verb-form (πνῖ?) Cf. Exod. vii. 21.

αἱ διώρυγες τοῦ ποταμοῦ] Quite a correct description: the trenches dug from the Nile for irrigation are meant. Heb. uses the plural of the word regularly standing in sing. for the Nile itself: but this does not correspond in the order, the verb דללו, 'are emptied,' 'dwindle,' standing here in Heb.

The neglect of the machinery for irrigation in times of misrule or political disorder, or a natural failure of the annual overflow of the Nile, produced disastrous results in Egypt, where the crops depended entirely on the river water, the rain being very scanty. See Herod. II. 19, 92, 108, &c.

πᾶσα συναγωγὴ ὕδατος] This phrase occurs in xxxvii. 25, where also Heb. has 'canals of Mazor.' πᾶσα however is superfluous here. The corresponding verse in 2 Kings (xix. 24) has πάντας τοὺς ποταμοὺς περιοχῆς, which makes it look as if xxxvii. 25 had been translated first. Whether LXX. made συναγωγὴ from some supposed meaning of צר (or צור), or read some other word, such as מקום for מצור (cf. Gen. i. 9), is hardly possible to say.

Mazor, a singular form of the dual name Mizraim, Egypt. Its literal meaning is probably 'wall' or 'fortification.' According to Delitzsch and others, it stands especially for Lower Egypt, Pathros being Upper Egypt, and the two together Mizraim. Cf. 'the Two Sicilies,' 'all the Russias,' and many plural names of countries and cities in various languages.

The syntax of the rest of the verse differs from Heb.

7. τὸ ἄχ] Cf. Gen. xli. 2, 18 (and 19 in LXX.). The Hebrew here has ערוֹת, 'meadows' or 'open spaces': but in Genesis אֶחָו, which is said to be an Egyptian word, of which ἄχ is a Greek form or corruption: meaning 'reeds' or 'marsh-grass.' It is not impossible that LXX. read אֶחָו here: but their rendering of this verse is not very close.

ἀνεμόφθορον] The LXX. seem to have taken another hint from Gen. xli., where this word occurs five times, ver. 6, 7, 23, 24, 27; not in Heb. of 7 and 24. Here Heb. has נָדָף וַאֲיָנָנוּ יִבֶּשׁ (ξηρανθήσεται) preceding: 'shall be driven away, and be no more': but LXX. may have guessed at the Heb. word in Genesis, שְׂדוֹפוֹת (or שְׂדוּפָת), of which the root-letters occur here in Isaiah in their proper order, taking the שׁ from the previous word.

9. βύσσον] Heb. 'white cloths,' perhaps cotton as well as linen. The local knowledge of the translator was probably equal to this rendering. (Gen. xli. 42 has στολὴν βυσσίνην.) There is probably no reference in the original to nets or fishing in this verse.

10. **διαζόμενοι**] Heb. probably 'pillars' or 'foundations' (Ps. xi. 3), but it has been very variously rendered, some supposing it to have to do with nets or weaving.

The LXX. reading is of interest. Most MSS., headed by **N*B**, read **ἐργαζόμενοι**: **AQ*** have **διαλογιζόμενοι**, and **διαζόμενοι** is read by **N^{ch}(vid)** 26 49 106 301. The last is, I cannot but think, the true reading. (**διάξω** and **δίασμα** occur in A's text of Judges, xvi. 13, 14.) **ἐργαζόμενοι** is either an attempt to explain the less known word, or simply repeated by inadvertence from the previous verse: and **διαλογιζόμενοι** a guess by a scribe, who, not knowing **διάξω**, supposed the letters to have fallen out. (See note, Vol. I. Introd. p. 30.)

ζύθον] 'beer': evidently LXX. read **רַשׁ**, 'strong drink,' for **רֶשֶׁת**, 'hire.' Cf. vii. 20, xxviii. 1, 3. Some think the LXX. rendering to be right (e.g. Prof. W. E. Barnes).

ψυχὰς] Heb. is singular. A.V. takes it collectively as living creatures, i.e. in this connection 'fish.' But the meaning of the verse is probably as in R.V.; the word rendered 'grieved' is identical in letters with 'pools' or 'ponds' in Heb. LXX. may have read it or regarded it as the same word as **בְּמַיִם**, Job xxx. 25.

11. **Τάνεως**] Tanis is the Greek name of *Zoan*, an old and renowned city in the Delta (30 miles S.W. of Port Said), and thus nearer than the other principal cities to the frontier of Judah (Numb. xiii. 22; Ps. lxxviii. 12). The capital of the Hyksos.

οἱ σοφοὶ σύμβουλοι] The *casus pendens* is according to the Hebrew.

The wise men of Egypt are challenged, like the magicians in Moses' day (Exod. vii. 11). So the idols are challenged in xli. 23, the astrologers, xlvii. 13; and any who profess to foretell or render void God's purpose (xliiii. 9, xlv. 21, xlviii. 14, &c.).

13. **ὑψώθησαν**] Taking **ἠᾶσαν**, 'are deceived,' from **ἠῶσαν**, 'lift up,' instead of **ᾶσαν**.

Μέμφως] Heb. *Noph* (*Moph* in Hos. ix. 6). The capital of the early dynasties of Egypt, including the Pyramid-builders. Psammetichus I. fixed the capital there again. Cairo is near the same site.

κατὰ φυλὰς] Heb. 'the corner of her tribes': Scholz explains the discrepancy by referring to Exod. xxvii. 12, Levit. xiii. 41, where **קַנְפֵּי**, also='corner,' which he thinks was read by LXX. here, is rendered **κατά**. There is, however, a preposition in each case. Perhaps LXX. read **כַּנְפֵּי**.

14. **αὐτοῖς**] Heb. has fem. sing. LXX. again omits 'the midst.'

πλάνησews] Heb. rather 'perverseness': diff. word from xxix. 16.

15. ἀρχὴν καὶ τέλος] Heb. 'palm branch and rush,' cf. ix. 14.

17. πᾶς ὃς ἀν...φοβηθήσονται] The Heb. is variously rendered, but some, as A.V., have taken it substantially as LXX.

18. A most difficult verse. The number of 'five cities' has never been explained, further than as a small, but appreciable, number, which shall, if Egyptian, be turned to the true God, or, if Jewish settlements, practise their religion in Egypt.

πόλις ἀσεδὲκ] In this phrase, and the corresponding Hebrew, lies a special difficulty. The Heb. text has (City of) *ha-heres*, i.e. 'of destruction,' which seems inconsistent with the apparent meaning of the verse. Some explain it from Arabic *haris*, as 'of the Lion,' referring it to the temple built at Leontopolis by Onias IV., of the high priestly line, for the Jewish exiles in Egypt. Others, again, reading with some MSS. Π for Η, read *ha-heres*, 'of the sun' (*civitas solis*, Vulg.), meaning Heliopolis, or On, where was an important college of Egyptian priests. The LXX. reading seems to have been *ha-tzedek*, 'of righteousness,' quite unlike the Heb. (though see below), but giving an easier general sense. With these data, Cheyne suggested that the original text was *heres*, referring to Heliopolis: which might have been altered by Jews in Egypt to *tzedek*, in support of the Leontopolis temple, by others to *heres*, 'destruction,' in condemnation of it. This, however, is somewhat complicated; and Bp Lowth's sturdy comment is worth recalling: "After all, I believe, that neither Onias, nor Heliopolis, nor Leontopolis, has anything to do with this subject": and Prof. Skinner, whose note should be carefully consulted, draws attention to the fact, that, according to Josephus, it was not this, but the next verse, to which Onias referred. (Aquila and Theodotion have *apes*, Symmachus ἡλίου.)

So far there is little satisfaction. More recently, however, Mr F. C. Burkitt has pointed out that the reading of N*, *ασεδ ἡλίου καί*, admits another explanation. (*ἡλίου* is clearly a duplicate.) He therefore proposes to read *ασεδ* in LXX., and in the Heb. מֶרֶץ, 'mercy,' 'loving-kindness,' for מֵרֶחֱם. This gives as easy a sense as anything yet before us, and brings the LXX. and Heb. into agreement. The brilliance of the emendation cannot be denied: if not certain, it is better than many emendations which are called so. It is accepted by Prof. W. E. Barnes in his recent edition of Isaiah (*The Churchman's Bible*).

Attention has already (note on iii. 10) been drawn to the numerous verbal resemblances between the Book of Wisdom and the Greek Isaiah. It is at any rate an odd coincidence that brings together, in Wisd. x. 6, 7, the words Πενταπόλεως and στήλη. Several other words

used in Isaiah occur in the chapter: *χέρσος*, *μνημόσυνον* (Isa. xxiii. 18), *ἀσφαλίσασθαι* (xli. 10), *λάκκος* (xxxvii. 16, not B), *εὐσέβεια* (xi. 2), *τρανός* (xxxv. 6).

19. *στήλη*] Whether an actual obelisk is meant or not, the idea of a prominent landmark as a memorial is easy to understand, in Egypt of all countries. It is to be a sign and witness, like Beth-el or Mizpah. Any reference to the 'pillars' of Canaanite idolatry, as in xvii. 8, seems flatly impossible here.

20. *εἰς τὸν αἰῶνα*] As though pointed *עַלְלֵי*, instead of *עַלְלֵי* 'for a witness' (and *ו* omitted).

κεκράζονται...καὶ ἀποστέλει] Recalls Exod. ii. 23, Judg. iv. 3, Ps. cvii. 19, 20, &c.

ἄνθρωπον δὲ σώσει] Some refer this primarily to one of the Ptolemies, especially him who was surnamed Soter. The language, however, is like that of various Messianic references. And Egypt has undoubtedly received many blessings from Christianity. After so many centuries, her state to-day is happier than many lands: perhaps than any other part of Africa.

κρίων] Heb. 'a mighty one' or 'a champion' (Vulg. *propugnatores*). LXX. seem to have taken *רַב* as = *רִיב*: cf. lxiii. 1, 7.

22. *λάσει*] Having taken 'with a blow' (*אֶקֶב* 26 36 41 49 106 239 add *μεγάλη* after *πληγῇ*) as intensifying 'will smite,' LXX. balance the clauses with this insertion.

Cf. Deut. xxxii. 39, Hosea vi. 1, 2.

23. *δουλεύουσιν...τοῖς Ἀσσυρίοις*] Heb. almost certainly 'serve with the Assyrians': LXX. took *אִתּוֹ*, 'with,' as the sign of the object. Prof. Cheyne thinks this rendering, with which the Vulgate agrees, "thoughtless": but if the 'cruel lord' of ver. 4 was, as many, himself included, have thought, an Assyrian king, it is not altogether unnatural. See also ch. xx. 4.

25. LXX. omit 'the work of my hands': perhaps they took it in the sense of *idols*, and did not perceive its relevance.

Prof. Barnes remarks that this, like xi. 6 foll., is a vision of a golden age. "The two ancient foes...shall be one at last, and Israel, whose land was so often their battlefield, shall be 'a third with them'."

XX. 1. *οὐ*] B reads *ὄρε*.

Ναθάν] Heb. *Tartan*, said to be an Accadian word: used in Assyrian (*Turtanu*) as the title of a high military officer, commander-in-chief under the king.

Ἀζωτον] Heb. *Ashdod*, one of the five cities of the Philistines. The Greek form of the name is of course used in Acts viii. 40, and

is found in I.XX., 1 Sam. v., vi., &c., and in the prophets. In Joshua xv. 46, 47 LXX. give Ἀσηδῶθ (Ἀσδῶμ A) and Ἀσειεδῶθ: in Josh. xi. 22 Ἀσελδῶ (Ἀδῶθ A, perhaps omitting σ or ση): but in xiii. 3 τῷ Ἀζωτείῳ (-τίῳ). In Amos iii. 9 LXX. read ἐν Ἀσσυρίοις, i.e. בְּאַשּׁוּרִי for בְּאַשּׁוּר.

Ἀρνᾶ] Heb. *Sargon*, mentioned only here in O.T. by name, and otherwise quite unknown until the discovery of Assyrian monuments in which he appears as a great conqueror and builder: apparently an usurper, but the founder of the last Assyrian dynasty.

2. τὸν σάκκον] Either Isaiah habitually wore the 'rough garment' of the prophets (cf. Zech. xiii. 4, Matt. iii. 4, and perhaps 2 Kings i. 8), or he had been wearing sackcloth as mourning during the dark days of his country: see xxxvii. 1, 2; 2 Kings vi. 30.

γυμνός] I.e. in the undergarment only. So Virg. *Georg.* I. 299, "Nudus ara, sere nudus."

The explanation of the symbolic act follows in ver. 3. Cf. for the symbol Micah i. 8, for the thing signified 2 Sam. x. 4.

3. τρία ἔτη] B repeats these words, and has εἰς before σημεῖα (cf. xviii. 3), but practically all other MSS. agree with A. The Hebrew has 'three years' once only, and the accents connect the words with 'a sign,' &c. following. Vulg. *trium annorum signum*. Profs. Skinner and Cheyne, against most modern authorities, disapprove this, the former thinking it "very unnatural, and...evidently suggested by a desire to avoid the notion that the action was kept up for so long a time." Kay, however, points out that no time is named in the command, ver. 2. Vitranga's suggestion that the original ran 'hath walked...three days, for three years a sign...' is a pure guess and rewriting, apparently by analogy from Ezek. iv. 5, 6.

4. ἀνακεκαλυμμένους] B's ἅμα, κεκαλυμμένους is probably a corruption, based on a mistaken punctuation. It is strange that printed editions continue to connect this participle with τὴν αἰσχύνην Αἰγύπτου.

5. οἱ Αἰγύπτιοι 1^o, 2^o] B omits these words after ἡττηθέντες: at their second occurrence the Heb. has a preposition (lit. 'from') preceding. The LXX. have lost the syntax and with it the meaning.

ἦσαν γάρ] B reads οἱ ἦσαν, with the Lucianic MSS. generally.

6. Ἰδοὺ] B precedes, in agreement with the Heb., with ἐν τῇ ἡμέρᾳ ἐκείνῃ, which is apparently a Hexaplaric addition (✱ οἱ γ' Q^{ms}).

οὐκ οὐκ ἠδύναντο] The syntax again varies: the negative in LXX. may come from ἵ before the infinitive: but the rendering is wrong as well as loose; cf. with the Greek xlv. 2.

XXI. 1. LXX. omit 'of the sea' in the title of the prophecy: and use ἔρημος both for *midbar*, 'wilderness' or 'desert,' and for *Negeb*

(‘dry’), translated ‘south’ in A.V., a terraced plateau S.-ward from Beersheba. (The variations between *θάλασσαν* and *ἔρημον*, xvi. 8, *θαλάσσης* and *γῆς*, lxiii. 11, are curious.)

Delitzsch’s note should be consulted: he applies the title to the sea-like desert surrounding Babylon, which was moreover subject to inundation: and called the ‘sea-land’ by the monuments. So Herod. I. 184, *πρότερον δὲ ἑώθεε ὁ ποταμὸς ἀνὰ τὸ πεδῖον πᾶν πελαγίζειν*. Some modern critics, however, deny authority to this and similar titles. Opinions differ, but most commentators refer this chapter to the fall of Babylon when taken by Cyrus: some to an earlier siege in Isaiah’s own time. Of those who refer it to the time of Cyrus, many, denying that prophecy may be expected to see into the far future in detail, attribute it to a later prophet about 540 B.C. Those who do not seek to impose such limits, will hardly doubt Isaiah’s authorship.

[Ὡς...διέλθοι] For *διέλθοι* Q* has merely *θοι*. The clause must be comparative, see on xi. 9, xviii. 3. It seems probable that the optative might be used where, as here, Heb. has infin. with *ל*, with a kind of gerundial force. The only other way to take the Greek would be as Oratio Obliqua, depending on *ἀνηγγέλη*: and the meaning of Heb., and practice of the LXX., seem decisive against this. Jerome renders the Greek *sicut...transeat*. *φοβερὸν* is clearly a departure from the syntax of Heb.

[ὁ ἀθετῶν ἀθετεῖ] Cf. xxiv. 16, xxxiii. 1, xlviii. 8; the root always emphatically repeated, and with the same parallel verb in xxxiii. 1. Kay explains the Heb. (rendered ‘deal treacherously’ or ‘barbarously’) thus: “the faithless or unscrupulous man, who sets at nought the restraints of law, or the engagements he has himself made.”

[ὁ ἀνομῶν ἀνομεῖ] LXX. seem here to have chosen a word of parallel sound to the preceding clause, at the cost of exactness. Heb. ‘the spoiler spoileth’ or ‘destroyer destroyeth.’ In xxxiii. 1, *ταλαιπωρεῖν* is used, transitively.

Without implicitly following what is laid down by Dr Hatch (*Essays in Bibl. Greek*, pp. 22, 30, &c.), it may be said that LXX. do not always preserve accurate distinctions among groups of words with somewhat similar meanings.

[ἐπ’ ἐμοί] *על*, taken by LXX. as *על*, prepos. and personal suffix, instead of *על*, imper. of verb, ‘Go up.’ Even if we could take their rendering as equivalent to a battle cry, *A moi!* the parallelism is against it. Moreover, LXX. elsewhere read wrongly *אני* ‘I pray’ as *ἐν ἐμοί*, quite against the sense: Judg. vi. 13, 15, 1 Sam. i. 26: and see below, ver. 12.

[οἱ πρέσβεις] Reading *צורִי*, ‘besiege,’ imper., as *צירִי*, ‘messengers.’

παρακαλέσω] Heb. 'I have made to cease': LXX. may have attempted a paraphrase, or possibly taken תְּשַׁבֵּחַ from שֹׁב, in sense of 'refresh,' 'restore.' παρακαλέω is a favourite word with the LXX. in Isaiah, to use in cases of doubt or difficulty: cf. x. 32, xxxviii. 16. (See Vol. I. Introd. p. 50.)

3. ἡδίκησα] Heb. is passive or reflexive (Niphal): word meaning 'to be crooked' or 'bent,' so in active, 'to do wrong.' ('Perverse,' and 'wrong,' i.e. twisted, show the general prevalence of the metaphor contained in words of this sense.)

τὸ μὴ ἀκοῦσαι...τὸ μὴ βλέπειν] For τό, B reads τοῦ before βλέπειν, and the Roman edition has it also before ἀκοῦσαι. The MS. support is, for

τὸ μὴ ἀκοῦσαι NABQ 26 106 301 (Γ e sil)

τὸ μὴ βλέπειν N A Q Γ 26 49 97 106 301

The negatives evidently represent the Heb. מִן, 'from,' taken as having privative force.

ἐσπούδασα] Heb. is again passive, as ἡδίκησα above: word meaning 'be terrified,' 'cast down,' and in causal voice or aspect sometimes to 'hasten.'

4. ἡ ἀνομία με βαπτίζει] Heb. 'horror affrights me.' The LXX. here reminds us of Ps. xxxviii. 4, 6, lxix. 2, but bears no resemblance to the Heb. They may possibly have read פִּלְצוֹת for פִּרְצוֹת (פִּרַץ = 'breaking down,' the verb applied to overflowing of water, and to lawlessness: cf. I Sam. xxv. 10, 'that *break away* every man from his master': LXX. represents *Perazim*, xxviii. 21, by ἀσεβῶν). For בַּעֲתָתִי, perhaps they read טַבְלוֹנִי, but the letters are not very near: had they read any part of בָּלַע, καταπίνω would probably have been their word.

ἡ ψυχῇ] Clearly due to reading נֶפֶשׁ for נֶשֶׁם, 'twilight': LXX. omit 'of my desire,' perhaps because נֶפֶשׁ bears something of the same meaning: cf. e.g. lvi. 11.

5. τράπεζαν] After this Heb. has 'they set the watch' (or acc. to some, 'they spread the carpets.' LXX. omits this, but it was apparently supplied in the Hexapla and σκόπευσον τὴν σκοπιὰν is found in 22 23 48 51 90 109 144 305 308 (Q^{ms} with ✱). The Heb. verbs are infin. absolute, which may be taken as equivalent to the imperative, or better, to a descriptive tense.

πίετε, φάγετε] So N A Q, with Heb.: B inverts the order.

ἐτοιμάσατε θυρεοὺς] Verb is an explanatory version of Heb., which has 'anoint the shield' (that blows might glance off it). So Virg. *Aen.* VII. 626, "Pars leves clipeos et spicula lucida tergent
Arvina pingui."

6. The relation of the prophet to the 'watchman' is interesting. Generally, the prophet is himself the watchman : as perhaps in ver. 11 (diff. Heb. word), and clearly in Ezek. iii. 17, xxxiii. 7, Habak. ii. 1. The best view seems to be that of Delitzsch, that the prophet "divides himself into two persons": seeing, and yet not himself directly seeing the vivid scene of the next verse. He plays both parts, as in 2 Sam. xviii. 24, the watcher on the tower, and also the hearer below, making his comments.

σεαυτῷ] 'Go,' ἤ, which may have been read in duplicate, the second time as ἤ? 'for thee.'

7. καὶ ἶδον...ἀκρόασαι] Most authorities (as Ewald, Kay, Driver, Skinner, W. E. Barnes), but not Cheyne, translate the Heb. 'And if (or, when) he see...let him hearken...' rather than 'And he saw...and he hearkened...'; making it still part of the command. LXX. with 1st pers. sing. already abandons the distinction between prophet and watchman, as indeed in the previous clause ὁ ἂν ἴδῃς ἀναγγεῖλον.

ἀναβάτας...ἀναβάτην] Heb. is said to mean here 'a troop,' more probably than as A.V. 'a chariot': but the word often means 'rider': so Vulg. *ascensorem*. In the vision, bands and bodies of men, variously equipped, make their way across the plain.

ἀκρόασαι ἀκρόασιν πολλήν] Heb. repeats the root-word thrice: 'hearken with hearkening, a great hearkening.'

8. καὶ κάλεσον Οὐρέαν] Heb. 'and he cried (called) as a lion'; cf. Rev. x. 3. No more probable rendering is forthcoming. *Arieh*, 'a lion,' differs from *Uriah* only in vowel-points, and the insertion of ἡ after initial ἡ: which also might have been expressed in vowel-points. The translator probably thought of viii. 2.

Aquila has λέοντα, Symm. λέαιναν, Vulg. *leo*, Theod. ἀριήλ, which Prof. W. E. Barnes revives.

If the prophecy be Isaiah's, Uriah's presence as a witness would not be in itself impossible: but it cannot be said that that reading would make the sentence much easier.

εἰς τὴν σκοπίαν Κυρίου. καὶ εἶπεν] So NAQT 26 41 49 90 91 97 106 198 228 233 301 306 308. B and the Luc. MSS. (*e sil.*) have a stop after σκοπίαν, followed by Κύριος εἶπεν, which hardly gives a probable sense. In any case, the syntax of the Heb. is lost.

διὰ παντός ἡμέρας καὶ...ὅλην τὴν νύκτα] We are reminded of the watchman in Aeschylus, *Agamemnon* (which Alb. Barnes quotes) 2 foll.

φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος
στεγᾶις Ἀτρεϊδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὁμήγυριν, κ.τ.λ.,

waiting, but with other feelings, for the news of a captured city. Cf. also Homer, *Odys.* IV. 524 foll.

9. αὐτός] οὗτος would represent Heb. more exactly : but there is no ground to think it ever stood in the text of LXX.

Πέπρωκεν] Heb. has this word repeated : but B is alone, or nearly so, among the Gk MSS. in doubling it. In Rev. xiv. 8, it is doubled, but in the aorist : some MSS. however, including C and B (not the great Vatican MS., which does not contain Rev.), omit the second verb there, as well as Ν, according to Tischendorf : Ν also omits it in xviii. 2.

ἀγάλματα] See xix. 3. The Heb. words are fairly represented, except for the addition of καὶ after αὐτῆς : it being understood that the 'gods' are false.

10. ἀκούσατε] Twice inserted by LXX.

οἱ καταλελιμ. καὶ ὀδυνώμενοι] Heb. 'my threshing and the son of my threshing-floor.' LXX. gives the meaning fairly well (with, which cf. Amos ix. 9) but καταλελιμμένοι is a little wide of the mark. Can LXX. have read some part of שָׂרֵר (or of שָׂאֵר) instead of מְדַשֵּׁה from שָׂרֵר?

(Cf. Jer. v. 10, where Heb. has הַסִּירִי, but LXX. ὑπολίπεσθε.)

The MSS. have οἱ before ὀδυνώμενοι, except A 41 106.

παρὰ Κυρίου] The prep. with gen. very well represents the compound Heb. preposition (lit. 'from with').

11. Apart from the questions of the date and authorship of ver. 1—10, it is a doubtful point among commentators whether the following verses contain companion prophecies to the first. In themselves they are hardly supposed to contain any clear indication of their date or occasion.

τῆς Ἰδουμαίας] Heb. *Dumah*, 'silence,' usually interpreted as standing for Edom. The resemblance of the Greek word must be regarded as a coincidence, in the present state of our knowledge, though the interpretation stands as correct.

Dumah appears in Gen. xxv. 14 as a son of Ishmael : LXX. there has Ἰδουμά (Ἰδουμάν E), as well as in 1 Chron. i. 29. In Josh. xv. 52 the place must be different ; LXX. has Περμνά B, Πουμά A.

καλεῖτε] So A alone : Γ has ἐκάλεσεν, but ΝΒQ's reading καλεῖ seems preferable, and agrees with Heb. The person endings often differ in the MSS., and somewhat markedly in the case of this verb : see vii. 14 (cf. Matt. i. 23), and ix. 6.

Heb. should probably be rendered 'One calleth...' This use of the third pers. sing. without subject expressed can hardly be exactly rendered, in point of effect, in Greek or English.

Φυλάξετε] The imper. φυλάσσετε (NBQ &c.) is perhaps easier. The syntax is quite different from Heb., which has here a noun, not the same as in ver. 6, but connected with that for 'post' in ver. 8. (Vulg. ver. 6 *pone speculatorem*, 8 *super custodiam*, 11 *custos, quid de nocte?*)

ἐπάλξεις] Perhaps חִלְה 'fortification' read for לַיְלָה 'night.' Heb. 'what of...' is not represented in the Greek, nor is the clause repeated.

12. **φυλάσσω τὸ πρωὶ]** LXX. first omits 'saith': then treats 'watchman' as a verb: then possibly read אָחָא, an unusual form for 'cometh,' as the sign of the accusative case, אָחָא.

The Heb. is obscure: cf. Zech. xiv. 6, 7.

καὶ παρ' ἐμοὶ οἴκει] LXX. seem to have read וְשָׁב, 'and dwell (thou),' from שָׁב, instead of שָׁבוּ, 'return ye,' from שָׁבוּ; and אִתִּי 'with me' for יָתִי 'come ye.'

13. LXX. omits the title of this section: some Luc. MSS. supply it.

ἐσπέρας] The letters of עֶרֶב 'evening' and עֲרָב 'Arabia' are alike; and 'in the forest,' בֵּיעַר, contains the same letters, with י, in different order.

Delitzsch construes the title, but not this clause, 'in the evening,' with a hint of the double meaning. Vulg. conversely, *Onus Arabiae. In saltu ad vesperam dormietis.* Cheyne also favours 'in the evening.'

κοιμηθήσῃ] This seems on all grounds preferable to κοιμηθῆς, ἡ... of older editions. So the Camb. manual LXX., and Field's 1859 ed.

ἐν τῇ ὁδῷ] The word for 'caravan' is closely connected with that for 'way,' and in plur. the letters are identical.

Δαιδάν] A tribe of Arabs, Gen. x. 7, xxv. 3; merchants, like many of their race, Ezek. xxvii. 10, xxxviii. 13.

14. **Θαιμάν]** LXX. do not appear to distinguish *Tema* (Gen. xxv. 15, Job vi. 19, Jerem. xxv. 23) from *Teman*, Gen. xxxvi. 11, Jerem. xlix. 7, 20, Ezek. xxv. 13, Amos i. 12, Obad. 9, Habak. iii. 3.

Tema, like Kedar and Dumah, a son of Ishmael, seems to have given his name to a place on the road between Damascus and Mecca. Delitzsch distinguishes a second place of the name.

Teman was a grandson of Esau.

The subject of these Arabian tribes is obscure. Possibly tribes originally of Ishmaelite and of Keturaite descent coalesced with Hamitic stocks; and may also have been joined by some descendants of Esau. See some suggestive remarks on the origin of peoples by the late Prof. Freeman, *Historical Essays*, 3rd Series, "Race and Language."

15. "Sept. is lucid but very different," Prof. Cheyne says. The syntax differs; the repeated διὰ τὸ πλῆθος is apparently an attempt to

explain and enforce the Heb. מִפְּנֵי, 'from the face of,' and so almost = 'because of,' followed twice by חֶרֶב, 'sword,' which may have been misread as רֶב, 'multitude,' or (in plur.) as מְרִבִּית, 'abundance.' The first clause in the LXX. seems to come from the verb 'they fled' of Heb. : *φευγόντων* of *NAQ* seems therefore preferable to *πεφονευμένων* of *B*, and the next clause with *πλανωμένων* is possibly a duplicate: the second clause relating to the 'drawn sword' is dropped in *LXX.*: the next agrees with Heb., and the last must be a misreading or misunderstanding of כֶּבֶד, 'weight.' *πεδίω*, the alteration of the corrector of *A*, has little to recommend it.

16. *LXX.* omits 'all' before glory, and inserts 'sons.'

XXII. 1—14. The exact occasion of this prophecy is uncertain: and its date also. Many place it in 701, some earlier: it seems to refer to some relief of the city from threatening pressure by the Assyrians, and expresses the prophet's strong disapproval of the people's attitude. Verses 15—25, on Shebna, must be earlier than Sennacherib's dispatch of Rabshakeh, as not Shebna, but Eliakim, is then 'over the house.'

1. ὄραμα] *NBQ* read ῥῆμα.

τῆς φάραγγος Σιών] Heb. 'of the valley of *vision*,' *וְיִן*. *LXX.* may have interpreted or guessed, or may have misread it as *וְיִן*; but this last seems unlikely, as the phrase recurs in ver. 5.

One of the ravines or valleys round Jerusalem seems to be enough to account for the phrase, though we usually think of the city more as a mountain fortress. Kay and Birks, alone among modern commentators, apply the passage and description to Samaria. It can scarcely be accepted, but the former's note (in the *Speaker's Comm.*) should be consulted.

Τὺ ἐγένετό σοι] So the Heb., except that no verb is expressed.

δώματα] Heb. word means definitely 'roofs.'

μάταια] Heb. 'tumult' *תִּשְׁמֵת*, from root *תִּשְׁ*, which is explained in the sense of *תִּשְׁמֵת*, 'vanity.' This word belongs in the Heb. to ver. 2.

2. βοώντων] Heb. has an abstract word, and *LXX.* omits the parallel phrase 'a jubilant town.' (*ἡ πόλις ἀγαυριῶσα*, *Q^{ms} V* and *Luc.* cursives.)

τραυματαί] Heb. word, generally thus rendered in *LXX.*, strictly means 'pierced' or 'wounded,' but, in practice, is said to be used of the slain, mortally stricken. *LXX.* inserts *οἱ νεκροί σου*, balancing the clauses.

μαχαίρας...πολέμου] So most MSS.: but *B* has *ἐν μαχαίραις ..πολέμου* (*Rom. ed.* *πολέμων*).

3. **καὶ οἱ ἀλόντες**] Perhaps יחד, 'together,' read as יחלם (cf. xiv. 10), taking the מ from the following word.

σκληρώς] Heb. 'without (lit. from, מ) the bow,' or possibly, 'by the bow' ('archer' requires diff. vowel-points). Omitting מ, see above, the letters are תשק, which LXX. read תשק, see viii. 12.

δεδεμένοι] A's δεδεγμένοι can scarcely be other than a scribe's error.

οἱ ἰσχύοντες] Scholz explains this as ידיר read for the second ידיר 'are made captive': perhaps rather ינמצא is the corresponding Heb. to οἱ ἰσχύοντες ἐν σοί, and was misread by transposition, omitting נ, ינצא; or, by sound, ינעו, either giving the required meaning.

(The most likely words to be omitted by LXX. are ידיר ידיר, as both have occurred in the verse already.)

4. **"Ἀφετέ με**] 'Let me go': probably a paraphrase, for Heb. 'look away from me,' verb הפש; as in Job vii. 19 it is rendered by *éās me*.

5. **ἡμέρα παραχῆς καὶ ἀπωλείας καὶ καταπατήματος**] So all MSS. but B (*καταπάτημα*). AB agree against N*Q* in adding *καὶ πλάνησις*, which is found in Q^{mg}, but seems probably right. As compared with Heb., which has three words of similar form and vowel sounds, *καὶ ἀπωλείας* seems to be the intrusive phrase in LXX., the other three translating Heb. fairly well: for *πλάνησις*, cf. Exod. xiv. 3 (same Heb. verb), *πλανῶνται οὗτοι ἐν τῇ γῇ*.

ἐν φάρ. Σιών] See on ver. 1, title.

πλανῶνται, ἀπὸ μικροῦ ἕως μεγάλου] The verb is supplied before as well as after this phrase, which is peculiar here. Mr H. St J. Thackeray has pointed out (*Journ. of Theol. Studies*, July 1903, p. 583 n.) that *μικρὸς καὶ μέγας* is "a characteristic phrase of the Isaiah translator.... He seems to have recourse to this when in doubt as to the meaning of the Hebrew." He refers to ix. 14, the present passage, and ver. 24 below, and xxxiii. 4, 19.

The Heb. here is certainly obscure, and at the same time a phrase of marked appearance, *קיר קיר*. It is generally rendered 'digging down the wall': but some render it 'Kir undermines,' making proper names of קיר, and also of שוע, which follows; 'and Shoa (is) at the mount': see Ezek. xxiii. 23. This Heb. may have confused the translators, cf. xvii. 2, xxviii. 10; Vulg. has *Cyrene*, 2 K. xvi. 9, Amos i. 5, ix. 7; elsewhere 'wall,' but it is not like *עיר נדל*, after the first two letters. LXX. have not understood *Kir* below, ver. 6, nor recognised it as a proper name anywhere in the O.T., except *Κυρήνηνδε*, in A, 2 Kings xvi. 9.

πλανῶνται] Another favourite word of the translator: see on xxi.

2, 15, and xxx. 20, lxiv. 5. Here, however, it seems simply due to LXX. having read שָׁנִי שְׁנִי (cf. xxviii. 7); perhaps an error of sound, or partly so.

6. ἀναβάται] Cf. xxi. 7.

συναγωγή] Perhaps קִיר for קִיר Kir: the Greek word sometimes represents הִקְרָה, but this is not very near.

παρτάξεως] LXX. read ὄρυ, 'order,' 'arrangement,' for ὄρυ, 'made bare': the verb three times in 2 Sam. x. 8—10, παρετάξαντο. 'Shield' is omitted by LXX.; perhaps considered to be implied.

Elam (xxi. 2) in the S.E. of Assyrian Empire (Susiana); *Kir* has not been satisfactorily identified, but was probably on the Tigris, within the Assyrian Empire.

7. ἔσονται] ἔσται would have corresponded with Heb.: but the verb was probably made plural, because of φάραγγες immediately following.

8. ἀνακαλύψουσιν] LXX. continues the plural, and the fut. tense, losing the effect of Heb., which has sing. and impf. with *van* conversive, indicating somewhat of a transition here.

πύλας] Possibly an explanation of Heb. 'covering,' or 'curtain' as of a fortress, but see below.

ἐκλεκτοὺς οἴκους] Heb. corresponding to ἐκλεκτοὺς is רְשָׁנִי, 'weapons.' LXX. may have misread or not known the word. Somewhat resembling it is the form כְּרִשָּׁנִי, used in Nehemiah (xiii. 7, &c.); the last consonant of the root differs, but the difference is perhaps not beyond the possibility of confusion. This word stands for a chamber attached to the Temple.

τῆς πόλεως] i.e. ὄρυ 'city' for ὄρυ 'forest.' The 'house of the forest' is probably the 'house of the forest of Lebanon' built by Solomon, and used as an armoury: see chap. xxxix. 2, 1 Kings vii. 2, x. 17, and xiv. 26—28.

9. ἀνακαλύψουσιν] Not in the Heb., the verb of which comes later, and is represented by εἶδον. It may be simply repeated from ver. 8; but it is suspicious that three words, πύλας, ἐκλεκτοὺς, ἀνακαλύψουσιν, each unwarranted by the Hebrew, are found rightly used just above at this point. It looks as if the translator's or a scribe's eye had repeatedly strayed backward at some stage in the history of the text, or the lines been disordered. οἴκων, just below, may be a fourth instance.

τὰ κρηπτά] Probably a paraphrase, to suit ἀνακαλύψουσιν, for 'the breaches': ἄκρας expresses 'the city' with an added but appropriate touch; on οἴκων see the last note.

καὶ ὅτι ἀπέστρεψαν] With the insertion of *ὅτι*, and the altered sense, cf. xxxvii. 8, 9, with the variants.

ἀρχαίας] Instead of 'lower,' apparently from ver. 11; the 'old pool' is more generally supposed to be a distinct one, perhaps the same as Siloam. See note on vii. 3.

11. **οὐκ ἐνεβλέψατε εἰς τὸν ἀπ' ἀρχῆς ποιήσαντα]** Cf. xxxvii. 26, with its context; also xliii. 7, xlv. 16, &c.

12. **ξύρησιν]** In token of mourning.

13. **αὐτοὶ δὲ]** Probably *מִן* for *הִן* 'behold,' with verb *ἐποιήσαντο* to complete construction.

λέγοντες] Omitted by B.

Φάγωμεν καὶ πλώμεν] Quoted, 1 Cor. xv. 32. Their rejoicing was unreal, not to be justified.

14. **ταῦτα...ἐν τοῖς ὧσιν]** Cf. chap. v. 9, where LXX. varies similarly from Heb.

15. This onslaught on Shebna is of a peculiarly personal character for Isaiah. Shebna is supposed to be (a) the same person who appears, ch. xxxvi. foll., in the presumably lower office of 'scribe' or secretary; (b) a foreigner and upstart; for his father's name is not mentioned, the name is said to be Aramaic, and Isaiah's derision of his newly-hewn sepulchre is thus explained.

παστοφόριον] Heb. 'steward,' perhaps more strictly an 'administrator' (from the Assyrian?) or a 'counsellor.' The Heb. word is not elsewhere found applied to a person: a kindred word is used of kings' treasures, Exod. i. 11, 1 Kings ix. 19, 2 Chron. viii. 4, &c.; whence probably the LXX.'s rendering. It is hardly likely that they read *שֹׁכֵן* or *תֹּשֵׁב* (Nehem. xiii. 7—9, xii. 44).

ταμίαν] Cf. the *Ἑλληνοταμίαι*, Thuc. i. 96. Shebna may have combined two offices. Delitzsch considers that this officer (Heb. 'which is over the house,' cf. 1 Kings xviii. 3) was the highest in the kingdom, and compares him to the 'Mayors of the Palace' who came to overshadow the Merovingian puppet-kings.

A reads *γραμματέα* (-ταία), apparently from xxxvi. 3, &c.: and Theodoret (II. 1022) quotes it so.

16. 'What dost thou here,' i.e. what business? and 'what hast thou,' what rights? Heb. has 'whom hast thou?' meaning probably, what relatives or belongings? Notice the reiterated emphasis on 'here.'

ἐποίησας...ἔγραψας] Heb. has participles, used in a kind of descriptive sarcasm, and with 3rd pers. pronouns.

σκηνήν] A 'habitation,' as the context shows. For this use see

Euripides, *Hecuba* 1289, δεσποτῶν δ' ὑμᾶς χρεῶν σκηναῖς πελάζειν, and *Ion* 806, φροῦδος δὲ...σκηναῖς ἐς ἱράς.

17. ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα] Heb. is rather difficult: 'will hurl thee with a hurling (i.e. violently), O man,' or, '...as a man (of might).' LXX. takes refuge in paraphrase, for this and the next clause.

ἀφελεί τὴν στολήν σου] Heb. 'will seize thee with a seizing,' i.e. clutch thee tightly; or perhaps, 'wrap thee up closely,' as a condemned criminal. So Kay: cf. Esth. vii. 8.

καὶ τὸν στέφανόν σου τὸν ἔνδοξον] Heb. 'will roll thee, rolling in a roll, like a ball.' In the two preceding phrases we have had the root word twice, with the letter מ prominent: here we have the root three times; the word is one used of coiling or wrapping a turban.

ἔνδοξον] Corresponds in place to 'like a ball,' כדור, cf. xxix. 3; according to Scholz, LXX. read ידן.

18, 19. LXX. continues to paraphrase, with considerable alteration of syntax.

οἰκονομίας] This word is said to occur only here in LXX. Cf. Luke xvi. 3, ἀφαιρείται τὴν οἰκονομίαν ἀπ' ἐμοῦ. St Paul uses it of his position as a minister of the Word (1 Cor. ix. 17, Eph. iii. 2, Coloss. i. 25). Cf. ἐπισκοπήν, Ps. cix. 8.

20. παῖδα] παῖς and δοῦλος are both frequently used to translate בן, see e.g. xlii. 19.

21. καὶ τὸ κράτος] So NAQ 24 26 41 51 87 91 97 106 301 309: κατὰ κράτος, B &c., is probably a corruption.

καὶ τοῖς ἐνοικοῦσιν ἐν Ἰουδα] Heb. 'and to the house of Judah': but QΓ 301 omit τοῖς ἐνοικοῦσιν, and A* the whole clause.

22. From this verse, as given by A, QΓ 24 198 306 omit all after ἀντιλέγων, B admitting the last clause, in the form καὶ κλείσει καὶ οὐκ ἔστιν ὁ ἀνοίγων. Field and Ceriani agree in approving the text as given by Q, with which the Syro-hexaplar agrees: thinking that the fuller reading, which duplicates the reading of Q in verbal accordance with Aq. Theod. Symm. and with the Hebrew, is Hexaplaric. (See Vol. I. Introd. p. 31.) B's last clause is pretty clearly inconsistent with the rest of its reading, and points to some confusion or inadvertence on the part of the scribe, who seems to have had both readings before him. N has been repeatedly corrected: its original text agrees very nearly with the Heb. A combines, practically, the readings of Q and of N*. The evidence of the Syro-hexaplar, and the intrinsic character of Q's text, a terse paraphrase, makes it almost certain that the view of Field and Ceriani is right. (Scholz's view, that the sentence as given by Q is an "Unrichtige Erklärung des Folgenden," seems not to take due account of the textual problem of the LXX.)

The Lucianic MSS. show further variants, some reading *καὶ οὐδεὶς κλείσει* for *κ. οὐκ ἔσται ὁ ἀποκλείσω*.

It seems as though the quotation in Rev. iii. 7 were not made from the LXX. at all.

23. **στήσω**] B and Q^{ms} have *στηλῶ*. The present Heb. word (occurs again, ver. 25, *ἐστηριγμένος*) is represented by *στήσαι* in Gen. xxxi. 25, and *στήσαι στήλην* occurs in 45 and 48 of the same chapter. Both the verbs are used to represent different Heb., **יָצַב**, **נָצַב**; but *στήλω* is rare, occurring in 2 Sam. i. 19, and the A text of Judg. xviii. 16, 17, 1 Sam. xvii. 16: *ίστάναι* being common in Genesis (xvii. 2 &c.) and Exod. (viii. 20) &c.

στήσω is therefore supported here by usage as well as attestation; *στηλῶ* may have come from one of the later versions.

ἄρχοντα] Explanatory of Heb. 'nail' or 'peg.' (**נָתַן** for **נָתַן** has been suggested as LXX.'s reading.)

24. **ἔσται πεποιθὼς**] The explanatory method prevails through this verse, and to some extent in ver. 25 also. On *ἀπὸ μικροῦ ἔως μεγάλου* see above, on ver. 5.

ἐπικρεμᾶμενοι] The usual sense is rather 'overhang' than 'hang upon.'

25. The difficulty in this verse is well known, whether it is to be taken as returning to the subject of Shebna, or foretelling the turn of Eliakim to fall also. On the whole, probably the latter: for

- (a) In this case, ver. 24 to some extent leads up to ver. 25.
- (b) To apply the simile of the peg first to Eliakim, then to Shebna, would be strange.
- (c) To return for one verse to S., without naming him, seems unnatural.
- (d) Eliakim may have been personally faulty, and his relatives also, for anything that is said.

Lowth, Gesenius, Ewald, and W. E. Barnes refer the verse, however, to Shebna: Delitzsch, Cheyne, Skinner, to Eliakim; also Kay, who endeavours to avoid the last objection.

πεσείται καὶ ἀφαιρεθήσεται] B inverts these verbs, and adds *καὶ ἐξολεθρευθήσεται*, which by Q^{ms} appears to come from Theodotion. NAQ 24 26 41 49 87 91 106 198 228 233 301 306 309 reject the addition.

ἡ δόξα] Heb. *Massa*, 'burden,' xiii. 1, &c. LXX. may have simply explained it in the light of ver. 24, *ἐνδοξος*. See, however, on ix. 1, xiv. 25 (*κῦδος*). If **נִשְׁמַע** is not used in this sense, moreover, other words from the root are: see Gen. iv. 7, Job xx. 6. See also note on x. 16 (*τιμὴν*).

XXIII. 1. **Καρχηδόνος**] Heb. 'of Tarshish.' In ii. 16, q.v., LXX. has *πλοῖα θαλάσσης*, cf. P. B. rendering of Ps. xlviii. 7. In lx. 9, lxvi.

19, the historical books, Jonah i., Jerem. x. 9 and Ezek. xxvii. 25, the name is transliterated, *Θαρσεΐς*. But here and in Ezek. xxvii. 12, xxxviii. 13, LXX. renders by *Καρχηδών, Καρχηδόνιοι*. Authorities generally agree that Tarshish is Tartessus, in Spain. (See Herod. i. 163, IV. 152, 192; the meaning of *ἀκήρατον* is unfortunately doubtful in IV. 152.) Kay refers to Humboldt, *Cosmos*, II. pp. 167, 413. It might be thought that the LXX. tradition was entitled to carry weight, and the importance of Carthage (though this is a double-edged argument) in commerce tallies with that which the Bible attributes to Tarshish. But from Ezek. xxvii. it appears that LXX. speak without certainty on the point; in Isaiah we have such an anachronism as *τὰ διαφανῆ Λακωνικά*, iii. 16, and such a guess as *Περσῶν*, xlix. 12. Cf. *Καππαδοκία* for *Caphtor*, Deut. ii. 23, Amos ix. 7. (In Song of Sol. v. 13, where LXX. has the usual *Θαρσεΐς*, it is generally supposed that *תְּרִישִׁי* is not a proper name, but stands for some gem, perhaps topaz.) As against the claims of Carthage, moreover, is the date of its foundation, which is not placed earlier than the ninth century B.C., so that it could not have been the Tarshish of Solomon's day, to say nothing of Gen. x. 4. The implied distance of the voyage is also, if anything, in favour of Spain. The phrase 'Ships of Tarshish,' it is thought, like 'Indiamen,' is sometimes used in a general sense for 'sea-going ships.' See further on ver. 6.

καὶ οὐκέτι ἔρχονται] LXX. omits 'so that there is no house,' *מבית*, lit. 'from being a house,' cf. xvii. 1, xxv. 2. The Heb. word may have been overlooked before *מבוא*, or possibly read as a negative (*מבלי* or *מבלתי*), in which case the *מ* of the next word would properly be superfluous.

The rest of the verse differs in clause-division and in other ways.

ἤκτιαλῶν] B's spelling, *Κιτιαίων*, is better. It is agreed that Heb. *Chittim* is Cyprus (Citium, a Phoenician trading-port on the S. side of the island).

According to the Heb., the ships, on arrival at Cyprus, or before touching there, learn the news of a disaster to Tyre: which is variously explained as its overthrow by Nebuchadnezzar, or an earlier siege by Shalmaneser or by Sennacherib, who appears to have ravaged Phoenicia so that the king of Zidon fled to Cyprus (cf. ver. 12). See Josephus, *Antiq.* IX. 14. 2.

ἠκται αἰχμάλωτος] Heb. 'it is revealed'; this verb, *גלה*, sometimes means 'is led captive': so xxxviii. 12, 'is carried away.' Cf. note on xvi. 3.

2. *τῶν*] LXX. read *למי* 'to whom' for *למו*, 'to them,' end of ver. 1.

ὅμοιοι γεγόνασιν] Heb. דָּמּוּ, imper. from דָּמָה = דָּמַם, 'be silent,' taken as indic. from דָּמָה 'resemble.'

At the end of the verse LXX. have omitted 'replenished thee,' the syntax being changed in consequence of these differences.

νήσω] Heb. נָח; freq. in plur., in chap. xl.—xlv., also in xi. 11, xxiv. 15. In the plur. it is said to be used of 'habitable lands,' 'coasts,' and many render it 'country' or 'coast-land' in the singular, as here and xx. 6. I cannot see any real distinction of sense in the way that the sing. and plur. are used. There seems at least to be, in general, an implication that the lands are detached, separate, and maritime; and as LXX. regularly renders by νῆσος, I have not departed from the old translation 'isle,' 'isles.' So Vulg. *insula*, *insulae*. That 'coast-lands' should be included is only in accordance with ancient habits of speech and thought, not yet entirely extinct.

3. μεταβόλων] This word occurs above and below, to render סוֹחֵר, participle meaning 'trader,' or with different pointing, noun meaning (trading) 'profits,' 'gain,' or perhaps 'trading-port,' 'mart.' Here the Heb. is נִחְשׁ, supposed to mean the Nile, while the regular word for 'Nile' is omitted between 'harvest' and 'revenue,' which are consequently joined in the Greek; εἰσφερομένου, except for syntax, and English 'income,' render the Heb. noun almost literally.

4. αἰσχύνητι, Σιδῶν] Not spoken by the sea, in the Heb.

ἡ ἰσχύς] So Vulg. and A.V.; but most moderns render 'stronghold' here and in ver. 14, as well as in ver. 11.

οὐδὲ ὕψωσα] So practically all interpreters, applying the negative to this clause also, though not expressed in Heb. It is tempting, however, to render the Heb., as Cocceius (quoted by Alexander) did: and make this clause affirmative: 'I nourished not sons, I brought up virgins'; implying their woeful fate as expressed in ver. 12.

5. ὅταν δὲ... Αἰγύπτῳ] So Vulg., and prob. rightly; R.V. similarly. There is probably no reference to the 'report concerning Egypt' in the days of the Exodus. Egypt and Tyre here dread a common foe.

6. It is said that Tyre, when attacked by Alexander, sent refugees to Carthage: so Diod. Sic. XVII. 41; which may perhaps have induced the LXX. rendering of *Tarshish* (see on ver. 1). Strangely enough, Herodotus, I. 163—165, makes Arganthonius, king of Tartessus, invite the Phocaeans to settle in his land, when threatened by the Persians; and eventually they did abandon their city, but, he being dead, went elsewhere.

7. ὕβρις] Abstract, for Heb. fem. adj. 'jubilant.'

πρὶν ἢ παραδοθῆναι αὐτήν;] Heb. 'from days of old is her antiquity,'

the words for 'of old' and 'antiquity' being from the same root קדם, which is used to denote 'the east,' and adverbially in the sense 'before.' Hence πρὶν ἤ: while παραδοθῆναι is another favourite stop-gap word with LXX.; see again Vol. I. Introd. p. 50: and cf. xxv. 5, 7, xxxiii. 1, 6, xxxviii. 13, xlvii. 3. Here it may be a guess, founded on the notion of handing down from antiquity: or, perhaps, LXX. read inf. of מכר for קדמתה, and possibly טרם for קדם; this latter however is not necessary, see Ps. cxxix. 6.

8. μὴ ἥσσω ἐστίν] The letters המעטרה out of the word המעטירה 'the crown-giver' would give almost exactly the meaning of the Greek, and ἡ οὐκ ἰσχύει may be a duplicate; cf. ver. 11, and l. 2. The rest of the verse is closely rendered, except for the omission of 'traffickers.'

9. παραλῦσαι] Perhaps reading חלה (in causal sense) 'weaken' for חלל 'profane,' 'violate.'

10. ἐργάζου] I.e. עבר 'labour at,' for עבר 'pass through' or 'over.'

καὶ γὰρ...Καρχηδόνος] Heb. 'as the Nile, daughter of Tarshish; there is no girdle any more.' The difference between present Heb. and LXX. is not very great in point of letters, if we assume that the LXX. read their text as, literally, 'for indeed, the daughter of Tarshish, there are no ships from thence any more.' This would give כִּי אֶף for כִּי אֶף 'as the Nile,' אֵין after אֵין (same letters repeated in different order) and מִזָּה for מִזָּה 'girdle.' מִזָּה (f.) might be expected for מִזָּה, but the latter might not be impossible, at any rate in the translator's mind. The total of the differences may be shown as follows:

עברי ארצך כיאר בת־תרשיש אין מזה עוד: [Present Heb. text.]

עברי ארצך כי אף בת־תרשיש אין מזה עוד: [Conjecture of what LXX. took text to be.]

(Scholz classes καὶ γὰρ...Καρχηδόνος as an insertion of the LXX., and 'as the Nile,' Vulg. *quasi flumen*, as an insertion of Heb.)

It may be noticed, but apparently throws no light on the matter, that οὐκέτι ἔρχονται occurs also in ver. 1, referring to πλοῖα: there we have מִבֵּית, and here בֵּית. The true text is probably, however, ἔρχεται here: ἔρχονται (A 26 41 51 301) may come from ver. 1: the combination of MSS. is unusual.

11. οὐκέτι ἰσχύει] The verb is explanatory of 'stretched out,' cf. Deut. vii. 19, &c., and esp. Numb. xi. 23, Μὴ χεῖρ Κυρίου οὐκ ἐξαρκέσει; The coincidence with A.V. of the previous verse is nothing more: the order of words shows this, and there is no reason why LXX. should have taken מִזָּה (otherwise accounted for in the previous note) as = 'strength.'

The negative in the Greek is a characteristic guess from the supposed context.

ἡ παροξύνουσα] See on v. 24.

περὶ Χανάαν] Probably rightly rendered, and so R.V. 'A Canaanite' often came to mean 'a trader,' as in ver. 8 above, where LXX. omits it. Though 'Canaan' was the Phoenicians' name for their own land, it seems not to be certainly used elsewhere in O.T. in this restricted sense: see, however, the LXX. of Josh. v. 1; while in Matt. xv. 22 the γυνὴ Χαναναία comes from τὰ μέρη Τύρου καὶ Σιδῶνος.

τὴν ἰσχύν] See on ver. 4.

12. Σιών] So \aleph AB^aQ 24 26 49 87 91 106 198 (228*) 233 239 301 306 (309 not marg.). With this attestation, it seems to be the true LXX. text, that is to say an error in reading by the translator, or at any rate a very early scribe. B* and the Luc. MSS. generally agree with the later versions in reading Σιδῶνος. As the difference in Greek includes the presence or not of the genitive termination, it is reasonable to suppose that the mistake was made in reading from the Heb., the phrase 'daughter of Zion' being familiar. LXX. omit 'virgin.' Yet, as Kay points out, the original Heb. phrase might have conveyed an alarming suggestion.

ἐὰν ἀπέλθῃς εἰς Κητιέμ] As actually happened, see above on ver. 1.

13. The LXX. have shortened, and attempted to simplify this verse, which is very obscure in Heb. The addition οὐδὲ ἐκεῖ...ὅτι in \aleph A (24 26 49) 87 97 106 228 309 must be simply a repetition from ver. 12; in A the words form a complete line. The sense of Heb. seems to be, 'the Chaldaeans, with all their power, have fallen before Assyria. (What better fate can you expect?)'

14. The refrain comes in from ver. 1. ὀχύρωμα is prob. correct, see on ver. 4.

15—18. The seventy years of Tyre's eclipse correspond with the time of Judah's captivity; not specified in Isaiah, but see Jerem. xxv. 9, 11. If the duration of the Babylonian empire, roughly 606—536 B.C., be considered, it is mainly 'the days of one king'—Nebuchadnezzar. He fills its stage: after him is nothing but a downhill course.

15. καταλειφθήσεται] Same Gr. and Heb. word as in xvii. 10.

ὡς χρόνος ἀνθρώπου] Heb. 'as the days of one king.' It looks as though ἄνθρωπος had been used almost like τις, to render 'one,' and the second ὡς χρόνος added by some one who did not understand this. Ἄνθρωπος is somewhat similarly used for ἰσὴ, in the sense of 'each,' e.g. xiii. 14; see also Bp Lightfoot's note on its use in St John's Gospel, in *Biblical Essays*, III. p. 134.

With the phrase, cf. xvi. 14.

ἐβδομήκοντα ἔτη] A* omits ἔτη, possibly by inadvertence : in the next verse B* omits it, but inserts the article.

ὡς ᾠσμα πόρνῃς] It seems clear that some familiar song, or type of song, is referred to, at any rate in the Heb. : sung not by the harlot, but to her or of her ; in fact, the words appear to follow in ver. 16, and remind us of Horace, *Od.* i. xxv.

“Parcius iunctas quatiant fenestras

Ictibus crebris iuvenes protervi,” &c.

16. πόλις] LXX. have altered the syntax of the Heb. with regard to this word. It is true that $\aleph^{cb}B^{ab}$ read πόλεις, and so the 2nd ed. of the Camb. manual *O.T. in Greek* : but MSS. are hardly decisive as to ει and ι : ῥεμβεύω, if equivalent to ῥέμβομαι, is more probably intransitive ; and Tyconius, p. 46, has *accipe citharam, vagulare, civitas*, &c. πόλις also agrees with Heb. text in its actual wording, while πόλεις would differ in number ; though this is probably of little weight.

εἰς τὸ ἀρχαῖον] Probably ‘to her ancient way,’ the neuter adj. being a natural mode of expression : ἀπὸ τοῦ ἀρχαίου, Herod. iv. 117, is rather different. Heb. has ‘to her hire,’ the special meaning which carries on the figure being clear from Deut. xxiii. 18, Hos. ii. 14, viii. 9, &c. LXX. is probably euphemistic. (The mercantile use of ἀρχαῖον = ‘principal,’ as in Aristoph. *Clouds* 1156, does not seem to have point here.)

It is however possible that LXX. connected the word with יְתִיא, which Theodotion renders by ἀρχαῖον in Jerem. v. 15, parallel to ἀπ’ αἰῶνος.

17. καὶ ἔσται ἐμπόριον] Explains the Heb., doubtless rightly. The ‘song’ prepares the way for the metaphor in the original.

B, with Theodotion, adds at the end of the verse ἐπὶ πρόσωπον τῆς γῆς ; Hexaplaric and the Luc. MSS. insert πάσης.

18. The verse is a puzzling one in the original, and has hardly been fully explained. In some way the restored Tyre is to be dedicated to the Lord ; her commerce is to help the way of religion, or profit those who help it ; her profits are not to be idly stored up and meet the fate of destruction without having served some useful purpose.

LXX. treat with some freedom, omitting ‘nor stored up,’ and the substantive verb (‘shall belong’) in the next clause, thus altering the syntax. On the other hand, αὐτοῖς, πᾶσα, and ...καὶ πιεῖν καὶ... are inserted : as well as the final ἐναντὶ Κυρίου in all MSS. except, apparently, A*.

ἐμπλησθῆναι] Heb. **הנבשל**, 'to satiety'; **πικρὸν** apparently supplied as the natural complement; cf. the mistake in xxix. 8.

συμβολὴν μνημόσυνον] The Heb. is obscure. The former word in Heb. means 'coverings' (xxviii. 20) but is difficult, and likely to be confused. **μνημόσυνον** must be an attempt at **רִתְּנָה**, 'stately' R.V., *usque ad vetustatem* Vulg. The Heb. word perhaps means 'ancient' (1 Chron. iv. 22, Dan. vii. 9, &c.); but is not found elsewhere in the present supposed sense, or with this pointing.

XXIV.—XXVII. It is agreed by commentators that these four chapters form a connected section of the book. They deal with a coming catastrophe for the 'land' or the 'earth,' judgment upon it, but joy and salvation for the righteous.

Many modern authorities hold that the prophecy is not Isaiah's, assigning it to an unknown prophet: but opinions vary widely as to the date, on this supposition. Ewald placed it in Cambyzes' reign, 529—522 B.C.; Driver, writing in 1893 or 1894, "in the early years after the return of Israel...B.C. 536—c. 440"; and so Delitzsch, in 1890, after giving up Isaiah's authorship. Cheyne, in 1870, and apparently as late at any rate as 1886, before the fall of Babylon; but in 1895 brought it down to about 334—332 B.C.: which Prof. Skinner and others seem inclined to favour. The late Prof. Davidson, in the *Temple Bible*, "The date is *post* Exile." On the other hand, Prof. W. E. Barnes, while not disturbing the modern critics' position as to most of the mainly disputed chapters, holds that xxiv.—xxvii. are by Isaiah, the occasion being "the great convulsion which attended the invasion of Sennacherib."

The view of Duhm, who refers these chapters, or most of them, to about 130—105 B.C., defies all generally-held views as to the close of the O.T. Canon, and the production of the LXX. version itself.

XXIV. 1. **τὴν οἰκουμένην**] Cf. xiii. 5, &c. LXX. is clearly 'world' or 'earth.' So Heb., according to Cheyne, and cf. ver. 4: while Ges., Hitzig, Lowth, and Prof. W. E. Barnes, make it the 'land,' the Heb. word in itself bearing either sense. Kay remarks on the frequency with which the word occurs, and says, "The truth appears to be this. The land of Israel was a miniature of the world." While the translator or reader is bound to consider the apparent intention of the LXX., their authority on the point counts for little.

ἀνακαλύψει] **הפך** for **הפך** 'overturneth' (so Scholz).

2. **ὁ λαός**] Is there an earlier use of **λαός** ('lay') in antithesis to 'priest' than the LXX.? (Cf. Hos. iv. 9, Levit. xvi. 24, &c.)

ὧ ὀφίλει] The sentence is turned round in the Greek ; but a paraphrase was almost a necessity. Cf. l. 1.

3. φθορᾷ φθαρήσεται, προν. προνομευθήσεται] Heb. has the verb strengthened by repetition in infin. abs., a common idiom.

τὸ γὰρ στόμα] 'Mouth' is not in Heb., but LXX. use the familiar phrase : so also in xxv. 8, while omitting it in xl. 5. Cf. lviii. 14, Micah iv. 4 : not elsewhere.

4. ἡ οἰκουμένη] Here corresponds more accurately to Heb. תבל, 'the (inhabited) world.'

5. ἡνόμησεν] Heb. 'is become impious' or 'profane.' Cf. ἄνομος in ix. 17, x. 6, xxxi. 6, &c.

παρέβησαν] παρήλθοσαν \aleph B, παρήλθον Luc. MSS.

διαθήκην αἰώνιον] LXX. have no third verb in the verse (διασκέδασαν, from Aquila, acc. to Q^{ms}, inserted by \aleph 41 87 91 97 228 309).

For the 'everlasting covenant,' cf. e.g. Gen. ix. 16, Ps. lxxxix. 34, 35, 49, and chap. lv. 3. For the idea of these verses, Ps. xi. 3 (LXX. differs), lxxv. 3, ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες αὐτήν, lxxxii. 5, σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς.

6. ἡμάρτοσαν] Nearly right, according to moderns, who construe 'bear their guilt' (Del., Kay) or 'are found guilty' (R.V.).

πῶχοι ἔσονται] Probably ירלו read for ירו, 'are burned,' i.e. either 'parched' as with thirst, or 'scorched up' (Del.).

8. πέπνυται] Repeated instead of a parallel verb.

αὐθαδία καὶ πλοῦτος ἀσεβῶν] Heb. 'the uproar of the jubilant.' αὐθαδία is perhaps ננאש 'wanton pride' for שואש 'noise'; ἀσεβῶν may be, as in xxv. 5, רעיצע, read here for עליוע, see on v. 14. καὶ πλοῦτος is not represented in the Heb., but appears to render הון, 'multitude,' with an implication of power, in xvi. 14, and, forming this very Greek phrase, in xxix. 5 ; whence it may have come, or else may be a duplicate attempt at ערץ in the sense of 'strength' or שואש in that of 'noise,' resembling הון.

(Scholz gives the second clause, *quievit sonitus laetantium* in Vulg., as an addition (Zusatz) to Heb., implying at least that it is not represented in LXX. This I am unable to understand.)

9. ἡσχύνθησαν] יבשו (so Scholz) or בושו read for בשיר 'with a song.'

10. The syntax differs : LXX. applies 'every' to 'city' instead of 'house,' and omits 'of wasteness' (*tohu*).

11. πανταχῇ] More general than Heb. 'in the places without,' i.e. the streets, or the fields outside the city.

The two latter clauses of the verse are merged by LXX. in one : or

if B, with 22 23 24 36 48 51 62 87 90 93 97 109 144 147 228 305, is right in omitting *της γης*, the later clause is omitted entirely. This is probable, as the array of cursives against **NAQ** is unusually strong, though not including 26 106 or 301. In this case *πέπνυται* may represent a misreading of עברה as עברה (so Govett).

12. The syntax varies in the former clause : in the latter only a general resemblance is preserved : *ἀπολούνται*, though brought to the end of the verse, may represent שׂאיה, the participle may be שׂאר for שׂער gate, and *οἴκοι* suggests בתי for יכת 'is smitten.'

13. πάντα] Prob. כל read for כי, 'when,' or 'for,' or else for כה, 'thus.' 'In the midst' is omitted before 'earth': cf. xix. 3, 4, &c. So below, ver. 18.

ἐάν τις καλαμῆσθται] Heb. 'as the beating (of).' Cf. xvii. 6. The word, in various senses, seems to be a favourite with Isaiah.

The apodosis in the Greek is perhaps due to the use of כ, as in ver. 2, for both members of a comparison, and the parallel words 'beating,' 'gleaning' are represented by the same Greek verb, αὐτοὺς being supplied in accordance with this rendering.

καὶ ἐάν] To be taken as separate particles.

14. φωνῇ βοῖσονται] B and Luc. MSS. have βοῇ φωνήσουσιν. It is difficult to say which reading is intrinsically preferable. These words are elsewhere confused in MSS., as xxxiii. 7, Judith xvi. 11 (where see note in *Variorum Apocrypha*).

οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς] Probably an explanation, intended to be in accordance with the figure of the preceding verse. Cf. xiii. 12, 14, and again xvii. 6, 9, for the idea, which is specially familiar in Isaiah.

ταραχθήσεται] Heb. 'they shall cry aloud (from)....' LXX. have either misread or guessed : τὸ ὕδωρ is also inserted, as if מים had been read for מים, 'from the sea' (ταραχθήσεται perhaps from reading יצרו from צר, or some form from צלל, instead of צהלו).

15. The verse has been recast, and בארים, 'in the lights,' omitted, almost certainly owing to confusion with באיי, ἐν τοῖς νήσοις, following. Some, as Lowth, have wished to read באיים in both places : but he was misled by the two MSS., 22 and 93, which with their Lucianic text, and Hexaplaric additions, naturally influenced him by their points of special resemblance, in many places, to the Heb., as compared with other Greek MSS. which he knew.

16. πτερύγων] So Heb., literally. See xi. 12.

τέρατα] Heb. 'songs': LXX. may be a paraphrase, due to misunderstanding : or perhaps, for זמרת they read מופת, rendered τέρατα in Exod. vii. 3, &c.

Ἐλπίς] Heb. 'glory' or 'honour.' LXX. may have fallen back on ἔλπις as a favourite word in a difficulty : or taken עֲצָ, by misreading, from the root עָצַ (עָצַ is sometimes rendered by ἐλπίς, esp. with a preposition, as xxxii. 9, Zeph. ii. 15 ; but the letters are hardly near enough to make this seem probable).

Οὐαὶ τοῖς ἀθετοῦσιν] LXX. omit the repeated phrase, 'Wasting for me,' perhaps considering it implied in the interjection. The Luc. MSS., with 62 147, have it, and Q^{ms} with ✱, in the form τὸ μυστήριόν μου ἐμοί (twice) ; cf. Vulg.'s rendering *secretum meum mihi* : and LXX. and Theod. Dan. ii. 18. This interpretation is favoured by Prof. W. E. Barnes, but almost alone among moderns. For ἀθετέω, see on xxi. 2 : it is here repeated, as Scholz notices, twice only as against five times in Heb. τὸν νόμον is an insertion of LXX. ; cf. Zeph. iii. 4, where a form from נָנַ also occurs, rendered by LXX. καταφρονηταί. The resemblances of Zeph. ii., iii. to this part, among others, of the Book of Isaiah are noteworthy. Cf. also ἀσύνθετος, Jer. iii. 7—11.

17. **φόβος...βόθυνος...παῖς]** Heb. words are unmistakeably marked by sound-resemblances ; *paḥad, paḥath, paḥ*. With this and part of the following verse, Jer. xlviii. (LXX. xxxi.) 43, 44 *a* are almost identical : see on chap. xv.

18. **θυρίδες...γῆς]** Cf. Gen. vii. 11, Psalm xviii. 15, lxxviii. 23.

19. LXX. has only two of these emphasized phrases to three of the Heb., which gives the ideas of (*a*) cracking and showing rents, (*b*) bursting open, (*c*) swaying and falling : completed in ver. 20. (More applicable, surely, to the 'earth' than the 'land.')

20. **ὀπωροφυλάκιον]** Cf. i. 8, same word, Heb. and Gk. Some construe it 'hammock' rather than 'hut.' Probably the structure consisted of a rude awning over corner-poles ; such a thing as a gale would whirl contemptuously away.

κατ(σ)χυσεν] Heb. 'is heavy,' כָּבֵד, cf. Ps. xxxviii. 4. The idea in LXX. more resembles Ps. lxx. 3, where omit 'my' of P.B. Version : Heb. is there כָּבֵד, LXX. ὑπερῆδυνάμωσαν.

The order of clauses in B follows the Heb., whereas in **NAQ** it differs, the Heb. clauses being arranged as follows : the verbs of *a* and *b* come first, then the comparisons : then clause *d*, and lastly *c*, with a γὰρ which seems less natural in B's order. Fourteen cursives support **NAQ** in the former, and twenty-four in the latter part of the verse.

21. **τοῦ οὐρανοῦ]** Heb. 'of the height in the height.' Cf. Eph. vi. 12, ἐν τοῖς ἐπουρανίοις. LXX. omits 'in the height' and the corresponding 'on the earth' (or, 'ground').

22. **NAQ** again vary from the Heb. order, with modification of syntax; **B** retains it, with insertion of *συναγωγὴν αὐτῆς*; *συναγωγὴν* corresponds to the Heb. noun after its kindred verb: but *αὐτῆς* is awkward, *γῆς* being the only noun to which it can refer. **NAQ** are supported by 41 49 87 91 97 106 195 228 301 306 309 (26 partly).

23. **τακῆσεται**] Heb. 'shall blush': parallel to 'be ashamed' in i. 29, where **LXX.** does not distinguish. Here Scholz, following Schleusner, suggests that **LXX.** read **הפרה** (from **פרר**?) instead of **הפרה**. Or more probably their rendering depends on their mistake in the following words, as *πρσεῖται* seems to do: else we might conjecture that they read **חורה** (xxix. 22).

πλινθος] Heb. 'the moon,' **לְבָנָה**: also, with one change of pointing, **לְבָנָה**, has this meaning of 'brick': both senses from the root meaning 'white.' From this the whole divergence of the verse seems to arise.

τείχος] Reading **חמה** 'sun' as **חומה** 'wall.' These words for 'sun' and 'moon' are poetic in tone; they are rightly rendered by **LXX.** in xxx. 26.

The correct rendering of Heb., from Symmachus, appears as a duplicate in ***Q^{ms}**, most **Luc. MSS.** (exc. 22) and 87 91 109 305 309.

ὅτι] Heb. **כִּי**, probably rightly rendered here: means either 'for,' 'that,' or 'when.'

XXV. 1. θεός μου] **B** omits *μου*, and **LXX.** generally omit 'thou' (art).

ἀρχαίαν] Rightly interpreted: Heb. literally 'from afar' (of time or place).

ἀληθινὴν γένοιτο] Heb. has two kindred words, 'truth,' 'true.' **LXX.** translates the first rightly, except that it is rather to be taken as subst. than adj., while the second they took to be the familiar asseveration, 'verily,' 'Amen'; so **Vulg.**, but Heb. text points it differently here.

Κύριε] Not in Heb., but **B** is alone or nearly so in omitting it. It is frequently inserted in this and the following chapter.

2. **τοῦ πρσεῖν**] Paraphrase of Heb. 'ruin.' **B** inserts *μὴ*, some scribe having taken it as an explanation of *ὄχυράς*.

τῶν ἀσεβῶν] Heb. 'strangers,' often used in a bad sense: a "general term for the enemies of God's people," Delitzsch says. It is not the same word as in Ps. xviii. 44, 45 (Lowth thought **LXX.** had read **זרים** for **זרים**; cf. Deut. xvii. 13, *ἀσεβήσῃ*, and xviii. 20, 22).

πόλις] **A**, with **N^{eb}**, actually reads *πόλεις*; this variation is of little importance in itself, see on xxiii. 16; but it is possible that *εἰς* has dropped out after *πόλις*: **N^{ca}** inserts it.

LXX. have apparently omitted the preposition before 'city,' τὰ θεμέλια corresponding to 'castle' in the order. In the Heb. the prepos. has the same force as in xvii. 1, xxiii. 1.

3. ὁ πτωχὸς] Reading עני 'poor' for עז 'strong' (Scholz).

ἀδικουμένων] Here and in ver. 4 the LXX. have chosen to use a passive participle, probably misled by their view of the context. This Heb. verb is not passively used, but LXX., with no vowel-pointing to guide them, may not have known this. They generally render it with active sense, or by such a word as ὑπερήφανος; see xiii. 11, xxix. 5.

εὐλογήσουσιν σε] The verb is repeated, instead of the Heb. parallel.

4. βοηθός] The LXX. seem to have been confused here. The word for 'stronghold,' מעון, occurring twice, seems to have been misread, first as עיר, 'city,' and then as עזר 'help.' ταπεινῇ is right; πασῇ may be due to reading it again as כל, before the first מעון.

The total effect of LXX.'s misreadings would thus be לכל עיר דל עזר מעון לדל מעון.

ἀπὸ ἀνθρώπων πονηρῶν] It may be supposed that up to this point the Greek corresponds sufficiently well with Heb. Here divergence begins again: LXX. probably reading מורים 'from strangers,' see ver. 2, instead of מזרם 'from the storm.'

ῥύσῃ αὐτούς] Probably צל, 'shadow,' guessed or read as some part of נצל, 'deliver': perhaps Hiphil impf. תציל, with מ from the beginning of the next word possibly read as 3 pl. pronoun object-termination.

σκέπη] Either repeated from previous clause, or a duplicate rendering of צל; but in the latter case it stands for two different words in the verse.

διψώντων] This, and διψῶντες in ver. 5, appear to stand for Heb. 'heat,' 'drought.'

καὶ πνεῦμα] Heb. has not 'and,' but כי, 'for.' The word translated 'blast' is the ordinary word for 'spirit' or 'breath': and with ἀδικουμένων, as in ver. 3, LXX. have given a different turn to the meaning.

εὐλογήσουσιν σε] Repeated by a slip from ver. 3 after ἀδικουμένων: B omits, but it is found in NAQ^{ms} 24 26 36 48 49 87 91 97 106 228 309.

5. ὡς ἄνθρωποι] Again is difficult to reconcile with Heb.; כזרם from the end of previous verse may have been read as כזרם: and ὀλιγόψυχοι suggests קצר, which may have been the LXX.'s attempt to read קיר. It would, however, be generally followed by רוח in this sense: see Exod. vi. 9. (Or if ἄνθρωποι were an addition of LXX., קיר might have been read as לב, and כזרם as כזבים 'deficient' or עזבים 'failing'.)

ἐν Σιών] Heb. here differs from 'Zion' in pointing, and means 'a parched land': LXX. renders it Σιών also in xxxii. 2, its only other occurrence. Words from the same root occur, xiii. 21, xxxiv. 14 'desert creatures,' and Job xxiv. 19 'drought.'

οἷς ἡμᾶς παρέδωκε] Assuming that ἀπὸ ἀνθ. ἀσεβῶν represents either וְרִים or עֲרִיצִים, we have about six Heb. words to account for, and this clause bears no perceptible resemblance to any of them. LXX., after being in difficulties for some time, fall back on their favourite παραδίδωμι; cf. xxiii. 7. Their MSS. may have been illegible at this point; but it will be noticed that passages with the same words recurring constantly are apt to reduce them to helplessness.

6. LXX. again shortens considerably; and though the translator appears confused by repetitions in the Heb., the possibility of intentional shortening must not be entirely overlooked.

ἐπὶ τὸ ὄρος] Either the force of acc. with prep. is lost, or = 'they shall go to this mountain to drink...' See on ii. 10.

7. χρίσονται μύρον] The two preceding phrases read like a shortening of the rest of ver. 6: yet it looks as if the translator had somehow extracted what he took for מִשְׁחָו מִר from מִשְׁחָה שְׁמֵרִים, 'a feast of wine-lees.' εὐφροσύνην, above, may be שמח for one of the similar words מִמְחִים מִמְחִים.

ἡ γὰρ βουλὴ] Heb. 'the covering that covereth,' apparently: the preceding clause, παράδος πάντα ταῦτα, being another case of παραδίδωμι used to cover the translator's perplexity. With the Greek compare xxviii. 8, equally puzzling. The Heb. word is obscure, and belongs to a difficult group (see on xxii. 8); the noun or verb is found in xxix. 10, xxx. 1, 22: in xxx. 1, LXX. has συνθήκας, and some authorities (Lowth, Gesenius) have assigned it the sense of libation attending a treaty or covenant. Here, at any rate, the LXX. are obviously labouring amid difficulties, and may be merely guessing.

8. κατέπιεν ὁ θάνατος ἰσχύσας] Except for 1, ver. 7 and 8 in Heb. begin with the same word, בָּלַע. Heb. points it as active, the object being 'Death.' So Aq., Symm., Vulgate.

In 1 Cor. xv. 54, St Paul quotes the verse, in the words of Theodotion's version, κατέπιεν ὁ θάνατος εἰς νίκος, and couples it with a quotation of Hosea xiii. 14, which is on the whole nearer to LXX. than to Heb., though νίκος is apparently substituted for δίκην (Heb. דְּבָרִיךְ).

LXX.'s rendering of לְנֹצַח by ἰσχύσας is not altogether without warrant: נֹצַח is used as a title of God in 1 Sam. xv. 29, where they perhaps mistook it for נֹצַח: 'the Strength (of Israel)' A.V., or 'Splendour.' There LXX. translate differently, while in 1 Chron. xxix. 11

νίκη is used, *ισχύς* following as a rendering of *חֵזק*. The root-meaning appears to be 'lustre,' 'brightness'; and hence its use for 'victory,' 'glory.' The idiomatic meaning of the present phrase, is however, according to most moderns, 'for ever': cf. xxviii. 28, xxxiv. 10; *in sempiternum*, Vulg.

πάλιν] Inserted by LXX. to suit the contrast, according to their rendering: cf. xxx. 18.

ἀφείλεν] Perhaps the second verb has taken the place also of the first; where *ἐξαλείψει* (as in Rev. vii. 17, xxi. 4) would be more accurate.

στόμα] See on xxiv. 3.

9. **ἡλπίζομεν**] The words *καὶ σώσει ἡμᾶς οὗτος Κύριος, ὑπεμείναμεν αὐτῷ*, which follow in some MSS., are a Hexaplaric addition from Theodotion (and Symmachus), though found in B and several cursives. They are omitted by *NAQT* 26 49 87 91 106 198 301 309: so also Irenaeus (lat.) iv. 9. 2, reads, "in quem speravimus, et exsultavimus in salute nostra." See Swete, *Introd. to O.T.* p. 417, and Field, *Hexapla*, Vol. II. *ad loc.* (Vol. I. *Introd.* p. 26.)

10. **ἀνάπαυσιν δώσει**] Heb. is intrans. 'rest': this rendering, as Lowth pointed out, would require not *תנוח* but *תניח*. Perhaps Heb. has stronger sense, 'alight,' 'swoop down'; cf. xxviii. 2, xxx. 30.

ἡ Μωαβίτης] See on xv. 1.

πατούσιν] *πατῶσιν* A, by error of transcription.

ἄλωνα] Heb. 'straw': probably translator's licence.

ἐν ἀμάξαις] So Vulg. *in plaustris*. Heb. *בְּמִי מַדְמָנָה*, 'in the water of *madmenah*,' i.e. prob. 'of the dung-pit.' Lowth considered that LXX. Vulg. and Pesh. read *מַרְכָּבָה*, 'a chariot,' and *בְּמוֹ*, as the Heb. marg., against *בְּמִי* of Heb. text, supporting this by an ingenious reference to the middle name in the verse, Josh. xv. 31 (*Madmannah*) and xix. 5 (*Beth-marcaboth*). Perhaps, however, *בְּמוֹ מַרְגִּים* is as probably what LXX. read.

Madmen was the name of a town of Moab, Jer. xlviii. 2: and it may be referred to here, either directly, or with a play on words, for which *mathben* ('straw') prepares the way.

11. **ἐταπείνωσεν τοῦ ἀπολέσαι**] Heb. 'the swimmer...to swim,' *הִשְׁחָה לְשַׁחַת*, for which LXX. perhaps read *הִשְׁחָה לְשַׁחַת*, 'brought low to destroy'; but there is some further confusion in the verse, 'in the midst' being omitted, as frequently, xix. 3, &c.: *καὶ αὐτὸς* may be an attempt to render the repeated verb idiomatically, but is hardly in the usual manner of the LXX.

The meaning of the original is not free from difficulty.

XXVI. 1. **λέγοντες**] Not in Heb., and omitted by N*B: a natural addition, and sometimes in disagreement with the syntax, according to the Heb.: cf. vii. 2, 5.

όχυρά] B and some cursives *ισχυρά*: the converse in xxvii. 3: MSS. often vary between the two words, as in Zeph. i. 16.

σωτήριον] A common form in LXX.: the neut. plural is not uncommon in class. Greek, and the sing. appears to be used in Aesch. *Eumen.* 701. B omits *ἡμῖν*, and many MSS. read *ἡμῶν*. In Heb. the pron. belongs to previous clause.

θήσει] The subject is left unexpressed, a common practice in Heb., but less adapted to the Greek language.

περίτειχος] The primary meaning of Heb. is 'strength,' but the sense is correctly given: it is more probably an outer wall than a moat: *προτείχισμα* is used in Lam. ii. 8; *antemurale*, Vulg.

2. **εἰσελεύσεται**] Heb. has its regular idiom, with copula, 'and... shall come in.' Cf. Ps. xxiv. 7, 9, cxviii. 19, 20, Rev. xxii. 14.

φυλάσσων δικαιοσύνην] Made parallel to the next clause: Heb. simply 'a righteous nation.'

3. Heb. 'A steadfast mind thou keepest in peace, peace': 'mind' and 'keepest' having an apparent play on words with 'Rock' in ver. 4. LXX. apply the verse to the nation, and have altered the syntax, taking 'mind,' **νῦν**, in the same sense as 'keepest,' **νῦν** (diff. word from that in ver. 2), and rendering both as participles, though with diff. verbs. *εἰρήνην* is repeated in Q^{ms}, from Aq., Theod.; and Luc. MSS. interpret correctly by adding *τελείαν*.

4. **ἥλπισαν**] B and Luc. MSS. prefix *ἐλπιδι* (a Hexaplar addition from Theod.), due to taking 'is secure,' or 'trusteth,' at end of ver. 3 as inf. absol., strengthening the following verb, which they have taken as 3rd pers. plur. perf., instead of 2 pers. plur. imper. (only diff. one vowel-point) QV 24 26 41 49 87 91 97 228 309 read *ἥλπισαμεν*.

The LXX. here show their fondness for *ἐλπίς*, see note on xxiv. 16, which is used for this root, xxxii. 9, cf. Judg. xviii. 7 (9), 27, esp. A's text, and Zeph. ii. 15 'carelessly,' A.V. The Heb. word is not the same as in xxv. 9, and is better rendered by *πεποιθώς* *εἰ*, xxxvi. 4.

With this verse cf. Ps. xxxi. 23, 24 (Phil. iv. 7).

ὁ θεὸς ὁ μέγας] Heb. 'for in Jah Jahveh is a Rock...' LXX. have an evident repugnance to the metaphor of the Rock, applied to God, and constantly omit or paraphrase it: see xvii. 10, xxx. 29, xlv. 8, Ps. xviii. 2 (=2 Sam. xxii. 2), xxxi. 3, lxi. 2, lxii. 2, 6, Habak. i. 12, Deut. xxxii. 5, 15, 18, 30, 31, 37. It is even omitted in xxxii. 2, though not in xxxi. 9.

5. LXX. keeps 2nd pers. throughout the verse, and shortens the latter part.

κατήγαγες...καταβαλεις...κατάξεις] Cf. lxiii. 3, 6, and Aesch. *Agam.*

1410,

ἀπέδικες, ἀπέταμες, ἀπόπολις δ' ἔσει,

and 1553,

κάππεσε, κάτθανε, καὶ καταθάσμεν.

6. Shortened in LXX. by omission of repeated 'feet' and 'steps.'

On *πράων, ταπεινῶν*, see Hatch's *Essays in Bibl. Greek*, II. pp. 74—76: the final statement, however, goes rather far. See also Hort, *Village Sermons*, I. p. 9.

7. The syntax is varied by LXX., *εὐθεία ἐγένετο* giving a more decided turn to the sense, though substantially right.

καὶ παρεσκευασμένη] These words are placed here, against Heb. order, by ¹vid AQ 24 26 41 49 87 97 106 198 228 233 301 306 309. B &c. place them last in the verse, corresponding to Heb.

8. The words are identical in meaning, except for the insertion of *ἦ*: but the syntax continues to differ (see below).

Cf. Ps. cxix. 30, 35, 44, 55, 62.

9. **ἐπιθυμεί ἡ ψυχὴ]** The Heb. has this phrase at the end of ver. 8, and again, with change of order, at the beginning of 9. LXX. have it only once, and omit 'thee,' which with *ἡμῶν* and the order of words, shows that it is the end of ver. 8 which is represented in the Greek.

ὀρθρῶ] Prob. the best word obtainable to render the Heb., which means 'to do (anything) early.' LXX. omit 'within me,' same phrase as one of two meaning 'in the midst,' so frequently omitted: see on xix. 3, &c.

διότι φῶς τὰ προσηγμένα] Heb. 'for when thy judgments...' LXX. may have read כֶּאֱרוֹר 'as a light' for כֶּאֱשֶׁר 'when': the כ being left untranslated, or *ὥς* dropping out before *φῶς*. It is, however, possible that it is a guess, or reminiscence from such passages as Ps. xix. 8, cxix. 105, Prov. vi. 23.

The following verb is in imperat., instead of 3rd pers. plur. impf.

10. **πέπαινται]** Heb. 'Let...be favoured.' LXX. may have taken the verb יִחַן not from חָנַן, but from חָנָה, used of the day declining, Judg. xix. 9; or possibly from חָנַח, Hophal in Lam. v. 5, where LXX. have ἀνεπαύθημεν.

οὐ μὴ μάθῃ] ¹*B prefix πᾶς ὅς, altering the sense: but ¹*AQ and most cursives (not 106, acc. to Holmes and Parsons) as well as Syro-hex., omit the words, which are not in Heb.; though בִּלְּ might have been read in duplicate as בִּלְּ: but it looks like a scribe's would-be

improvement, taking the form of many pronouncements of the Law (Lev. xviii. 29, &c.).

The syntax again differs from Heb., and there are further discrepancies. ἀλήθειαν apparently corresponds to 'uprightness,' which is here not ישׁ, but a word used in xxx. 10; lvii. 2 is closely akin, and the passages should be compared in LXX.: note ἀρθήτω, ῥηται (perhaps some form from נדנ read for נכנ, and in that case a duplicate here).

ὁ ἀσεβής seems to stand in the place of the verb יעיל, 'will deal unjustly.'

11. ἦδυσαν, γνόντες] Heb. has same word, meaning 'see' (i. 1, xxx. 10, &c.) rather than 'know.'

λήμψεται, ἀπαιδευτον] These words are added by LXX., giving a new colour to the sentence. Govett's suggestion, apparently, is that they read עמנו (δι' ἀπαιδευσίαν, Hosea vii. 16) after עמ, 'people.'

Cf. Aesch. *Agam.* 180, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν. Also the conclusion of the passage quoted below, on ver. 13.

12. ὁ θεός] Added here by LXX.; cf. ver. 13, where B* omits Κύριε ὁ θεὸς ἡμῶν.

πάντα ἀπέδωκας ἡμῖν] Heb. 'hast wrought all our works for us.' LXX.'s rendering perhaps comes from the use of the noun corresponding to the verb לעב here used, to mean 'wages,' 'reward' of work. See xl. 10, xlix. 4, lxii. 11; cf. Levit. xix. 13.

13. LXX. has again different syntax, altering the sense considerably: 2 pers. sing. imperat. for 3rd pers. plur. perf., of verb, and 'lords' rendered as a vocative.

κτῆσαι] The Heb. verb is connected with *Baal* ('lord'). Cf. the very different rendering in lxii. 5. The converse of this verse may be seen in lxiii. 18; but the verb, both in Heb. and Gr., is different.

ἄλλον οὐκ οἶδαμεν] Heb. has 'only by thee': ἄλλον may represent לבד, only, in the sense of 'separate': οὐκ may be כך read as כל. We are then left with οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν, to represent נזכיר שמך. The noun is obvious, but which of the two verbs does נזכיר stand for? As the verb and noun in Heb. are not kindred, and as the order of words is generally followed by LXX., there is a presumption that οἶδαμεν stands for it, and ὀνομάζομεν is a supplement in the Greek. The meaning of the Heb. verb is not οἶδα but μνησσκω, 'remember,' 'call to mind': but LXX. may have read it as נכר (Piel), 'recognise,' 'acknowledge.'

With ver. 13, 14, there should be compared Aesch. *Agam.* 168 foll., which represents an idea as near to Isaiah's as a devout heathen warrior could compass:

οὐδ' ὅστις πάροιθεν ἦν μέγας,
παμμάχῳ θράσει βρύων
οὐδὲ λέξεταί πρὶν ὧν (so Ahrens : MSS. οὐδὲν λέξει)

* * *

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
τεύξεταί φρενῶν τὸ πᾶν.
τὸν φρονεῖν βροτοὺς ὁδῶ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.

14. ζῶν οὐ μὴ ἴδωσιν] Heb. simply 'shall not live.' The Greek seems to combine the two ideas found in Ps. xxxiv. 8 and in xxxvi. 9.

ιατροί] Heb. *Rephaim* : see on xiv. 9. Here rendered by most 'shades,' but referred by some (esp. Prof. W. E. Barnes) to the old inhabitants of the land, "once greatly feared, but extinct in Isaiah's day." Ver. 18, 19 may be thought to favour this idea ; on the other hand xiv. 9 and Ps. lxxviii. 10 are against it.

LXX., with their mistaken rendering of the word, have proceeded to take 'rise' as causal : N* however seems to have read ἀναστήσονται.

ἐπήγαγες] Generally with τὴν χεῖρα, to render Heb. רָכַב, 'visit,' 'set over': so xxiv. 21, &c. ; but cf. x. 12.

πᾶν ἄρσεν] Heb. 'all their memory': or, 'every memorial.' Two meanings are assigned to the root (or roots) רָכַח ; (α) to remember, call to mind : (β) to be a male.

15. πρόσθε...κακὰ] Heb. 'thou hast added to the nation' (twice). The insertion of κακὰ by the LXX. may be due to a misreading of וְגַב, which does not appear in the Greek otherwise: or it may be due to interpretation, implying a meaning as in chap. xv. 9, 'more,' lit. 'additions'; possibly also in Ps. cxx. 3.

The rest of the verse is shortened by the omission of 'thou hast enlarged all the borders' supplied, doubtless from a later version, in V 109 305 (* Q^{mg}). τοῖς ἐνδόξοις seems to correspond to the verb 'hast gotten thee glory.'

Scholz, however, thinks ἐνδόξοις represents רְצִינִי 'princes' for רְצִי 'borders': and the resemblance is certainly close. There seem to be traces of a duplicate rendering in the text.

16. ἐμνήσθην] Heb. 3rd per. plur.: the sense here is not far from the Heb. verb, which is more properly 'inquired for': רָכַב, usual meaning 'visit.'

ἐν θλίψει μικρῇ] The previous θλίψει was correct for Heb. רָצַ. Here Heb. has 'they poured out' וְרָצַ, which might be similarly translated, taking it from וְרָצַ, 'be in distress,' though it is not impos-

sible that LXX. read צר again. *μικρῇ* stands in the corresponding place to שְׁחָח, 'a whisper': perhaps reading שְׁחָח, translated *ἀδύνατος* in Joel iii. 10, and cf. the transposition in xiv. 12: or possibly כִּשְׁלֹנִי, 'failure.'

17. τῷ ἀγαπητῷ σου] Nothing appears in the Heb. text to correspond to these words.

18. διὰ τὸν φόβον σου] Heb. (ver. 17) 'at thy presence': lit. 'from thy face,' often used in connection with fear: cf. ii. 10, 19, and Psalm lxxvi. 7.

καὶ ἐτέκομεν πνεῦμα σωτηρίας σου ἐποίησαμεν] If we place the stop after πνεῦμα, the sentence resembles the Heb. more nearly, as accented and interpreted. Grabe supplied οὐ to the Greek text, which is otherwise in direct contradiction to the Hebrew: and if we suppose that σωτηρίας οὐ ποίησομεν was the original LXX., we have only the repeated *ς*, the *ε*, and change of *ο* to *α*, which would follow as a matter of course, to explain, as probable corruptions.

πεσούνται.] The Heb. word here, and its causal form at the end of the next verse (rendered intrans., *πεσεῖται*) are taken by some commentators of coming and bringing to the birth. It is not so used elsewhere in the Bible, but similar uses of corresponding words are found (see Prof. Skinner's note *ad loc.*) in various languages: English 'drop': perhaps the Greek use of *ἔρση* (Hom. *Od.* ix. 222) and *δρόσος* in Aesch. *Agam.* 141.

οἱ ἐνοικούντες] B prefixes πάντες, which is a likely addition, but, were it genuine, might suggest כָּל read for בָּל.

19. The answer, reversing the gloomy forebodings.

ἐγερθήσονται...μνημεῖοις] A paraphrase: cf. Matth. xxvii. 52, John v. 28, 29, xi. 38, 44, Rev. xx. 13.

ἴαμα] Heb. word means (*a*) light, (*b*) joy, and (*c*) herbs, as in 2 Kings iv. 39. It might be that LXX. combined these into the notion of 'healing.' Prof. Cheyne, however (*Critica Biblica*, Pt I., p. 33), suggests the reading אֲרִכְתָּם, comparing lviii. 8, Jer. xxx. (LXX. xxxvii.) 17, where LXX. have ἰάματα, ἴαμα, for אֲרִכְתָּ: we may add Jer. viii. 22, ἴασις.

The effect of the dew (Deut. xxxii. 2), of the lights (James i. 17), is like that of the breath from the four winds, Ezek. xxxvii. 9.

ἀσεβῶν] Heb. *Rephaim*, as ver. 14; possibly LXX. here read רָשָׁעִים.

πεσεῖται.] See above, on ver. 18.

20. Matt. vi. 6 recalls both this passage and 2 Kings iv. 33. Tertullian quotes this verse, *Resurr. Carn.* 21: "Populus meus, introito in cellas promas quantulum, donec ira mea praetereat."

μικρὸν ὅσον ὅσον] The expression ὅσον ὅσον is rare: it occurs in Heb. x. 37, possibly a reference to this passage: see Bp Westcott's note in his Comm. on the Epistle. It is also found, Aristoph. *Vespaë* 213, ὅσον ὅσον στίλβην, and in the Anthology (οὐδ' ὅσον ὅσσον, Philet. ap. Stobaeus, I. 104, 12). It may be compared with such Latin forms as *quisquis, utut*, and with such phrases as ὅσον οὖν, θαυμαστὸν ὅσον, τυτθὸν... ὅσσον ἄπωθεν, Theocr. I. 145, βαιὸν ὅσον παραβάς, *Anth. P.* 12. 227. Clem. Rom. (*Ep.* i. 50) combines this passage in quotation with Ezek. xxxvii. 12. Vulg. has here *modicum ad momentum*: in Heb. x. 37, *modicum aliquantulum*.

21. ἀγίου] If not a paraphrase, perhaps שמקדש read for ממקומו.

<αἶμα>] A reads στόμα, apparently an inadvertence due to reminiscences of passages such as v. 14, Numb. xvi. 30 (cf. Rev. xii. 16). A is also alone in adding ἡ γῆ after κατακαλύψει, and N* has ἐπ' αὐτῆς at the end of the verse.

XXVII. Though hitherto in this section there has been little specific mention of the surrounding nations, it is evident that they are symbolically referred to here. The questions are, how many creatures are spoken of, and, according to the number, which nations they represent. If one, it is most likely Egypt: if two, Assyria and Egypt: if three, Assyria-Babylon (Leviathan under two aspects), and Egypt. From the LXX. it would perhaps be thought that only one was spoken of: but the Hebrew suggests two, at any rate, and this idea is strengthened by a comparison of Ezek., esp. xvii. and xxxi., and by the consideration of Israel's position between two greater powers. Then Ezek. xxiii. tends to show that Babylon may be regarded as a renewed and modified form of the Assyrian power, and the double description of Leviathan is thus accounted for. Delitzsch explains the 'fleeing' or 'fleet' serpent as emblematic of Nineveh on the "arrowy Tigris," and the 'coiled' or 'crooked' of Babylon on the winding Euphrates.

The dragon, for Egypt, is referred to in li. 9, cf. Ezek. xxix. 3, xxxii. 2; and Ps. lxxiv. 13, 14, where, however, the separation of 'leviathan' and the dragon is not so clear, if intended.

1. ἀγίαν] LXX., acc. to Scholz, read הקשה for הקשה, 'hard,' 'stern.' Cf. viii. 12.

τὸν δράκοντα] N as well as Q^{mg} and some Luc. MSS., with 93 109 305, have the Hexaplaric addition τὸν ἐν τῇ θαλάσῃ, from Aq. or Symm.

2. ἐπιθύμημα] Reading as do some Heb. MSS., חמר 'desire' for חמר 'wine' (foaming): καλός preceding looks like a duplicate of more general meaning.

ἔξαρχειν] Probably 'to begin a song,' as this word is frequently used of music, almost 'to prelude': generally with acc. of the song, but also absolutely, as Pind. *Nem.* II. 40, ἀδυμελεῖ δ' ἔξαρχετε φωνᾷ.

3. **πολιορκουμένη]** Perhaps another interpretation of verb 'guard,' or read as from a kindred word. πόλις, which takes the place of the Divine Name, may be a guess, and πόλις ἰσχυρὰ a duplicate.

μάτην] Perhaps לרי' 'in vain' read for לרגעים 'every moment.'

ἀλώσεται] Corresponds in place to 'hurt,' but with the voice changed: 'night' and 'day' are separated in their clauses, and πεσεῖται looks like a guess, the root 'I will keep' having the confusing letters רצ again.

τείχος] Belongs in the Heb. to the next verse, being obviously חומה for חמה 'heat' (of anger, &c.): cf. xxiv. 23, whence perhaps πεσεῖται. Some authorities have approved the reading here of LXX., making it the vineyard that speaks, 'I have (there is to me) no wall,' τεῖχος οὐκ ἔστιν.

4. **ἢ οὐκ ἐπελάβετο αὐτῆς]** Heb. has only 'to me,' see previous note, so that this clause is practically an addition of LXX. The whole passage is exceedingly obscure, and the translator, not unnaturally, in difficulties.

φυλάσσειν] שומר 'to watch' for שומר, 'briers': καλᾶμην is sufficiently near to 'thorns': ἐν ἀγρῷ is an addition on the part of LXX., or perhaps a duplicate, based on a misreading of the following word 'in battle,' which διὰ τὴν πολέμιαν seems to represent.

ἠθέτηκα.] Reading 'I would march against it' from ἔψα, 'rebel,' constructed with ב, cf. i. 2: instead of ἔψα.

κατακέκαυμαι] This seems to correspond with 'I would burn it': the preceding words, τοίνυν...συνέταξεν must therefore be an intrusion.

Cf. Lam. ii. 17, Dan. iv. 35 (Theod. 32), Ps. cxv. 3, cxxxv. 6.

5. **βοήσονται...ἐν αὐτῇ]** LXX. still differs from Heb., where nothing corresponding to these words occurs. Heb. 'Or else let him take hold of me,' suggests that the words from ver. 4, reading for ἦ, ἦ (οὐκ) ἐπελάβετο αὐτῆς, belong here. (For ἦ, Luc. MSS. vary between ὁς and ὅς.)

ποιήσωμεν εἰρήνην] Repeated in NAQ and most MSS., with Heb.: but not in B, 62. Kay points out the correspondence with xxvi. 12.

6. **τέκνα]** According to the order, this corresponds to שרש 'shall take root': prob. LXX. took it as a noun, overlooking י, and interpreted.

8. **μαχόμενος]** Heb. has a curious form, which is by some thought to be a reduplication of the word *seah*, a measure: hence, 'by

measure-measure,' i.e. in moderation, or, in exact measure. Others render, 'by affrighting her,' or 'driving her forth.'

Scholz considers that LXX. read, by a mistake of sound, וַיַּעַז for הַאֲזַעֵז: cf. Habak. ii. 7; he further gets an equivalent for *ὀνειδίζων* from the final ה and a supposed repetition of ש from the beginning of the next word. This however seems scarcely satisfactory: perhaps LXX. thought of one of the difficult words נֹסֵם, נֹסֵם, xi. 10, lix. 19, with which they were hardly able to deal.

ἐξαποστειλεῖ] Heb. 'by (or, when) sending her away': cf. xvi. 8.

οὐ σὺ ἦσθα ὁ μελετῶν] The syntax is altered, and 'thou contendest' bears no apparent relation to οὐ σὺ ἦσθα. But 'he driveth her away' is also, by some, rendered 'he sigheth': and הִנֵּה, 'growl,' 'murmur,' 'meditate,' is regularly rendered by μελετῶ, xxxviii. 14, lix. 3, 13, though with what exact meaning it is hard to say.

ἀνελεῖν αὐτοὺς πνεύματι θυμοῦ] Heb. 'in the day of the east wind.' LXX.'s clause seems a made-up attempt from the context, and end of ver. 7. The east wind was strong (Ps. xlviii. 7, Ezek. xxvii. 26) and blighting (Gen. xli. 6, Hosea xiii. 15) or sultry and parching (Jonah iv. 8).

9. ἡ εὐλογία...ὅταν ἀφέλωμαι] εὐλογία is a natural interpretation of 'fruit.' St Paul combines part of this verse with lix. 19, in his quotation, Rom. xi. 26.

θῶ] A's θῶ can scarcely be right; probably assimilated to ἀφέλωμαι, unless θῶ σύνπαντας was the original LXX. Heb. has 3rd pers. sing. pronoun, which might have been mistaken for 3rd pl. of verb. The rendering of the verse is periphrastic. For δένδρα and εἰδωλα, see on xvii. 8.

κονίαν λεπτὴν] Cf. Hom. *Il.* XXIII. 505,

οὐδέ τι πολλή

γίγνεται ἐπισσώτρων ἄρματροχὴ κατόπισθεν

ἐν λεπτῇ κονίῃ.

Also Soph. *Antig.* 256, λεπτὴ δ', ἄγος φεύγοντος ὥς, ἐπὶ κόνις.

ὥσπερ δρυμὸς] Prob. reading כִּיעַר 'as a forest' for כִּי עִיר, 'for the city,' beginning of ver. 9 in Heb. μακράν may be for בָּרָד, 'apart,' 'separate,' but see below.

ἐκκεκομμένα] The correspondence between Heb. and LXX. is still far from exact, and this word seems to be for בצורה, though not exactly in the order: either taking the word in its primary sense of 'cut off' (used of pruning or cropping, or possibly with some confusion with מְנַצֵּץ, κατακεκομμένους).

10. τὸ κατοικούμενον and ποίμνιον might either of them render נוה, 'habitation,' but more probably the former, as ποίμνιον recurs below,

and may be an insertion here : ἀνειμένον should be מִשְׁלַח, and καταλελιμμένον נַעֲזֹב; the second ποιμνιον is מִדְּבָר, 'wilderness' in the sense of pasture : εἰς βόσκημα seems to correspond to 'shall feed,' καὶ ἐκεῖ ἀναπαύσονται agrees nearly with Heb., and after καὶ μετὰ χρόνον (?), there is οὐκ ἔσται ἐν αὐτῇ πᾶν, answering fairly well to בְּלֶה, taken as passive or intrans., 'shall be done away,' and χλωρὸν for סַעֲפִיָּה, 'branches': then with διὰ τὸ ξηρανθῆναι=בִּישׁ, original and version converge.

The words καὶ ἔσται πολὺν χρόνον remain unaccounted for, as answering to עַל, 'a calf.'

11. ἀπὸ θέας] The words 'of her boughs, they shall be broken off' are omitted by LXX. The present Greek is מֵרְאוֹת 'from seeing,' misread for מְאִירוֹת 'set on fire': and δεῦτε אֲתִי 'come ye' (masc.) for הוֹתֵא, acc. of pronoun, collective.

οὐ γὰρ λαὸς ἔστιν κ.τ.λ.] The reason for the punishment : cf. i. 3, v. 13, xxii. 11, &c. (Amos iii. 2).

12. συμφράξει] A reads συνταράξει, cf. variation in x. 33. Heb. 'shall beat out,' same word as 'beaten out' in xxviii. 27. Can συντινάξει be the real word here? The idea is either of beating out grain, as xxviii. 27, Judg. vi. 11; or of beating off fruit, esp. olives, from the tree, xvii. 6, xxiv. 13, Deut. xxiv. 20.

(Cheyne supposes a double meaning in the word Shibboleth, cf. Judg. xii. 6 : 'ear of corn,' and 'channel.')

Ῥινοκοροῦρων] Usually spelt Ῥινοκόλουρα. The Alexandrian translator naturally gives the Greek name for the 'brook of Egypt.'

13. οἱ ἀπολόμενοι] A reads ἀπὸ ἀνατολῶν, unsupported, and probably the result of corruption : though מְקֹדִים for אֲבָדִים is hardly beyond the limit of LXX.'s possible misreading.

A also reads, by a common mistake, προσκυνήσωσιν for -σουσιν.

XXVIII. The chapters xxviii.—xxxiii. are generally referred to the time of the main Assyrian crisis. Some consider xxviii. earlier than the rest ; some suppose the first few verses, dealing with Samaria, to have been written before the fall of Samaria, and prefixed to the later-written main body of the prophecy. Some deny that chap. xxxiii. (and part of xxxii.) is Isaiah's.

Many principal sections—each chapter except xxxii.—begin with the word הִי, 'woe' or 'Ah.'

1. τῷ στεφάνῳ...οἱ μισθωτοὶ...τὸ ἄνθος] The *casus pendens* is strongly marked in the Greek, the connection being even looser than in the Heb.

μισθωτοί] שְׂכָרִי 'hiredlings' read for שְׂכָרִי 'drunkards.' Cf. vii. 20. The Ephraimites had a bad reputation for hard drinking: see Hos. vii. 5, Joel i. 5, Amos iv. 1, vi. 6.

τὸ ἄνθος] LXX. is near Heb., but omits 'glorious' or 'beauty': & supplies τὸ ὠραῖον.

κορυφῆς] Γ more literally κεφαλῆς.

τοῦ ὄρους] Heb. 'valley': but LXX. were misled by the context (κορυφῆς), and possibly connected גַּי with גֵּאָה (cf. βούρων = גֵּאָה, ix. 18).

ἀνευ οἴνου] LXX., having lost the word 'drunkards,' interpreted in an opposite sense, as though in the light of xxix. 9, li. 21.

2. ἰσχυρὸν καὶ σκληρὸν] The neuter accords with Delitzsch's view: 'something mighty and strong.'

ὁ θυμὸς Κυρίου] ὁ θυμὸς is an insertion, Greek hardly admitting the vague expression of Heb. *Kyriou* in itself may represent the Heb. with ל, but the dat. would have been more absolutely literal. Lowth, indeed, took 'strong to Adonai' (some MSS. read 'to Jahveh') as = exceeding strong, on the analogy of Gen. xxx. 8, Ps. xxxvi. 6, lxxx. 10, Jonah iii. 3: but in these instances, it is *El* or *Elohim* that is used: and dat. with ל is used only in Jonah: while in li. 3, Gen. x. 9, Numb. xxiv. 6, Ps. civ. 16, it is improbable that the phrases ought to be thus rendered.

ὡς χάλαζα κ.τ.λ.] Cf. xxv. 4, xxx. 30. Despite the order χάλαζα appears to represent בָּרָד, and καταφερομένη ὄρμη, 'rain-storm,' 'inundation': οὐκ ἔχουσα σκέπηγ stands as a paraphrase of 'a tempest of destruction.' At the end of the verse Heb. 'with force,' lit. 'with hand,' is rendered by ταῖς χερσίν, which by the converse error to xxvii. 3, is coupled with τοῖς ποσίν.

ποιήσει ἀνάπανσιν] B's ἀνάπανμα avoids the triple ending in -σιν. Heb. 'casteth it down': but the word is the causal of 'lie down,' 'rest,' 'alight,' and comparatively seldom conveys any suggestion of violence: intrans. form in xxv. 10, where see note.

4. ἐλπιδος] Here and in ver. 5 prob. for צְבִי 'beauty,' 'honour': cf. xxiv. 16.

δόξης] Q exchanges the place of δόξης and ἐλπίδος; B reads ζώης for δόξης.

ἐπ' ἄκρον] Heb. is the same as above in ver. 1, κορυφῆς; and ὑψηλοῦ for the fairly correct παχέως looks like positive carelessness.

πρόδρομος] The regular word for an early fig. [Theophrastus, *De Causis Plantarum*, v. i. 5.]

πριν ἢ λαβεῖν] This goes a little beyond the Heb., the verb being

an addition for construction's sake, while $\pi\rho\acute{\iota}\nu\ \eta$ suggests נָּךְ rather than נִינְךָ .

θελήσει.] This periphrasis rather weakens the sentence. Compare with it $\mu\acute{\epsilon}\lambda\lambda\epsilon\iota$, below, ver. 24.

καταπιεῖν] Cf. xxv. 8: the regular rendering of נָּלַךְ , 'swallow,' though primarily only suitable in the case of liquids.

5. **ὁ πλακὲς]** Heb. 'and for a diadem': the word only elsewhere used in Ezek. vii. 7, 10, where it is thought to mean 'fate' or 'doom,' viewed as a circle, cf. Shakespeare, *King Lear*, v. iii. 174, "The wheel is come full circle: I am here."

6. **καταλειφθήσονται]** Repeating the word from καταλειφθέντι in ver. 5, while omitting 'to him that sitteth.'

κωλύων] In itself, apart from number, a possible translation for Hiphil of כָּוַן ; LXX. however have omitted 'war,' and read נָּשַׁן 'destroy' (as a tempest) for נָּשַׁן 'gate': unless ἀνελείν is a general guess.

7. **πεπλανημένοι]** The original hand of B reads πεπλημμελημένοι . In Levit. v., vi., &c. πλημμελεῖν translates נָּשַׁן , of a 'trespass' or forfeit-offering, the present word $\text{נָּשַׁן}=\text{נָּשַׁן}$ being represented by ἀγνοέω , and found in close conjunction with the other, as Levit. v. 19; cf. ἀγνόημα , Gen. xliii. 12. In Ps. cxix. 67, ἐπλημμέλησα is used for נָּשַׁן : but in ver. 10 of the same Psalm, the causal is rendered by ἀπόσης . In the present passage, πλανάω is used in the rest of the verse; the Heb. mainly alternating between two verbs, while LXX. show unusual variety. Either Greek verb is a possible rendering of the Heb., except that the perf. pass. of πλημμελέω seems out of place, and would rather mean 'sinned against,' as it does not appear to be used deponently. There is, however, little in its favour here, except that alteration would be more likely to be away from than towards it.

The words $\text{διὰ τὸ σίκερα κατεπόθησαν}$, omitted by $\text{NAQ}\Gamma$ 26 49 86 87 91 106 228 301 306 309 mainly Hesychian authorities, follow in B &c. after $\text{ἱερ. καὶ προφ. ἐξέστησαν}$. They may, under the circumstances, be Hexaplaric, though not so recorded in Q^{ms} ; and LXX. must have inadvertently omitted them. Or else the omission was made by the Hesychian MSS. original, in dealing with the passage. In itself, B's text seems preferable.

φάντασμα] So A alone: other MSS. φάσμα : the same variety of reading in Job xx. 8. Either reading would seem to be נִרְאָה read as נִרְאָה .

8. This verse is as difficult to reconcile with the Heb. as any in Isaiah. At the end of ver. 7, LXX. seem to have omitted נִפְקֵי , as their

fullest text has six verbs to Heb.'s seven. פלילה 'decision' then corresponds in place to ἀρά; and LXX., if they did not mistake the meaning, perhaps read קללה 'a curse.' כִּי בִלְיָ might have been read as יֵאָכֵל, 'shall eat.' (For ἀρά ἔδεται, cf. xxiv. 6.)

πλεονεξία may be due to a confusion of צאה 'filth' with בץ 'mire' and בצע 'greed' Ps. cxix. 36. But this is hardly traceable.

ταύτην] Grabe read τρίτην, for which Holmes and Parsons exhibit no MS. authority: it would represent Heb. שְׁלִישִׁי, read for שְׁלֹחַנוֹת, 'tables.'

9. κακά] רעה for דעה 'knowledge.'

The repeated ἀνηγγεiliaμεν, ἀγγελίαν, for three different Heb. words is in the LXX.'s balder manner: cf. ψεύδος in ver. 15, πέπανται in xxiv. 7, ὄνομα ὀνομάζομεν, xxvi. 13.

οἱ ἀπογεγαλ.] Again the nominative appears, in loose connection. The absence of case-terminations in Heb. is clearly the cause.

Verse 9 is now generally taken as the scornful question of Isaiah's hearers; and ver. 10 as their scoffing description of his message, retorted in earnest upon them in ver. 13.

10. θλίψιν ἐπὶ θλίψιν κ.τ.λ.] Heb. has here and in ver. 13 a series of peculiar reiterated monosyllables. LXX. differs considerably, having clearly misread and misunderstood several words. θλίψις is צר for צו, 'precept,' 'command': προσδέχου probably קו 'line,' 'rule,' taken for (or at any rate from) קוה 'expect': or else לקח 'receive,' for לקו: ἔλπις is קו again, in the sense of קוה: cf. ver. 17, and xviii. 1, 7.

ἔτι...ἔτι] Probably intended to render שָׁם...שָׁם, 'here...there': unless it be a corruption of ἐκεῖ, written ἐκι, as in N*, xxii. 18, xxiii. 12: but this seems less likely.

11. φαυλισμόν] לַעֲנֵה, 'stammer,' often means 'mock': cf. xxxiii. 19. Schleusner's suggestion of τραυλισμόν here, and τετραυλισμένον there, appears therefore unnecessary.

12. πεινῶντι] This verb is constantly used by LXX. of 'weariness' as well as of hunger: see xl. 30, 31. So 'starve' is used in the North of England of suffering from cold as well as of hunger.

σύντριμμα] Heb. 'refreshing.' Perhaps LXX. misread מְרַנֵּנָה, and took it from נָרַע (συγκλάσω, xlv. 2) instead of רָנַע. The form מְרַנֵּנָה does not occur, but the translator need not be supposed to have known this. (The word רָנַע has various developments of meaning: see li. 4, 15 in Heb.; but σύντριμμα cannot be said to come near any of them.)

13. κινδυν. καὶ συντριβήσονται] This is the order of NAQ and about a dozen cursives, mainly Hesychian, beside the Luc. MSS., which read κινδυνεύουσιν. B has συντ. καὶ κινδυνεύουσιν, in agree-

ment with Heb. order ; though the meaning in Heb. is 'be snared,' not 'venture.'

On the rest of the verse see above, on ver. 10. λόγιον makes the utterance of the Lord more special and formal. προσδέχου is not read here, except as a Hexaplaric addition (Q^{ms}), the sense not being felt to require a verb.

14. τεθλιμμένοι] Heb. 'men of scorn,' תִּלְוִי, which LXX. seem to have read as from תִּלְוִי again.

15. συνθήκας] Heb. word for 'agreement' generally means a 'vision.' "An interview,—an *éclaircissement* ; so as to be on a perfectly good understanding with it" (Kay). Αἰδης as usual represents *Sheol*.

Lowth compares Lucan, *Phars.* ix. 891, 897,

"Gens unica terras

Incolit. * * * *

Pax illis cum morte data est. Fiducia tanta est
Sanguinis."

To which add Shakespeare, *Rich. II.* v. i. 20 (though the implication differs),

"I am sworn brother, sweet,
To grim Necessity, and he and I
Will keep a league till death."

It may be noticed that LXX. here succeeds in rendering the Heb. parallelism by a change of compound in the Greek.

φερομένη] Cf. ver. 2: Heb. has the word there rendered by שׁוֹרֶן.

ψεύδος] Heb. has parallel words in the two clauses, see above on ver. 9.

τὴν ἐλπίδα] Another Heb. word here ; rendered πεποιθότες in ver. 17, closely connected with that rendered 'trust' in xxx. 2, 3 : πεποιθόσιν in ver. 3, perhaps merged in σκεπασθῆναι in ver. 2. Cf. Joel iii. 16, A.V. 'hope,' where LXX. φείσεται is due to taking the word as though from דוּל.

16. Ἴδού ἐγώ κ.τ.λ.] Quoted, 1 Pet. ii. 6, and also in a compound quotation with viii. 14, by St Paul, Rom. ix. 33. On the whole, both quotations agree with LXX., especially in the use of κατασχύνομαι at the end of the verse, whereas Heb. has שׁוֹרֶן, 'be in haste.' Peter and Paul both have τίθημι instead of ἐμβαλῶ or ἐμβάλλω, but this is a kind of variant found among MSS. of the LXX., cf. e.g. xlix. 6 and li. 23, with their variants. (It is sometimes suggested that Peter was acquainted with Paul's epistle.) There are, indeed, some parallel cases in Isaiah

to this discrepancy in the matter of verbs, (a) between MSS. of the LXX. as xxxviii. 4 *σώσω* NAQ, *ρύσσομαι* B, xxxiii. 11, lxvi. 14; (b) between LXX. and Heb., as iii. 10, vii. 9.

Scholz suggests that LXX. read *יִבֹּשׁ* for *יִחִי*, which seems probable: Cheyne suggested, as to the Heb. text, a confusion of מ and ח, i.e. *יִמִּישׁ*, from *מִוִּשׁ*, with the sense, 'shall not give way': this he thought LXX. rendered freely. But it is difficult to see what is gained by this supposition.

The force of 'be in haste' is perhaps to be gathered from the use of a different word in xxxii. 4, xxxv. 4: *ἀσθενούντων* and *ὀλιγόψυχοι* in LXX.

17. *ἐλπ[δα]* Heb. 'line,' cf. ver. 10, 13. LXX. after this changes the construction.

σταθμοὺς] As near as possible to Heb., 'weighing' lines, cf. 2 Kings xxi. 13: the root being that of 'shekel,' the standard weight.

μάτην] Perhaps *לִרְיָן* for *בִּרְדַּ*, 'hail': cf. xxvii. 3. See below.

ὅτι οὐ μὴ παρέλθῃ] B omits *οὐ*. It is on the face of it easiest to regard this omission as a clerical error. On the other hand, the next clause, beginning ver. 18, *μὴ καὶ ἀφέλῃ*, gives some support to B's text, if it can be translated. The use of *μὴ*, in this case, appears to be elliptic (Goodwin, *Gr. M. and T.* § 46, Note 4) cf. Plat. *Gorgias* 462 E, *μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν*, or Aristotle, *Eth. Nic.* x. ix. 6, *ὁ δὲ λόγος καὶ ἡ διδαχὴ μὴ ποτ' οὐκ ἐν ᾧ πᾶσιν ἰσχύη*. See also the Textus Receptus of Rom. xi. 21. The difficulty is, that in these and similar passages, the ellipse amounts in practice to a qualified and cautious assertion, whereas here the assertion seems to be of full strength: and *μὴ καὶ ἀφέλῃ* is not necessarily the same construction as the previous clause. The LXX. has certainly broken loose to some extent from the Heb., and the construction is rather broken: and *μὴ καὶ ἀφέλῃ* certainly seems to mean, 'see lest it take away.' Either then, *ὅτι οὐ μὴ παρέλθῃ* may explain *ψεύδει*: 'ye who vainly trust in a lying idea that the tempest will not pass over you, see that it take not away...and (certainly) your hope will not abide.' This involves taking *παρέλθῃ* as practically equivalent to *ἐπέλθῃ*, which is not free from objection, though see ver. 15, 19. The only other course, apparently, is to take the words *ὅτι οὐ μὴ...ἐμμενῇ* as a simple parenthesis: 'for the tempest shall not pass you by: take heed lest it even take away your covenant of death, and, &c.' It is quite possible, that if *ὅτι οὐ μὴ* is the true text, the scribe of B or B's predecessor might have dropped the *οὐ*, under the influence of the following clause.

παρέλθῃ...καταγίς] *καταγίς* is probably פַּשְׁשִׁי read as a noun, or confused with פַּשְׁשִׁי, ver. 15. *παρέλθῃ* seems to correspond to כְּתֹר, 'hiding place,' akin to the verb which σκεπασθησόμεθα renders at the end of ver. 15. The relation of meaning is not very obvious: but it may be noted that the very פֶּסַח of the 'Passover' is rendered in Ex. xii. 13 σκεπάσω, and in ver. 23 of the same chapter παρελεύσεται.

18. ἀφάλλῃ] Heb. verb is passive.

ἐλπὶς] A slightly varied form of the word rendered συνθήκας in ver. 15, and different from that rendered ἐλπὶδα there, and also from that so rendered in ver. 17.

19. ἐλπὶς πονηρά] Yet again ἐλπὶς has to be accounted for: this time it would seem that LXX. read קוֹרַע, or the like, for קְרוּעָה 'only vexation.'

(Scholz's explanation, that ἐλπὶς is עוֹרָה for וְעוֹרָה, accounts less well for the letters, except that it keeps the λ, and does not really furnish any correspondence to the meaning of the Greek.)

μάθετε ἀκούειν] Heb. 'to understand the message' lit. hearing. The syntax only is changed.

20. στενοχωρούμενοι] The Heb. of this verse is rather difficult, and LXX. have evidently failed to comprehend its drift. This first word of the Greek may represent the Heb. 'short,' or possibly some form from צָר or צוּץ may have been read. From מַצֵּעַ, 'bed,' LXX. may have guessed or misread צָבָא, 'fight': the negative is very likely the מ at the beginning of the next word; δυνάμεθα is difficult, nothing at all resembling the Heb. letters having this meaning, and in the rest of the verse only συναχθῆναι, in a vague and general way, has the same meaning as Heb. בָּנִס, but the sense of the clause, as presented, is quite different. ἀσθενοῦμεν may suggest that מַסּוֹנוֹ from מַסַּס, 'faint,' was read for מַסַּכָּה, but this is too remote to be satisfactory.

21. ἀσεβῶν] translates *Perazim*, which is the same word rendered 'ravenous' of the beasts in xxxv. 9 (πονηρῶν). In 1 Chron. xiv. 11—16, Baal-perazim and Gibeon are mentioned together in an account of two of David's battles: in the parallel account, 2 Sam. v., Heb., though not LXX., has *Geba*: but the two places were only a few miles apart.

πικρίας ἔργον] So far the Heb. and Greek have tallied fairly well: *πικρίας* however differs, Heb. having קָרַח, 'strange': this is not, perhaps, beyond the LXX.'s limit of free translation, and there is the possibility of their having read קָרַח, 'haughty': see Lowth's note on xxv. 2. It may also, however, occur on comparison of xiv. 9 (ἐπικράνθη), that *πικρία* may be due to some confusion with קָרַח earlier in the verse: which is not rendered impossible by the rendering θυμοῦ there, as

LXX. has been found to render one Heb. word by two Greek ones, and *vice versa*: *θυμός* in this very verse can hardly stand for the same Heb. as *θυμοῦ*, unless the confusion in rendering goes beyond what is suggested in this and the next note.

ὁ δὲ θυμός κ.τ.λ.] It would seem that we have here duplicate renderings of the Heb. clause, 'and to work his work—alien is his work,' namely, (a) ὁ δὲ θυμός αὐτοῦ ἀλλοτρίως χρήσεται, and (b) καὶ ἡ πικρία (σαπρία B) αὐτοῦ ἀλλοτρία. (That duplicate renderings do occur is admitted, and that from various causes: most, perhaps, being Hexaplaric renderings which have intruded into the text side by side with the true LXX., but others being traces of different recensions of the LXX. itself; one of which, in some cases, may have been used by Theodotion, notably in Daniel, while the other, in the present state of our knowledge, appears as the genuine LXX. See Vol. I. *Introd.* pp. 4, 5, 35.) That the thrice-repeated 'work' of Heb. is represented only once or twice will cause no surprise, after what we have seen of the LXX.'s methods.

As to the Greek, ἀλλοτρίως (a) and ἀλλοτρία (b) evidently represent נכריה, 'alien.'

For the rest, in (a) *θυμός* is probably עברה read as עברה, from עבר, 'pass over,' 'exceed,' used of 'anger,' as in Gen. xlix. 7, μῆνις. *χρήσεται* is either a colourless verb to complete the clause, or is intended to represent a verbal form from עבר rightly read.

In (b) *πικρία* is perhaps due to the same misreading as *θυμός* in (a), as עמל (Job iii. 20) is rather too far off in letters to be a probable misreading. B's *σαπρία* is difficult to account for, if more than the aberration of a scribe: a misunderstanding of *πικρία*, a desperate attempt to get light from Joel ii. 20 or Job xxi. 25, 26, or a reading of עבש, Joel i. 17, as a noun, in place of עבר, are alike unsatisfactory suggestions, and only mentioned in the hope of attracting the notice of some one who may perchance solve the enigma.

It is curious that in Eph. iv. 29, 31, πᾶς λόγος σαπρὸς and πᾶσα πικρία stand at the head of successive injunctions: and from Origen's Commentary §§ XXI., XXII. (printed in *Journ. Theol. Studies*, July, 1902), we might guess at some confusion based on Joel ii. 20 and Isa. xxxvii. 29.

22. καὶ ὑμεῖς μὴ εὐφρανθείητε] ὑμεῖς, perhaps אתם (by error of sound?) for עתה 'now' (so Scholz). εὐφρανθείητε, תעלצו or תעלזו for תתלוצצו 'be scorers.'

συντεταμμένα] The scribe of A wrote συντετελεμμένα, apparently confusing the word with the participle preceding.

This verse recalls x. 22, 23. The 'destruction and decision' draws nearer.

παρά] See on xxi. 10. Heb. **לְפָנַי**; in ver. 29 it is **בְּפָנַי**.

24. **μῆλλει...ἀροτριᾶν**] So nearly all MSS., but B has **ἀροτριάσει**, which would appear to be Hexaplaric (from Aq. Theod. Symm.). The periphrastic future phrase is perhaps to make it clear that **μὴ** is interrogative. It is however curious that a mistranslation in xlv. 9 reproduces this clause as given in B; and there Aq* 26 106 109 305 omit, and later hands have obelized in **AB** the superfluous words **ὅλην τὴν ἡμέραν**.

25. A seems to have rearranged the particles in this verse; the scribe perhaps objected to **τότε**, overlooking its relation to **ὅταν**, and thinking it did not suit the first sowing described. Similarly, not seeing that the sentence was interrogative, he cancelled the **οὐχ**. In this point the Luc. MSS. agree with A: but otherwise, the MSS. generally are united against it. The omission of the second **σπείρει** may be intended to harmonise with the other changes, or be simply accidental.

μελάνθιον...κύμινον] 'Fennel,' or rather 'black cummin,' and 'cummin,' plants producing small seeds, used, like carraway seeds, for flavouring. The former, *Nigella sativa*, seems to have no more distinctive name in English. Kay calls it 'anise,' and Lowth 'dill,' neither of which is exact, though these plants are near akin.

κριθὴν] B adds **καὶ κέγχρον**, with Luc. MSS. *e sil.*: Hexaplaric, Aq. Theod. Q^{ms}. LXX. omits the words rendered 'in rows' and 'in the appointed place': the latter Heb. word occurs here only.

ἐν τοῖς ὀρίοις σου] Agrees with modern renderings, except σου, which would differ by **ך** for **י**: but it may be a reminiscence of Ps. cxlvii. 14.

Kay records Vitringa's notice of the mention of the three kinds of grain in Homer, *Odys.* IV. 604,

Πυροὶ τε ζεαὶ τε ἰδ' εὐρυφνὲς κρὶ λευκόν.

26. **παιδευθήσεται κρίματι θεοῦ**] The ancients generally attributed the lessons of husbandry to the deities they worshipped. Lowth quotes Lucretius V. 14,

"Namque Ceres fertur fruges Liberque liquoris

Vitigeni laticem mortalibus instituisse,"

perhaps imitated by Virgil, *Georg.* I. 147 foll.: compare also 121,

"Pater ipse colendi

Haud facilem esse viam voluit, primusque per artem

Movit agros, curis acuens mortalia corda,

Nec torpere gravi passus sua regna veterno.

Ante Iovem nulli subigebant arva coloni."

Also Aratus, *Phaen.* 5,

ὁ δ' ἥπιος ἀνθρώποισι
δεξιὰ σημαίνει, λαοὺς δ' ἐπὶ ἔργον ἐγείρει
μυμνήσκων βιότοιο· λέγει δ' ὅτε...

...δεξιὰ ὥραι

καὶ φυτὰ γυρῶσαι, καὶ σπέρματα πάντα βαλέσθαι.

So Ecclesiasticus, vii. 15, γεωργίαν ὑπὸ Ὑψίστου ἐκτισμένην. Cf. Gen. ii. 15, iii. 23.

ἐύφρανθήσῃ] The persons and voice are changed in this as in the previous verb: and LXX. here misread יורנו, 'will teach him,' for a form (ותרן?) from רנן, 'sing,' 'rejoice.'

27. **ἐκ τινάσσεται**] Of scattering, Hom. *Odys.* v. 368,

ὥς δ' ἄνεμος ζαῆς ἡῶν θημῶνα τινάξῃ
καρφαλέων.

28. **μετὰ ἄρτου βρωθήσεται**] LXX. omit 'with a rod,' the Hexaplaric supplement ἐν βακτηρίᾳ appearing in the Luc. MSS. generally. The syntax is thus changed, κύμινον losing its connection with the verb in ver. 27. βρωθήσεται then answers, but incorrectly, to 'is crushed,' which is an imperfect (future) tense in Heb. The μετὰ betrays that something is wrong. It is possible, however, that LXX. guessed at the sense, and meant μετὰ ἄρτου to render 'with a staff,' according to the familiar saying: though the word is not שֶׁבֶט, but מִשְׁעָן in iii. 1, and מִטָּה in Lev. xxvi. 26, Ps. cv. 16, Ezek. iv. 16, &c. In that case לָחַם may have been taken as a verb, and the following word omitted: or coupled, as in the passages quoted, with 'staff.'

ἐγὼ...ὀργισθήσομαι] The person is changed to 1st, doubtless because the verb here contains an initial א, the form דִּישׁ being more familiar.

φωνὴ τῆς πικρίας] φωνή is הֶמָה, 'driveth,' read as some form, הָמוֹן or הַמִּיָּה (xiv. 11), from הָמָה; πικρίας corresponds in place to 'his horses,' פָּרִישִׁי, and it is just possible that the sense of פָּרִישׁ 'stingeth' (Prov. xxiii. 32) was thought of, LXX. harping on the word πικρία after their manner.

29. **ματαίαν παράκλησιν**] Syntax differs, but root-meanings of words agree, until the end of the verse: ὑψώσατε corresponds to 'maketh great,' to which verb it is used as a *parallel* in i. 2, xxiii. 4. The last word in the Heb. verse is תוֹשִׁיָּה, probably meaning 'wisdom'; of which LXX. possibly made תְּהוֹשִׁיָּה, 'vanity of plaint' or 'of speech': the word תוֹשִׁיָּה is paraphrased in Job vii. 13 by (ἀνοίσω) ἰδίᾳ λόγον, apparently parallel in intention to παρακαλέσει. Or, if LXX. misread

the word as **ἡκιστῇ**, they may have connected it with **κῆψ** 'vanity,' and supplied one of their favourite ideas in **παράκλησιν** (cf. xxx. 7).

The turn of phrase in the Greek reminds us of Judg. xix. 30, xx. 7; but it seems to be merely coincidence.

XXIX. 1. **πόλις Ἀριήλ**] The LXX. does not repeat 'Ariel.' B, with most MSS., keeps the Heb. order of words.

The meaning of 'Ariel' is generally held to be either 'lion of God,' or 'hearth of God,' i.e. altar-hearth, where a fire burns, a kindred word occurring in Ezek. xliii. 15, 16. The word is obscure: but it may be taken as certain that the reference is to Jerusalem.

ἣν Δαυίδ ἐπολέμησεν] Heb. 'where D. camped': *quam expugnauit David*, Vulg. It is doubtful whether this camping of David was for attack or defence: most moderns think the latter, but Kay and Prof. W. E. Barnes the former, referring to 2 Sam. v. 6, 7.

συναγάγετε γενήματα] Taking the verb wrongly from **ἡδν** 'gather' instead of **ἡδ'** 'add,' LXX. lost its direct connection with 'year to year,' and supplied **γενήματα**.

φάγεσθε γὰρ σὺν Μωάβ] This strange phrase bears no resemblance to Heb., except the connection between **φαγέσθε** and 'feasts.' The Luc. MSS. supply a Hexaplaric rendering, **ἐορταὶ συγκρουσθήσονται**: and the LXX. text doubtless professes to translate these same words. The Old Latin is here extant in the Würzburg fragment, beginning with the words *manducate manducabitis enim cum Moab*. This supports B's text which repeats **φάγεσθε**: so also does Jerome's rendering of the LXX.: and it is noteworthy that both treat the first **φάγεσθε** as imperative. Of this imperat. middle there are some possible instances elsewhere in LXX., e.g. xxxvii. 30, but perhaps none which are certainly imperative.

As to **σὺν Μωάβ**, there are two questions. What is the meaning or reference? Is it the original LXX. text? To the first, several attempts at an answer might be made, but none certain or convincing. It might be a reference to David's parents, sojourning for safety in Moab; 1 Sam. xxii. 3; or to Elimelech and his family, taking refuge there from famine: Ruth i. 1: or generally, in reference to these and other possible episodes (cf. xvi. 3, 4), meaning 'you shall be reduced to seek food at Moab's hands.' But there is nothing to show what the translator, or the first writer, of these words intended.

Secondly, is the Greek text right? The error, if there be one, is clearly shown to be old, by the O.L. and the agreement of the MSS., except as regards **φάγεσθε**. Yet this evidence does not exclude early corruption: and **σὺν Μωάβ** is unintelligible, especially as a duplicate

of *συνκροσθήσονται*. Can some such adjective as *συμβωμά* have been corrupted? 'ye shall eat altar-food' might not be too remote for a paraphrase or guess, and as *βωμός* is not the usual LXX. word for 'altar,' the unusual word would be prone to disappear. (In Isaiah *βωμός* occurs only in xv. 2, xvi. 12, xvii. 8, xxvii. 9.)

2. ἡ ἰσχύς καὶ τὸ πλοῦτος] Heb. 'lamentation and lament,' which LXX. has certainly mistaken in some way; perhaps תַּשִּׁיחַ for תַּנְחִיחַ, or some word from the root יָצַח, denoting strength. The last clause is omitted, except 'to me': probably by confusion of the two occurrences of תַּחֲיֶיךָ, 'and shall be.' (ὁ πλ. in BQ: in 2 Cor. viii. 2, τὸ πλοῦτος is read by the best MSS.)

3. ὡς Δαυεὶδ] כָּדֹר for Heb. text כְּדֹר, 'round about,' circlewise. (Some have thought that LXX. here preserved the real reading.)

καὶ βαλὼ κ.τ.λ.] Cf. with this passage Luke xix. 43, 44: χάρακα, περικυκλώσουσιν, ἐδαφιοῦσιν, and τῆς ἐπισκοπῆς σου.

4. οἱ φωνοῦντες ἐκ τῆς γῆς] Cf. viii. 19, xix. 3, Deut. xviii. 11.

5. ἀπὸ τροχοῦ] ἀπὸ τοίχου, B 22 48 51 233 308 (τυχου V 144), *de pariete* Würzb. Fr. This is most likely right, and accounted for if LXX. read קִיר 'wall' for קָטַן 'small' (dust). *τροχοῦ* would be an easy guess from passages such as xvii. 12, Ps. lxxxiii. 13.

ὁ πλοῦτος] Heb. נִמְחַ, which is *πλήθος* in xvii. 12, but sometimes *πλοῦτος*, see, e.g., xxxii. 14. Also in ver. 7, 8.

ἀσεβῶν] Heb. עֲשֵׂי; see on xxv. 2.

φερόμενος] τὸ πλήθος τῶν καταδυναστευόντων σε is added here by B and several cursives, but omitted by \aleph AQT 26 49 87 97 104 106 198 301 306 309. Hexaplaric (Symm. Theod.).

6. The punctuation differs, and γὰρ is inserted as a consequence of the rearrangement.

κραυγῆς] So A, but MSS. generally read *βροντῆς*: Heb. has 'thunder.' Würzb. Fr. has *cum commotione tonitruī vox magna ut procella descendens*, &c.

7. The MSS. vary in details at the beginning of this verse. \aleph^* B omit article before *ἐνυπνιαζόμενος*. For A's *ἐνύπνιον* \aleph Q* and about a dozen cursives have *ἐν ὑπνῳ*, 301 *εν υπνω*, B *καθ' ὑπνους*, with which a few cursives nearly agree. Würzb. Fr. has *sicut qui in somnis vidit*. B &c. add *νυκτός* (Hexaplaric, from Aq.), which \aleph AQT and 14 cursives omit. A wrote *πλουτως* for *πλοῦτος*.

Ἰσραήλ] So \aleph A Q*, *יִשְׂרָאֵל*: and eight cursives. Probably *יִשְׂרָאֵל* is corrupted from *אַרְיֵל*, or the Heb. was misread. B and most cursives interpret, *Ἱερουσαλήμ*.

οἱ συνηγμένοι ἐπ' αὐτήν] Heb. 'her fortress': the misunderstanding

was easy, as the word stands between participles, whose form and meaning would suggest something like the Greek.

8. *πίνοντες* is not an addition on the part of LXX., as Scholz marks it: but the true reading is clearly *πεινῶντες*, as read by 22 41 48 49 51 93 104 144 (*qui esuriunt*, Würzb. Fr.). The confusion was easy here; B* reads *πεινοντες*, and *πεινων* later in the verse. So in xl. 29 Q has *πινουσιν* for *πεινῶσιν*.

With this verse Lowth compares Hom. *Il.* xxii. 199, Virg. *Aen.* xii. 908, and a passage which bears more resemblance, Lucr. iv. 1097 foll.;

“Ut bibere in somnis sitiens cum quaerit et umor
Non datur, ardorem qui membris stinguere possit,
Sed laticum simulacra petit,” &c.

[*μάταιον τὸ ἐνύπνιον*] Heb. ‘his soul is empty.’ *ἐνύπνιον* is probably due to misreadings נפש ‘soul’ as נשך ‘darkness,’ the time of visions. The converse error occurs in xxi. 4.

[*ὥς ὁ πίνων*] The article is omitted by N*BQ 26 49 104 109 198 306 309. In that case the construction resembles the use of Lat. *tamquam*, frequent in Tacitus: e.g. *Annals* III. 12, “differri per externos tamquam veneno interceptus esset,” ‘the spreading of a report that (Germanicus) had been’ &c.: XIII. 20, “Burrum demovere tamquam Agrippinae gratia provectum.”

[*εἰς κενὸν ἤλπισεν*] Heb. ‘craveth’; LXX. seem to have misread, rather than paraphrased, perhaps נשׁו for שׁווא vanity, and קוה ‘hope,’ ‘wait’: i.e. שׁו קוה for שׁווקקה. (שקרה is hardly near enough to the meaning.)

9. Shortened and paraphrased in LXX. Heb. begins the verse with two pairs of verbs, the first of each a reflexive form, and either from the same root, or one connected with the second verb, or else used with a play on words and different meaning: the former alternative seems the more likely: ‘Astonish yourselves, and be astonished: blind yourselves, and be blind!’ (otherwise (most probably) ‘Tarry, and be astonished: take your pleasure, and be blind!’), Vulg. has *Obstupescite, et admiramini, fluctuate, et vacillate*.

It seems that LXX. have attempted to translate the first pair only: the second being supplied, with variants, by the Luc. MSS. from the Hexapla (Symmachus). Their rendering, ἐκλύθητε καὶ ἔκστητε, resembles the treatment of a similarly obscure pair of verbs in Zeph. ii. 1, συνάχθητε καὶ συνδέθητε, Vulg. *convenite, congregamini*: which looks as though Jerome, and perhaps LXX. also, regarded the verbs here as cognate pairs.

Scholz marks *et vacillate; inebriamini*, as an addition to the Heb. (Zusatz zum hebr. Texte); but whether this means an omission on the part of LXX. or not, it hardly seems to represent the facts of the case. See Vol. I. Introd. pp. 48, 49.

κραυγαλήσατε] LXX. has imperat. instead of 3rd pers. plur. perf., the forms being identical in the unpunctuated text. They also omit the parallel verb. Some authorities, as Prof. Skinner, would point the verbs as imperatives here.

10. πεπότικεν] The Heb. verb, identical in root letters with that meaning 'cover' in xxv. 7, here apparently means 'pour out': LXX. renders by ποτίζω, which freq. renders Heb. for 'watering' flocks (Gen. xxiv. 14, &c.) or irrigating land (xxvii. 3). Vulg. *miscuit*; is this due to a confusion of **קס** with **קסז**, xix. 14?

κατανύξεως] 'Stupefaction': see on *κατανένυγμα*, vi. 5. St Paul, Rom. xi. 8, joins this passage in quotation with Deut. xxix. 4, possibly also glancing at Isa. vi. 9.

καμμύσει] Cf. vi. 10.

οἱ ὀρώντες τὰ κρυπτά] The change of construction produces anacoluthon in the Greek: cf. xxviii. 1. The syntax differs from Heb., **τὰ κρυπτά** corresponding to the verb 'he hath covered.'

Most moderns make 'prophets' the explanation of 'eyes,' and 'seers' similarly of 'heads' (A.V. 'rulers'); and many proceed to omit 'prophets' and 'seers' as glosses.

11, 12. Some will not, others cannot: between the two, the nation dies. Cf. iii. 6, 7. (Amos v. 13, vi. 10.)

13. Quoted, Matt. xv. 8, 9, Mark vii. 6, 7. On the text see Burkitt, *Tyconius*, p. cviii.; and Hatch, *Essays in Bibl. Greek*, p. 177. After **ὁ λαὸς οὗτος** B, with Luc. MSS. and 62 147, inserts **ἐν τῷ στόματι καὶ ἐν....** These words agree with the Heb., and Q^{mg} has them with asterisk, as in Aq. Theod. Symm. Mr Burkitt shows that Tyconius, constructing **ἐγγίξει** with **τοῖς χείλεσιν**, could not have read the additional words: *labiis adpropinquet, corde autem longe separatus sit*. So the Würzb. Fragm., *adpropiat mihi plebs haec labiis suis honorant me cor autem*, &c. Justin Martyr (*Tryph.* 27, 78) also supports the shorter text, and Clement of Rome (*Ep. ad Cor.* xv. 2) Irenaeus (IV. xii. 4) and Clement of Alexandria (*Paed.* I. 76) are at any rate not against it. In fact, the shorter text, as given by **NAQ**, may be regarded as pretty certainly right for the LXX.; though, as Mr Burkitt again points out, some confusion appears at first sight in estimating the evidence of the Fathers, because it is sometimes doubtful whether they are not quoting from the Gospels: where, in Matthew, most MSS., headed by **CΔΦ**, have the longer text, though **NBDL** 33 have the shorter, which the

principal editors (and R.V.) approve: in Mark the evidence is all for the shorter form, and indeed for the further omission of ἐγγίζει μοι, which Dr Hatch supported: these words, however, though they might be omitted in quotations (as by St Cyprian), under the influence of the Gospels, must certainly stand in Isaiah.

μάτην δὲ σέβονται με] LXX. read (see Driver, *Notes on the Books of Samuel*, p. lxvi.; Swete, *Introd. to O.T. in Greek*, p. 321) וַתְּהִי for וַתְּהִי, 'and is,' the syntax being then varied by the treatment of וַתְּהִי as a verb to replace the lost one. According to the order of the words, διδάσκοντες is added by the LXX., and διδασκαλίας represents the pass. participle of the Hebrew: which might indeed have been read as active, but could not be masc. or plural.

14. προσθήσω] The usual idiom, i. 5, 12, &c. Heb. has here the participle of הָיָה, according to some: others take it as impf., with ellipse of relative.

μεταθεῖναι...μεταθήσω] Heb. word נָשָׂא (נָשָׂא) means 'to be (or seem) marvellous,' also 'to separate': thus Exod. ix. 4, &c. παραδοξάσω, and conversely Judg. xiii. 19 (B) διεχώρισε ποιῆσαι. The Greek looks like an attempt at the second meaning.

ἀπολώ] Heb. 'shall perish': verb beginning with נ perhaps suggested 1st pers., cf. xxviii. 28: but there is not the same special reason here.

This passage is quoted, 1 Cor. i. 19, but with ἀθετήσω instead of κρύψω (301 reads ἀθετήσω, and Justin varies between the two). Würzb. Frag. has *abscondam*, but St Cypr. (*de bono patient.* 2, and the Speculum, have *reprobabo* (*reprobare* represents ἀθετέω, Tyconius 9, Isai. xlviii. 8: see Burkitt, *Tyc.* p. xcvi.).

15. καὶ οὐ διὰ Κυρίου οὐαὶ οἱ ἐν κρυφῇ βουλῇ ποιῶντες] These words are omitted by B* and Jerome. The reading of A &c. is nearer the Heb. It is however over full, suggesting a duplicate rendering, or an addition based on xxx. 1.

ἢ ἡμεῖς ποιούμεν] Heb. has at the beginning of ver. 16 'Your perverseness' or 'subversion' of things. The present Greek is superfluous, and looks like an addition or explanation. Possibly the real LXX. has dropped out, or been corrupted: ἡ ἀηθεία ὑμῶν suggests itself, but LXX. are hardly, perhaps, likely to have written this, and scribes would have been apt to turn it into ἀλήθεια.

16. Cf. xlv. 9, Jerem. xviii. 4—6, Rom. ix. 21: also chap. x. 15.

17. οὐκέτι] To be taken as two words: Z reads οὐχὶ ἔτι.

Χερμέλ] Not taken here as a proper name by A.V.; the word *Carmel* means 'garden' or 'orchard-land': applied, probably, in this sense both to the district of Judah and the hill overlooking the Medi-

terranean. The spelling in LXX. varies : *Κάρμηλος*, xxxv. 2 : *Χελμελ* in some MSS. here : *Καρμήλιον* in 1 Kings xviii. 19, 20, -*λος* in 42. See also xxxii. 15, 16.

18. οἱ ἐν τῷ σκότει] Heb. has 'from' in this and the parallel phrase : LXX. may have read *ἐκ* for *ἐν*.

ὀφθαλμοὶ τυφλῶν] It strains the Greek to make the preceding article refer directly to *ὀφθαλμοὶ* : but the phrase is, as far as the Greek is concerned, made to take up οἱ ἐν σκότει, κ.τ.λ., as though an ampler equivalent for *τυφλοί*.

Cf. Luke vii. 22. Between *ὄψονται* and *βλέψονται*, the evidence seems in favour of the former : B is here supported by *℣*^{*} and all MSS. except A Q 24 26 86 106 (239 306). Cypr. *Test.* I. 4 has *videbunt*.

19. LXX. treats this verse rather loosely.

ἀπηλπισμένοι] Either 'those that are despaired of,' or 'that are driven to despair.'

20. ἄνομος] See ver. 5 (*καταδυναστευόντων*), xxv. 2—5.

οἱ ἀνομοῦντες] Heb. has here 'watchers,' *יִרְשׁוּ*, which LXX. perhaps read as participle of *יִרְשׁוּ*, 'act falsely.' (lix. 13 fin., *ἀδίκους*.)

21. τοὺς ἐλέγχοντας ἐν πύλαις] Cf. Amos v. 10 ; the phrase seems to be used of them that stand up for justice. LXX. place it here in apposition to *πρόσκομμα*, instead of dat. of person concerned.

καὶ ἐπλαγίασαν] B reads *ὅτι* for *καὶ* ; which looks like an attempt to smooth the connection, on a wrong understanding.

ἐν ἀδίκους] Heb. 'with emptiness' (*tohu*). Words for 'vanity,' 'emptiness,' have often a bad sense attached : cf. v. 18, Ps. xxvi. 4, xxxi. 6, &c. The present instance, however, is not easy to parallel.

22. ὃν ἀφώρισεν ἐξ Ἀβραάμ] The notion of the Heb. *פָּדָה*, 'redeem,' does apparently include 'separation.' Cf. Ps. cvi. 10, and Exod. viii. 23, where the text has however been suspected, and where LXX. render the noun *פָּדָה* by *διαστολή*. A confusion with *פָּר* is possible, but not necessary to suppose.

μεταβαλεῖ] Heb. 'be white,' i.e. pale. The syntax is changed : and many MSS. (but not B) insert *Ἰσραήλ*, probably with an idea of balancing the clauses as in the following verse.

23. τὰ ἔργα μου] Heb. 'the work of my hands.'

ἀγιάσουσιν] B's *ἀγιάσωσιν* seems to be a case of wrong assimilation to the previous verb *ἴδωσιν*.

24. οἱ τῷ πν. πλανώμενοι] B has *πλανώμενοι τῷ πνεύματι*, agreeing with Heb. in order and absence of the article : the definiteness in Heb. being due to the construct state. The Greek of *℣*AQ's text has presumably been touched up : but nearly all cursives agree with them.

ὑπακούειν] Heb. literally 'receiving,' but used specially of instruction.

καὶ αἱ γλῶσσαι...εἰρήνην] The only reasonable explanation of these words, not in the Heb., and marked as doubtful in BQ, is that they have intruded from xxxii. 4 (where A* omits *ταχύ*). The presence of *μαθήσονται* in the balancing clause, and the ending of the previous clause with *ἀκούειν* in both passages, are the only apparent reasons to tempt the scribe to the insertion.

XXX. Specially against alliance with Egypt.

1. **συνθήκας]** Heb. has a very obscure phrase, with the difficult verb *סָבַב* and its noun: 'weave a web' (Cheyne), 'cover with a covering' (A.V., R.V. text) or 'pour a libation' (Gesenius). LXX. omits the verb: its rendering may be from the meaning 'libation,' or from some senses of the verb *סָבַב*, which is kindred to *סָבַב* in some of its meanings at least.

προσθεῖναι...ἁμαρτίαις] Cf. Eccclus. iii. 27, v. 5.

2. **ἐμέ]** Heb. 'my mouth.'

βοηθηθῆναι...σκεπασθῆναι] Each infinitive expresses a Heb. phrase, shortened into one idea: the Heb. words are differently rendered in the next verse.

3. **σκέπη]** Heb. 'stronghold' (xxiii. 4, II, 14).

τοῖς πεποιθόσιν] Heb. 'trust,' 'confidence.' 'Shadow' is omitted, prob. because of the paraphrasing above.

4. **Τάνις=Zoan,** see xix. II.

4, 5. **πονηροί· μάτην κοπιᾶσουσιν]** Heb. 'have reached Hanes,' *סָבַב* *נָוִי*, which LXX. read as *נָוִי* *סָבַב* 'will labour to weariness in vain' (so Delitzsch). Scholz thinks they read *סָבַב* wrongly twice, the first time as *סָבַב* 'violence'; and hence *πονηροί*. (Perhaps *הָנִיחַ*, which is however generally *ἀνομος*, *ἀνομέω*, in Isaiah: ix. 17, x. 6, xxxii. 6, &c.; *ἀσεβής*, xxxiii. 14, Job viii. 13. See Hatch, *Essays in Bibl. Greek*, p. 92.)

LXX. having thus obtained a verb for ver. 5, omit '(all) shall be ashamed.'

6. **ἐρήμω]** Heb. *Negeb* (xxi. 1).

Ἐν τῇ θλίψει] LXX. omit 'land,' 'shoulder,' and 'their treasures on the bunches of...'

ἐκγονα ἀσπιδων πετομένων] Cf. xi. 8, xiv. 29: the latter passage perhaps explains the introduction of *ἐκγονα*, which is otherwise superfluous: cf. the regular Heb. 'daughters of the ostrich.'

B* omits *πετομένων*.

οἱ] The relative may sometimes be supplied in translating Heb.; but it gives no improvement here.

πρὸς ἔθνος] All versions and authorities agree in rendering 'to': but the preposition is the same as the previous 'on,' and seems at least to hint at the dependence against which the prophet inveighs.

ὠφελήσει αὐτοὺς] Here NAOQ 26 41 49 86 87 91 97 106 198 228 233 309 repeat εἰς βοήθειαν...δνειδος from ver. 5. It is clearly an inadvertence, but the attestation should be studied: it seems to be mainly Hesychian. Syro-hex. has it in the margin.

7. μάταια καὶ κενὰ] Cf. Clem. Rom. (*Ep. ad Cor.* i. 7), κενὰ καὶ ματαίας.

ὑμᾶς] דכּל for דכּל 'therefore.'

ἀπάγγελον] Heb. has perf. 1 pers. sing.

ματαία ἢ παράκλησις ὑμῶν αὐτῇ] For the Greek, cf. xxviii. 29, but there is no resemblance in the Heb. of the two passages. Here the Heb. is obscure: but there is general agreement among moderns, that *Rahab* is a name applied to Egypt, meaning 'arrogance' or the like; li. 9, Ps. lxxxvii. 4, lxxxix. 10 (ὑπερήφανον). But *Rahab* seems also to have stood for a sea-monster, Job ix. 13, xxvi. 12 (τὸ κῆτος): and it appears thus in parallelism to stand for the sea itself. As the monster, perhaps, cf. xxvii. 1, it stands for Egypt: the great unwieldy river power, Ezek. xxix. 3.

This however brings us no nearer to the LXX. rendering: ματαιότητας appears to render רהב 'the proud' in Ps. xl. 4: παράκλησις may be a guess (see above, on xxi. 2, &c.) or דח may have been read as דח: αὐτῇ is out of its order, but in a sentence like this the Greek might have been arranged: while 'sitting still' would seem to have been transferred to the next verse, καθίσας, and 'go,' which seemed to contradict it, disappeared, or was rendered as merely hortatory by οὖν.

The Syriac (Peshitta) has here 'vain is this your confidence' (see editorial note in *Journal of Theol. Studies*, January 1903, p. 270): which certainly comes very near to the LXX., however arrived at.

8. καὶ εἰς βιβλίον] LXX., as frequently, omits the second (parallel) verb.

καιρῶν] 'Occasions,' which in this case are future. Καὶρὸς is not usually put for 'the day of the Lord,' or 'In that day,' though see xviii. 7: and in viii. 22 it may have been similarly meant; there is a sense of crisis (ἡ ἀπορία ἔχει καιρόν τινά, Aristotle, *Metaph.* VII. iii. 7). The Hebrew here has not this meaning, but merely 'an after day,' used generally. B with Luc. MSS. reads καιρῶ, placing it after ταῦτα, but this hardly improves matters; it may be a misunderstanding of עַל, but in that case 'after' would be left untranslated.

εἰς τὸν αἰῶνα] MSS. generally prefix ἕως, but A omits it. Heb. עַל

occurs twice : it may mean, according to the pointing, ‘until,’ as in the second place : or ‘perpetuity,’ על then = ‘for ever’ : or, ‘a witness,’ which some authorities prefer : so R.V. marg., and Vulg. *in testimonium usque ad aeternum*. LXX. seem to have represented the first, omitting ל , as ἕως , which A omits, and the second in combination with על by εἰς αἰῶνα : but their accuracy is scarcely to be trusted, as these Heb. words occur in very varied combinations. As some Luc. MSS. insert εἰς μαρτύριον , the ordinary LXX. text may be omitting על altogether.

10. Μὴ ἀναγγέλλετε] Heb. has ‘see,’ cognate with ‘seers.’ LXX. may have read יִרְאוּ for יִרְתּוּ .

The rest of the verse seems confused : τὰ ὁράματα ὁρώσιν seems to take up the two cognate words ‘have visions,’ and λαλεῖτε is inserted (or substituted for ‘have visions’ in the second place) to suit the supposed sense. The best MSS. omit ‘right things’ and ‘smooth things’ ; Luc. MSS. have ὀρθῶς , and other insertions (λαλιάν , δόλια , &c.).

ἐτέραν πλάνησιν] The order of words seems to forbid supposing that ἐτέραν represents נְכַחֹת ‘right things’ read as נְכַרִּיּוֹת ‘strange,’ ‘alien.’ πλάνησιν is one of LXX.’s favourite ideas, and the verb is used freely to express their interpretation of ver. 20, 21 ; here it is near the meaning, but ‘visions’ is omitted.

11. $\text{ἀποστρέψατε...ἀφέλετε...ἀφέλετε}$] Heb. has two former verbs intransitive : the third is trans., but not the same as the second : it is in fact the causal of the verb to which ‘sitting still’ in ver. 7 belongs.

τὸ λόγιον] If this is not a corruption of τὸν ἄγιον (which Grabe printed, see below), it must be an interpretation, in the sense of the ‘oracle’ or place where answers were given to inquiries made of the Lord. Comparing Levit. xvi. 3, 16, 33 with 1 Kings vi. 5 &c., vii. 49, the ‘Holy of Holies’ of the Tabernacle had, corresponding to it in Solomon’s Temple, the ‘oracle’ רִבִּי , differing by י and pointing from a ‘word.’ LXX. in Kings transliterate, δαβιρ or δαβείρ . In this case, the drift, according to LXX., differs from Heb. ‘This way,’ ‘this path,’ seem to mean the fixed religion of Judah, and τὸ λόγιον its hallowed place.

τὸν ἄγιον seems to have no MS. authority, unless the Slavonic version be counted : but the Lucianic cursives generally read τοῦ ἁγίου Ἰσραήλ .

12. ψεύδει] Not the same Heb. word as in ver. 9, or xxviii. 15 : but ‘oppression’ (Ps. lxii. 10), or ‘fraud.’ Some wish to transpose two letters of Heb., and read ‘perverseness’ : but LXX. though quoted in support of this, is not perceptibly nearer to it in meaning. The sense of the Heb. text, moreover, is supported by lix. 13.

ἐγόγγυσας] Reading some part of נָלִין (Niph. of נָלַן, Exod. xv. 24 &c.) for נָלִין 'crooked.'

ἐπὶ τῷ λόγῳ τούτῳ] Heb. has merely 'thereon.' LXX. may have repeated the phrase from τοῖς λόγοις earlier in the verse, or used it according to the Hebrew use, by which 'word' and 'fact,' 'thing,' are almost synonymous. Cf. xlii. 16 ταῦτα τὰ ῥήματα ποιήσω. The LXX. sometimes use Hebraisms, when not in the corresponding original: Scholz gives a list, No. 18, p. 42, of "Hebraismen, die der M. T. nicht mehr hat": but this and i. 21 are not included.

13. Cf. Ps. lxii. 3, Prov. xviii. 11, 12, Ezek. xiii. 12, Jerusalem had reason to know that strong walls might be broken, 2 Kings xiv. 13, cf. Amos iv. 3, vi. 11; the earthquake, Amos i. 1, Zech. xiv. 5, may have been an abiding cause of fear. Ordinary walls, of clay and straw, would be unstable at best, especially if high.

LXX. paraphrases to some extent, and introduces an unwarranted idea in ἐαλωκυίας: τεῖχος corresponds in place to 'breach,' perhaps because the translators hesitated at the half-abstract idea: πόλεως corresponds to 'wall,' ὀχυρᾶς perhaps to 'high' (A is alone in omitting it): the second of two words meaning 'suddenly' is not rendered, or παραχρῆμα is considered a fair equivalent for both.

14. καὶ τὸ πτώμα] LXX. takes 'and he shall break' to be the noun again, as at the end of ver. 13, and on the repetition of it changes to the more exact σύντριμμα; the following words are loosely rendered, and ἐκ κεραμίου λεπτόν (unless a duplicate has taken the place of the right words) looks like a guess, λεπτόν (AO alone: other MSS. generally λεπτὰ) perhaps with a vague notion of הַבֵּל 'vanity' for יִמְחִי.

πῦρ ἀρείς] LXX. omit 'from the hearth' (ἀπὸ καύστρας supplied in Luc. MSS.).

ἀποσυρεῖς] This, the reading of 109 144 308 (and 104 106 198 309 ἀποσύρεις) is surely right. The reading of the MSS. generally, ἀποσυριεῖς, makes no sense; Aquila renders τοῦ ἀνασῦραι ὕδωρ ἀπὸ βοθύνου, and so in Gen. xxx. 37, περισύρων seems to render the same Heb. root. The meaning is to scrape or dredge up water. The Old Latin had the converse error in v. 26.

μικρόν] Either an insertion of LXX., omitting 'from a cistern,' or a guess or misreading (מִזְעָר ? for מִנְבֵּא).

With this verse cf. Ps. ii. 9, Jerem. xix. 10, 11.

15. **στενάξῃς]** Heb. 'rest,' נָחַת, which LXX. have read as from נָחַת 'lament' (θρηνηθήσεται θρήνος, Mic. ii. 4).

[στεναξῇ read by A alone, an inadvertence.]

γνώση ποῦ ἦσθα] A curious difference, possibly intended to interpret 'quietness': cf. the Greek of li. 12 B.

ἐπὶ τοῖς ματαίοις, ματαία] Probably ὅτε ἐπεποίθεις renders 'and in confidence': ματαία is most likely יהיה, 'shall be,' read as יהה 'in vain': ἐπὶ τοῖς ματαίοις is then either introduced to match, or perhaps duplicates 'in confidence,' בבטח, reading it as though from בטח, 'speak vainly' (but no noun from this occurs in O.T.).

ἀκούειν] A natural but needless addition: cf. Matt. xxiii. 37.

16. ἀναβάται] This reading, found in \aleph AO 106 198, is easier than the dative read by B & c., and probably assimilated to κούφοις. The nom., moreover, agrees with the Heb.; whereas the dat. can only be explained as used with ἐπὶ in the sense of *dependent upon* (Liddell and Scott, ἐπί, B. I. 1 f); and this use is rare with persons, though see Thuc. VI. 22, μὴ ἐπὶ ἑτέροις γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὥς πλείστα ἔχειν.

17. φεύζονται] Inserted in the first clause, as in A.V. This idea and the converse are frequently found in O.T.; Levit. xxvi. 8, Deut. xxxii. 30, Josh. xxiii. 10. Historical instances are numerous: Shamgar's and Samson's deeds, Gideon's three hundred, Jonathan with his armour-bearer: we may add Ahab's victory over the Syrians, 1 Kings xx. 27, and the Syrians' panic, 2 Kings vii. 6: on the other hand, the 'small company' of the Syrians against Joash, 2 Chron. xxiv. 24, the men of Ai, Josh. vii. 4, 5, and perhaps the Philistines, 1 Sam. iv. 9, 10.

πολλοί] Supplied by LXX., and verb in 3rd instead of 2nd pers.

ἱστός] A correct rendering; a mast or flagstaff is meant. See xxxiii. 23.

σημαῖαν φέρων] LXX. have taken Σ of the standard-bearer, not the standard itself: which is possible, as far as the actual word is concerned: cf. A.V. rendering of x. 18.

18. κριτῆς Κύριος ὁ θεός] Cf. 1 Sam. ii. 3.

ἡμῶν] \aleph^*B^* have ὑμῶν.

πάντες] Inserted by A only among the chief uncials, in agreement with Heb.

καὶ ποῦ...δόξαν ὑμῶν] This insertion from x. 3 occurs in \aleph AOQ Γ and with slight variations in about 17 cursives, principally Hesychian: only 36 90 233 among the Luc. MSS. have it.

19. ἅγιος] Inserted by LXX.: cf. xxvi. 21; and see lxii. 12, Joel iii. 17, Obad. 17.

In the rest of the verse the syntax is changed, but the words correspond closely, except for the omission of the negative: till the

end of the verse, where εἶδεν for 'he heareth' is probably due to ἐπήκουσεν being used for אָנַן, 'answer'; cf. lxx. 24.

20. θλίψεως...στενόν] Would almost correspond better with Heb. if interchanged. Vulg. *panem arctum et aquam brevem*. Cf. 1 Kings xxii. 27, where the second of the Heb. words here (יָחַל) is used.

The rest of the verse departs from Heb., the teachers being interpreted as false, πλανῶντες. (This seems more likely than that מְנַד, from נָדַד wander, should have been read for מוֹרֵי, 'teachers'.) Similarly, the supposed meaning has led to ἐγγίσωσιν for הִנָּה, 'withdraw.'

21. τῶν πλανησάντων...οἱ λέγοντες] A strong case of defiance of the ordinary rules of case-apposition. τῶν πλανησάντων is inserted by LXX.

22. ἔφαρeis] μιανείς N*B, and Field prefers this. See Vol. I. Introd. p. 32.

λεπτά ποιήσεις] Cf. Exod. xxxii. 20, κατήλεσεν λεπτόν καὶ ἔσπειρεν αὐτὸν ἐπὶ τὸ ὕδωρ, and 2 Kings xxiii. 6, ἐλέπτυνεν εἰς χοῖν.

ὡς κόπρον] Reading אָנַץ 'filth' for אָנַץ 'go hence,' or so interpreting.

ὡσεις] Probably אָמַרְתָּ for אָמַרְתָּ 'thou shalt say': cf. note on vii. 16. This mistake is, however, probably consequent on the preceding one.

23. ἔσται] Perhaps represents 'he shall give,' taken as a passive. Cf. German *es giebt*. LXX. omits '(with) which thou shalt sow,' probably overlooking from 'seed' to 'sow.'

πλησμονή καὶ λιπαρός] The coupling of an adj. and subst. in this way is unusual. Tacitus is alone among ancient stylists in his deliberate practice of coupling dissimilar words and phrases: see Holbrooke, *Annals of Tacitus*, Introd. § 55. Instances are *Ann.* I. 55, "quo crimina et innoxios discernerent"; VI. 30, "effusae clementiae, modicus severitate"; III. 4 "modo per silentium vastus, modo ploratus iniquus."

τόπον πίονα] For the Greek, cf. v. 1. Here it apparently translates כָּר, 'pasture,' which seems to carry with it an implication of richness.

24. ἄχυρα] Usually 'chaff,' and so Delitzsch on the Heb. word לִבְלִי, "usually barley or the like, mixed with chopped straw; but here it is the pure grain." The original meaning of the Heb. seems to be 'mixture': the quality of which would doubtless vary according to circumstances.

ἀναπεποιημένα] More general than Heb. מִיָּמִין, 'salted,' perhaps with salt-flavoured herbs.

ἐν κριθῇ] Scholz explains this as due to a mistake of sound, שְׁעָרָה

for ורר, 'winnowed.' It seems that שער must have been read by LXX., but this may have been in place of the omitted relative אשר; anyhow they seem to have read 'winnowed,' either rightly, or from the kindred word for 'fan' below, and omitted something in their rendering; perhaps רת, passing from ורר to מורה.

λελικμμένα] This, the reading of \aleph AQ Γ 26 106 198 228 306 309, seems easier than B's λελικμμένη. In either case the meaning of ἐν is somewhat strained.

ιάσγται...ιάσεται] Two different Heb. words, the first meaning rather 'bind up.' The fut. tense at the end of verse corresponds with Heb., and at that distance from ὅταν LXX. probably inclined to represent the Heb., rather than carry on the Greek construction. Cf. vi. 10, and its quotation, in the best MSS. of N.T., Matt. xiii. 15, Acts xxviii. 27; also John xii. 40. The fut. may indeed have been preferred, as expressing a promise.

27. **διὰ χρόνου...πολλοῦ]** πολλοῦ only in \aleph AOQ Γ 41 86 106, perhaps an explanatory addition (Hesychian?). Heb. expresses remoteness either of time or place: cf. xlix. 1.

μετὰ δόξης] Heb. כבד = 'heaviness,' 'denseness' (words from this root often denote 'glory' or 'honour').

τὸ λόγιον] Heb. מִשְׁמָע, 'uplifting,' here generally taken of rising smoke: closely akin to מִשְׁמָע, A.V. commonly 'burden,' used of oracular utterances, xiii. 1, xxi. 1, &c., and many prophetic headings. The verse, as given in the Greek MSS., alters the syntax, and repeats τὸ λόγιον. For ὀργὴ τοῦ θυμοῦ, if meant for an interpretation of 'tongue,' cf. xi. 4. See also v. 24.

28. **σῦρον]** Cf. xxviii. 2. ὕδωρ ἐν φάραγγι seems to amplify נחל 'a torrent-stream.'

διαίρεθήσεται] Heb. verb, 'reach' in A.V. and R.V., is literally 'divide,' but cannot, as pointed, be passive, though the idea of water divided by a nearly submerged object is easy and practically right. ἦξει seems to be a colourless verb introduced to help the construction.

ταράξει...πλανήσει] Heb. has a kindred verb and noun: verb means to 'sprinkle,' 'shake' or 'wave' to and fro: kindred noun occurs in ver. 32, and xix. 16: πλάνησις is in itself a poor rendering, and as it translates 'leadeth astray' better, there is probably some confusion. LXX. is a little loose in its treatment of such words: xxii. 5, xxxvii. 3, &c.

καὶ διώξεται] Probably ונס (cf. xiii. 14 fin.), or some part of נוס 'flee,' and (causal) 'pursue,' read for רסן 'a bridle.'

κατὰ πρόσωπον] Fairly near to Heb. 'in the jaws' (cheek-bones): 'peoples,' parallel to 'nations,' is rendered only by a pronoun: λήμψεται is again a verb supplied to help the sense and construction: on

πλάνησις, see above: μάταια (in N^aA) probably a careless addition from the previous clause.

29. εὐφραίνεσθαι.] Of music, frequently, cf. xiv. 11, xxiv. 8. The LXX. text seems to have been corrupted, and the repetition of διὰ παντός, εἰσπορεύεσθαι...εἰσελθεῖν (but see below), ὥσεί ἐορτάζοντας καὶ ὥσεί εὐφραινομένους, suggests that some duplicate renderings have been embodied. The order seems to be somewhat confused, the usual practice of LXX. being to keep it strictly.

μή is the article before 'song,' taken as the interrog. particle: δεῖ ὑμᾶς would seem to be for 'shall be to you'; unless δι' ὑμᾶς, as N^aB, was the original reading, representing בכח or אליכם read for לכם, in which case the Greek corruption must be considerable. διὰ παντός is כָּלֵל, 'like the night,' taken as כָּלִיל, 'wholly': εἰσελθεῖν is לבוא, and the preceding εἰσπορεύεσθαι perhaps 'heart,' לבב, also read as לבוא. ἐορτάζοντας may be חג, a feast, or שִׂמְחָה '(festival) joy.' Or if it represents חג, εὐφραινομένους may represent 'joy of heart,' εἰσελθεῖν כְּהוֹלֵךְ for כְּהוֹלֵךְ 'as one that marcheth,' with לבוא omitted as otiose.

A's reading of τὸν οἶκον for τὸ ὄρος suggests a reminiscence of Ps. cxxii. 1.

30. ἀκουστήν ποιήσει.] A regular rendering for the causal of verb 'to hear': e.g. xlviii. 6. Cf. Ps. lxxvi. 8, where the verb ἀκουίζω is used.

θυμὸν] Heb. the 'alighting' or 'swooping down'; the verb in xxviii. 2 (ποιήσει ἀνάπαισιν), cf. xxv. 10. Causal in ver. 32.

δείξει.] Here V and some of the Luc. MSS. have δείξει, which is not unlikely to be right, as it gives easier connection and represents Heb. closely. Field prints it in his 1859 (S.P.C.K.) edition, in which he seems to have paid much regard to the Lucianic readings.

31. τῇ πληγῇ ἣ ἂν πατάξει] πατάξει (A) must be treated as erroneous. Heb. has simply 'with the rod shall he smite,' which LXX. have endeavoured to bring into connection.

32. This and the following verse are obscure in the Heb., and it is not surprising to find LXX. in difficulties.

κυκλόθεν] Almost a possible rendering, if מעבר, 'passing over,' can be taken, like עבר, as='side.' Perhaps LXX. read מכל עבר for כל מעבר.

ἐλπίς] Perhaps בטח read for מטה 'staff'; for the rendering cf. xxxii. 9. The syntax is altered, ὅθεν being an insertion. βοηθείας is probably an attempt to render and explain מוֹסְדָה, 'destiny' (lit. 'foundation'); αὐτὸς possibly הוּא for הוֹה, and ἐπεποιθεί for נִיחַ, which is causal. The sense is altered in the Greek, which seems to suggest military music rather than thanksgiving.

ἐκ μεταβολῆς] This must be intended to represent 'waving,' 'agitation,' see on ver. 28, *ταράττει*.

33. ἀπαιτηθήσῃ] This, though found only in two cursives, 48 308, is clearly the right reading, ἀπαιτηθήσῃ (NABQ &c.) being an easy corruption. Jerome renders the LXX. here by *decipieris*. The main proof, however, is that it evidently renders the Heb. תתפח, taking it as 2nd pers. imperf. from תפח, = ἀπατάω (Job xxxi. 27): whereas it is really 'a Topheth' or 'burning-place' (see commentaries for explanation). This 'burning-place' is made ready for the king of Asshur: "the Moloch-pile for the Melech," M. Arnold, *Isaiah of Jerusalem*, p. 128.

The Heb. of the verse is obscure, and the Greek scarcely intelligible. πρὸ ἡμερῶν corresponds to לְמָחָר, lit. 'from yesterday,' i.e. beforehand. The MSS. vary in detail; the verse begins in A with οὐ γὰρ σὺ, in B with σὺ γάρ, altered to σοὶ γάρ: in NQ with οὐ γάρ. The 2nd pers. pronouns are no doubt due to the misunderstanding of *Tophteh* as the verb. μὴ καὶ σὺ is altered in B to μὴ καὶ σοί, giving an easier sense. The rest of the words show a general correspondence.

Topheth or Tophet was a name given to a place in the valley of Hinnom, where sacrifices were offered to Moloch (2 Kings xxiii. 10, Jer. vii. 31, &c.). There is possibly—see the quotation above from M. Arnold—a play on words between Moloch and Melech, 'king.' Of course no king of Assyria met his end at this Tophet, so far as is known. But, to those who do not seek to restrict the application of prophecy, it may not seem impossible that there may be a reference to the end of the last king of Nineveh, firing his palace over himself: the story familiar from Byron's *Sardanapalus* (= Assur-banipal), though later knowledge transfers the event to another king, whose name, however, is uncertain. See Nahum iii. 13, 15.

XXXI. Isaiah returns to his denunciation of Egypt as an ally. This chapter echoes many previous passages: e.g., compare

xxx. 1—4 with xxx. 1—7.

„ 5 „ xxx. 18, 26—30 (xxv. 4, 8, xxvii. 6, xxviii. 16, 21, 28).

„ 6 „ ii. 5, viii. 13, 20, xxiv. 14, much of xxv., xxvi., xxvii. 5, xxix. 15, 23.

„ 7 „ xxx. 22, ii. 20.

„ 8, 9 „ xxx. 31—end, x. 16—19, 33, 34 (xiii. 14—18), xvii. 12—14, xxiv. 21.

I. πεποιθότες 1^o] The parallel verb of Heb. is not reproduced. πλήθος σφόδρα] *Casus pendens*.

πεποιθότες 2^o] Heb. 'look to' (for help): probably a confusion of this word, נשׁו, with נשׁו, 'stay,' 'lean upon,' as earlier in the verse.

2. **καὶ αὐτὸς σοφὸς]** Though almost exact, the Greek loses something of the force of the Heb., by omitting 'and,' and merging this in the main clause. Cf. Theognis, 201 foll.,

αὐτίκα μὲν τι φέρειν κέρδος δοκεῖ, ἐς δὲ τελευτὴν

αἰθις ἔγεντο κακόν. θεῶν δ' ὑπερέσχε νόος.

ἀλλὰ τὰδ' ἀνθρώπων ἀπατᾷ νόον.

ἀθετηθῆ] Heb. verb is active.

ἐλπ(δα)] Used, as we have seen, with some looseness in LXX. Heb. is here the ordinary word for 'help.' The verb is rendered by *βοηθοῦντες* in ver. 3, but *βοήθεια* is used as an interpretation of Heb. 'spirit,' rather weakly.

3. **σάρκας]** Bodily, muscular strength. Cf. Jerem. xvii. 5, *ἐπικατάρατος ὁ ἄνθρωπος ὃς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον, καὶ στηρίσει σάρκα βραχίονος αὐτοῦ ἐπ' αὐτόν.* So we find it in Aesch. *Agam.* 72,

ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ

μίμνομεν ἰσχὺν

ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.

βοηθοῦντες] LXX. omits 'and he that is holpen shall fall' (supplied in Q^{ms} *καὶ πεσεῖται ὁ βοηθούμενος*, with ✕: also in O, doubtless from some later version, through the Hexapla).

4. **βοήσῃ]** Heb. 'growleth,' of depth rather than loudness: xxxviii. 14, lix. 11 (Heb.). The MSS. vary much in detail: *ὃν τρόπον* N^{*B}, Luc. MSS., + *ἐὰν* N^{cb} A 26 41 86 198 306, + *ὅταν* OQ^{corr} (oan Q*) 24 49 91 97 104 309. Cf. vii. 2. The verbs are also variously read as *βοησει*, *αναβοησει* (-ση), and *κράξῃ*, *κράξει* or *κεκράξει*.

ἦ ἔλαβεν] Note the rel. attraction. Heb. **יָרָא**, 'is called forth.' LXX. have taken it from the similar root **קָרָא**, meaning 'meet,' 'happen upon.' Probably *καὶ κεκράξῃ ἐπ' αὐτῇ* is a duplicate rendering, taking the verb from the other root='call,' 'cry out,' but active instead of passive.

ὥς ἂν] Either inserted for connection, or duplicated (עַד for עַל?).

ἐμπλησθῆ] Heb. 'a multitude,' as in Gen. xlviii. 19; verb (**מָלָא**) means 'fill.'

τὰ ὄρη] Heb. 'shepherds,' **רָעוּם**. LXX. appear to have read **הָרִים** (by sound, according to Scholz).

ἡτήθησαν] LXX. have carried on their idea of the meaning by making this and the next verb plural, and omitting the negatives.

τὸ πλῆθος τοῦ θυμοῦ] Heb. 'uproar,' **הַמָּוֶן**, often rendered by *πλήθος*, as xvii. 12. *τοῦ θυμοῦ* added as explanation.

ἐπὶ τὸ ὄρος] It is a question, how the Heb. prep. **עַל** is to be taken: whether the Lord of Hosts is represented as 'for' (upon) or 'against'

mount Zion. Ewald and Cheyne, with A.V., think the former; Hitzig, Delitzsch, Kay, Driver, W. E. Barnes, the latter, which LXX. seems to mean, though not certainly, cf. xxv. 6, 10, lviii. 14. The rapid transition from enmity to championship (same Heb. prepos. before 'Jerusalem' in the next verse) is what some feel to be the difficulty, others to be specially characteristic of Isaiah. (The prepos. in Zech. xiv. 14 is different.)

5. *ὡς ὄρνεα πετόμενα*] Cf. Ps. xci. 4, and Matt. xxiii. 37 (context quoted on xxx. 15).

ὑπὲρ Ἱερ.] *℣*^{*}BQ^{ms} add *ὑπερασπιεῖ*, but *℣*^{eb}AOQ* omit: H.P. quote 26 41 86 106 109 198 306, probably for omission, but they have left out the mark *Λ* of omission. 26 reads *ἐπὶ* for *ὑπὲρ*.

περιποιήσεται] The Heb. word to which this corresponds is *פסח*, used in Exod. xii. of the passover (LXX. there has *σκεπάζω* and *παρελεύσομαι* for the verb, *πάσχα* for the noun).

6. Paraphrased. LXX. by adding *βουλήν* have emphasized the connection with xxix. 15.

υἱοὶ Ἰσραὴλ, B &c., at the end of the verse, is Hexaplaric. It is probably vocative in the original.

7. *ἀπαρνηθήσονται*] *℣*BQ have *-νησονται*, A's scribe being apparently inclined to insert the syllable *-θη-*, cf. *ὀρχηθήσονται* xiii. 21, and (doubtless rightly) *ἡττηθήσονται* xxxiii. 1; while BQ* have *λογισθήσεσθε*, wrongly, xxxiii. 8 (cf. 11). Heb. 'reject.'

τὰ χρυσᾶ] B &c. prefix *τὰ χειροποίητα* again; the LXX. omit 'for a sin,' Luc. MSS. inserting *ἀμαρτίαν* (Aq. *ἀμάρτημα*).

8. *οὐ μάχαιρα ἀνδρὸς κ.τ.λ.*] The negative in Heb. is here closely connected, by many good authorities, with each of the two words for man; i.e. 'by the sword of no human power.' The two words *ish* and *adam* (cf. ii. 9, &c.) are considered to supplement one another (Ps. xlix. 2) rather than to give a special contrast.

οὐκ ἀπὸ προσώπου] The negative is supplied by LXX. in accordance with what they took to be the meaning. *διώκοντος* follows, in A alone (*μαχαίρας* other MSS.); probably a reminiscence from xvi. 4; cf. Lev. xxvi. 17, 36, Prov. xxviii. 1.

9. *περιλημφθήσονται*] Heb. 'shall pass away,' or 'pass by,' sing. It looks as though the sense of *surrounding* had been attached to *עבר* (see on *κυκλόθεν*, xxx. 32). In this case *ὡς χάρακι* is possibly *כנגד* or *בנגד*, 'as' or 'with a fence' read for *ממנו* 'from fear.' The order of these expressions is, however, in this case, reversed from the Heb.; which happens but seldom, especially in the text of LXX. as given by B.

καὶ ἡττηθήσονται] Probably represents *יתח*, 'shall be affrighted,'

as in ver. 4; but in ver. 8 Heb. has 'shall be for tribute' (obscure, and LXX. perhaps guessed).

ὁ φεύγων] Taking מִן הַמִּנְהָג 'from the standard' as from נוֹס 'flee' instead of נָס, root נָסַס. Cf. xiii. 15.

ἀλώσεται] Perhaps reading some part of שָׂרָד 'destroy' for שָׂרִי 'his princes.' Some of these suggestions are rather uncertain: but LXX. have evidently been betrayed by one error into another.

Μακάριος ὁς] שָׂרָא has been duplicated by the LXX., and read both as the relative, and as שָׂרִי, lit. 'the happiness of...' but regularly rendered by μακάριος, and so in other languages (Ps. i. 1, &c.).

σπέρμα...οἰκέλους] Heb. 'a fire...a furnace': LXX. have endeavoured to interpret, more probably than misread, in this case. Cf. Ps. lxxxix. 29, 36, 37.

XXXII. The translator's work is not at its best in this chapter, so far as we can estimate the difficulties. If xxviii.—xxx. are worse, it is not surprising: but this chapter does not seem harder than xi. or xiv., which are on the whole far better done.

1. ἄρχοντες...ἄρξουσιν] Heb. verb and noun are cognate.

2. ὁ ἄνθρωπος] Heb. *ish*, rendered here (i) 'a great man,' Cheyne: (ii) *vir ille*, Vitranga: (iii) 'each one,' Gesenius, Ewald, Delitzsch, &c.: (iv) 'a man,' A.V. and Kay, who gives reasons against (iii).

κρυπτῶν] LXX. have taken 'hiding place' as a participle, presumably: though an active partic. does not occur in this precise form.

τοὺς λόγους τούτους] For αὐτοῦ, A alone reads τούτους. Heb. has '(from the) wind,' and there is no very likely misreading; מַחְבֵּיא אֲמָרִי for מַחְבֵּיא אֲמָרִי is perhaps not beyond the range of discrepancy, but it seems more likely that τοὺς λόγους interprets 'breath' somewhat as in xi. 4.

καὶ κρυβήσεται] Another departure from the syntax of Heb. The next few words in the Greek are difficult to account for with exactness; ὡς ἀφ' ὕδατος φερομένου is perhaps for וָרֵם, 'rainstorm,' or else includes also מִיִּם, 'waters,' with or without פְּלָנִי, 'channels': καὶ φανήσεται, accordingly, may be a misreading of this last (כַּפְלָנִי וְנִפְלָא) but for the כַּ we have ὡς, though out of place) or a verb supplied by LXX.

For ἐν Σιών see on xxv. 5. ποταμὸς φερόμενος bears no visible relation to 'the shadow of a rock,' and either it seems that LXX. followed the drift of parallelism, as they thought, or a duplicate rendering of one clause has caused confusion, and partly taken the place of the other. With ἐνδοξος we are brought back to Heb. כָּבֵד, 'heavy,' 'huge' ('honourable,' cf. Lat. *gravis*, being often a secondary meaning of words from this root); δειψώση is nearly the sense of the Heb., and the

context may have led to this shade of meaning: cf. also the use of *πεινάω*, v. 27, xl. 30, &c.

It may be that 'rock' was purposely omitted, see on xxvi. 4.

3. *ἔσονται πεποιθότες*] Heb. 'shall be closed,' lit. smeared, from *נָשַׁח*. LXX. seem to have taken it from *נָשַׁח*, see above, on xxxi. 1.

ἐπ' ἀνθρώποις] *אדם על אנשים* or *על אנשים*? read for *עניי ראימ*, 'the eyes of them that see.'

δώσουσιν] A colourless verb, the clause being only vaguely rendered, and the syntax lost.

4. *τῶν ἀσθενῶν*] So A, other MSS. *ἀσθενούντων*. Heb. 'hasty,' same root as 'be quick' later in the verse. Cf. xxxv. 4, where LXX. has *δλιγόψυχοι*.

προσέξει] B reads *προσήξει*, unsupported: *προσάξει* 109. Rom. Ed. has *προσέξει*.

εἰρήνην] Heb. lit. 'clearnesses,' almost 'brightnesses.' Can the Greek be a corruption from *εἰλικρινή*?

5. Heb. here foretells the removal of evils spoken of, v. 20: the falsifying of language, and through language of ideas, till weak minds are confused even as to elementary notions of right and wrong.

ἄρχειν] Interpreting Heb. 'noble' ('the prince,' *ἄρχοντας*, Job xxi. 28) as a verb. Notice *ἐῖπωσιν* first with indirect, then direct construction. Heb. has two different verbs, the second passive (impers. with *ל* of person referred to).

οἱ ὑπέρται σου] Heb. 'mean' or 'knave,' a word found only here and (in slightly different form) in ver. 7. LXX. may not have known the word, and taken it here as = 'means,' 'instruments,' applied to persons.

Σίγα] Scholz thinks an attempt has been made to represent the *sound* of Heb. *נָשַׁח*, 'liberal,' 'affluent.' If this be so, the sense has been lost sight of. But perhaps LXX. read the word from one of the many roots of somewhat similar and confusing form, e.g. *נָשַׁח*, xxxviii. 13, Ps. cxxxi. 2: in the latter place it is rendered *ἐταπεινοφρόνουν*, and is parallel in Heb. to *דָּמָה=דָּמַם*, 'quieted': in the former R.V. render 'I quieted myself'; but the word is obscure.

6. *μάταια*] Cf. xxxi. 2, xxix. 20 (*κακία*). Heb. lit. 'nothingness.'

ἄνομα] Heb. 'impiety,' *הָיָה*, cf. ix. 17, xxiv. 5.

πλάνησιν] Cf. xxix. 24: Heb. 'error.' According to Cheyne, this denotes "practical atheism": in Rabbinic Heb. and Aramaic, "heresy."

διαφθεῖραι] Heb. 'to make empty,' 'pour out.' A's *διαφθεῖραι* is probably an error, the scribe's eye having strayed to *καταφθεῖραι*... *διασκεδάσαι* below, ver. 7. Most MSS. have *διασπείραι*.

ποιήσαι] ποιήσει, B, agrees with Heb.; but the Greek sentence is against it, and the weight of MS. evidence.

7. **ἡ γὰρ βουλῇ]** If τῶν πονηρῶν corresponds to רעים, 'evil,' these words can only answer to כליו וכלי, 'And the mean, his means...', see above, on ver. 5. βουλεύεται, below, renders the usual Heb. word, so that βουλῇ appears to be a guess, or a supplement (see xxix. 15, xxxi. 6) to take the place of the beginning of the verse, which was very likely not understood.

διασκεδάσαι] This parallel verb is introduced by LXX., the rest of the verse corresponding in words, though the syntax and sense are changed.

8. **οἱ δὲ εὐσεβεῖς συνετὰ]** Heb. has cognate words, from the root represented by ἄρχειν in ver. 5. εὐσεβεῖς is a fairly good rendering, inasmuch as the Heb. word is used of those who offered willingly for the tabernacle, Exod. xxv. 2, xxxv. 5, the first temple, 1 Chron. xxix. 6, and the second temple, Ezra vii. 16.

συνετὰ suggests that LXX. read נבונות (root בון) for נדיבות.

αὕτη ἡ βουλῇ] This paraphrase—for the Greek, cf. xxv. 5, xxviii. 8—avoids the third recurrence of the Heb. word. Possibly, however, it is due to misreading, as Heb. has a pronoun, though not fem., and the prep. ל might have been read as ע.

μενεί] Rightly rendered: the same verb in ver. 9 is rendered (also rightly) by ἀνάστητε.

9. **πλούσιαι]** Heb. 'at ease,' 'unconcerned,' 'secure': used always in bad sense, according to Cheyne, except in ver. 18 below, and xxxiii. 20. In Amos vi. 1, it has the same parallel word as here. See also Ps. cxxiii. 4, and Zech. i. 15. The fault seems to be, that some are well off who are not entitled so to be, while others suffer, cf. Ezek. xvi. 49, Luke xvi. 19: contrast 2 Cor. viii. 14.

ἐν ἐλπιδι] Heb. 'confident,' 'trusting': xii. 2, Amos vi. 1, Ps. xxvii. 3, Judg. xviii. 7, 27 (B), Zeph. iii. 1. When not translated by πεποιθώς, LXX. sometimes use ἐλπίς with a prep., as here, and in the next verse; the word, as we have seen, is a favourite with them, and they seem to give it something of the sense of 'confidence' upon occasion.

10. **ἡμέρας ἐνιαυτοῦ]** Heb. literally, 'days upon a year': i.e. 'up to a year,' Delitzsch, but='over a year,' acc. to most authorities.

μνείαν ποιήσασθε] Heb. 'be troubled,' 'disquieted,' as in ver. 11. Scholz explains LXX.'s rendering as due to reading זכר for רנו in תרנגונה, and it seems likely.

μετὰ ἐλπίδος] See on previous verse.

ἐν ὀδύνῃ] Probably a duplicate, either of μνείαν ποιήσασθε above, or of בציר, 'vintage' below, read as בצר.

πέπνυται] Perhaps taking **קָדַם**, 'gathering,' as a verb, though it could not be passive here, as in lvii. 1, **אֵרֶוּנָה, הִרְתָּה** (or **קָדַם** for **קָדַם**?).

ὁ σπόρος καὶ] Read by **NAQ** 24 26 49 86 87 104 309, and without **καὶ** by 41 91 106 228 306. **B** & **c.** omit: the Heb. seems to have nothing corresponding, unless the Greek were a (duplicate) guess for 'gathering,' as the parallelism would suggest another noun.

11. αἱ πεποιθυῖαι] **LXX.** omit one of the parallel words: probably the former.

σάκκους] Added by **NA** and **Luc. MSS.**; but not Hexaplaric; cf. **A.V., R.V.**

12. καὶ ἐπὶ τῶν μασθῶν κόπτεσθε] This rendering, except as to the tense and person, is as probable as any; most authorities, including **Delitzsch**, support it. Heb. has a masc. participle, 'they smite,' assuming this to be the primary meaning of the verb. There is an apparent play on words with **דְּמִי** 'breasts' and **שָׂדֵי** 'fields.'

[Note.—In verses 11, 12, Heb. has first a verb in masc. plur., then four in masc. sing., and lastly this masc. participle, while the apparent reference and circumstances are to fem. subjects. This, at least, is the prevailing explanation of the verb-forms.]

ἀγροῦ ἐπιθυμήματος] So Heb., but plur., 'fields of desire,' a common idiom.

13. ἡ γῆ] **LXX.** puts this in nom. case, omitting 'upon.' This use of the *casus pendens* is common in Heb., though it does not occur here. The Greek, moreover, does not here supply the expected prepos. and case of pronoun afterwards.

χόρτος] Here the long rank grass of waste land. Heb. 'briers,' but not with its usual parallel word, as in v. 26, vii. 23, &c.

ἀρθήσεται] This verb is added by **LXX.**, and **ἐκ** substituted for 'upon.' The syntax is altered. Cf. xvi. 10.

πλουσ(α)] Heb. has the same expression as in xxii. 2, 'jubilant town,' which **LXX.** there does not render.

14. πλοῦτον] Here=Heb. **וְנִוְחָה**, 'uproar': see on xxix. 5.

οἶκος ἐπιθυμήτους ἀφήσουσιν] The reading of **N*B**, **ἀφήσουσιν, οἶκους ἐπιθυμήματος**, looks preferable here. The cursives are divided; **N^{cb}AQ** are supported by 24 26 106 233 (86 omitting preceding **καὶ**), and as to order, by 198 306, which have **ἐπιθυμήματος**; conversely, 36 49 87 91 97 104 228 309 have **ἐπιθυμήτους**, but read otherwise as **B**.

Heb. '(is) deserted: hill and watchtower...'

Scholz gives **LXX.**'s **οἶκος** as due to reading **לְהָא** 'tent' for **עַל**

'hill'; *Ophel* on Mount Zion used as a proper name. Vulgate apparently read אֶפְלַי (*tenebrae*).

ἐπιθυμήματος Scholz gives as בָּחַר 'chosen' for בָּחַן; it is however חָמַר in ver. 12, above, and as מ and ב, ד and ר are frequently confused, this might have been reached by transposition.

ποιμένων] Heb. 'flocks.' ποιμνίων?

15. ἐπέλθῃ] Heb. is more descriptive, 'be poured.' Kay compares Luke xxiv. 49. N agrees with Heb. in having ἡμᾶς for ὑμᾶς: but the Greek MSS. often confuse these pronouns.

ἐρημος ὁ Χερμελ] Cf. xxix. 17. The clause is inverted, altering the effect.

17. κρατήσῃ] Heb. 'the effect,' lit. 'service,' i.e. prob. result of service. Either LXX. interpret, or possibly they read עֲמֻדָה for עֲבָרָה.

πεποιθότες ἔσονται] ἔσονται N^{cb}A 26 41 49 51 91 97 104 106 198 228 233 309; omitted by N*BQ (N^c has οἱ πεπ.). Heb. 'confidence,' same root as word rendered ἐν ἐλπίδι, ver. 9. Theodotion has ἐλπίς here: Aq. and Symm. πεποιθήσις.

18. πόλει] Heb. נוֹה, a 'home,' 'resting-place.' Cf. xxxiii. 20, πόλις πλουσία.

πλούτου] Same word as that rendered πλουσία above, ver. 9, and a kindred form in xxxiii. 20. The true test is contrasted with the false, as the true and false confidence in xxx. 15 and 7.

19. This verse is almost made up in Heb. of strong assonances, בָּרַד בָּרַד at the beginning, and הִיעַר and הִיעַר at the end of the clauses.

οὐκ ἐφ' ὑμᾶς ἤξει. καὶ ἔσονται οἱ ἐνοικοῦντες...] An insertion by LXX., cf. xxviii. 15. It falls between 'descend' and 'forest,' and the sense and syntax are greatly altered. The rest of the verse seems to be paraphrased, πεποιθότες inserted, and only שְׁפִלָּה 'lowliness' definitely represented, and that probably as though with diff. vowel-points, as שְׁפִלָּה, the maritime plain, as in Josh. x. 40, xi. 2. 'Low in lowliness' is by most authorities considered to mean 'utterly low,' cf. A.V. margin. Possibly, however, the LXX. *interpretation* is correct, except as to ἐν τοῖς δρυμοῖς πεποιθότες. The verse seems to describe peace and shelter in a humble but protected situation, while storms rage on forests and hill sides. The vales and river-banks are quiet.

20. στείροντες ἐπὶ πᾶν ὕδωρ] Cf. Eccles. xi. 1.

πατεῖ] LXX. appear to have taken 'ox' and 'ass' as the subject, and 'send forth the foot' as a phrase like νέμειν ποδά. Lowth quotes an account of rice-planting by treading over the ground with cattle before it is flooded. But the scene is more probably of simple rural

peace and prosperity. In warm climates, the river sides are the favourite haunts of all beasts, domestic as well as wild.

Scholz, thinking of the overflow of the Nile, takes the verse as evidence of the Egyptian knowledge of the translator. But the argument is double-edged, and unnecessary. Palestine is a land of torrent-streams: "Jordan overfloweth all his banks all the time of harvest" (Josh. iii. 15; cf. 1 Chron. xii. 15).

XXXIII. This unprovoked aggressor is generally considered to be the Assyrian; for so, on the whole, he was, and Israel and Judah powerless before him.

1. LXX. have reduced this verse to something apparently widely different from Heb. Yet, if the first ὑμᾶς were omitted, and a stop inserted after ἀθετῶν, supplying an indefinite subject to ἀθετεῖ, it would bring the first part of the verse very near to the meaning of the original. There is no ground for supposing this to be the genuine LXX. reading or intention; it merely shows how small the verbal departure is.

ὑμᾶς, ὑμᾶς] אַתָּה 'thou' read as אַתְּכֶם, abbreviated perhaps, may account for one; the other must be an addition by LXX.

ὁ ἀθετῶν] Cf. xxi. 2, xxiv. 16, xlviii. 8.

ἀλώσονται] The word for 'cease' is apparently taken as equivalent to 'be destroyed,' 'come to an end.'

οἱ ἀθετοῦντες] This seems now to represent the other parallel verb, 'spoileth,' or 'destroyeth' (ἀνομέω in xxi. 2).

καὶ παραδοθήσονται] Heb. has same verb again, 'thou shalt be spoiled': LXX. fall back on a stop-gap word, see on xxiii. 7, &c.; and ἡττηθήσονται at the end of the verse seems to be introduced in much the same way to balance it.

ὡς σῆς ἐπὶ ἱματίου] ἐπὶ ἱματίου is evidently לבגד, 'to deal (in dealing) treacherously,' read as the noun בגד, 'cloak,' 'garment,' with prep. ἐ taken or read as על or אל. Once off the track, LXX. guessed or misread also the previous word כְּנִלְתָּךְ, 'when thou hast succeeded' (or, 'finished': the form is unusual, and some read כְּנִלְתָּךְ, giving this sense more decidedly). What they made of it is hard to say: כְּנִמְלָה would mean 'like an ant,' but the Bible does not mention ants in connection with destructiveness. Ver. 5 probably helped to confirm them in their error.

2. An apparently abrupt transition, to a passage resembling especially xxvi. 8 (so Kay).

τὸ σπέρμα] זרע 'seed' for זרוע 'arm': cf. xlviii. 14.

τῶν ἀπειθοῦντων] Scholz thinks לְבִקְרִים 'in the morning' was read

as בָּנִיִּים : but looking to ver. 1, and other passages, we should expect ἀθετούντων in that case. If בָּרִיִּים were taken as participle, the meaning is nearly the opposite of the Greek : and LXX., especially in search of sense, often differ from Heb. to the extent of a negative: cf. ii. 11, and see list in Vol. I. Introd. p. 52. Or it is conceivable that LXX. read some form from מָרָה, 'rebel.'

εἰς ἀπώλειαν] Inserted by LXX. ; cf. xiv. 20, xxxiv. 12.

3. διὰ φωνὴν τοῦ φόβου] Here φόβου seems to represent הַמּוֹן 'uproar,' in the sense of 'tumult,' and so panic : in xiii. 4, for same Heb. phrase, LXX. have merely φωνή : and in 1 Kings xviii. 41 LXX. have for it the fine phrase, however come by, φωνὴ τῶν ποδῶν (τοῦ ὑετοῦ).

ἀπὸ τοῦ φόβου σου] Heb. 'the lifting up of thyself.' φόβος here seems to mean 'fearfulness,' i.e. majesty : unless for מְרוֹמָתָךְ LXX. read מְמוֹרָךְ.

4. ἀπὸ μικροῦ καὶ μεγάλου] A alone among uncials inserts ἀπὸ, Luc. MSS. having ἕως μεγάλου, according to the usual phrase (ἐπὶ or εἰς? 22). Heb. has 'the gathering of the caterpillar,' or rather, some species of locust, as it would appear from Joel i. 4. Can LXX. have been thinking of different sizes of locusts, and the adjectives perhaps come from a marginal explanation? But Mr H. St J. Thackeray has pointed out that the Isaiah translator uses this phrase when not warranted by the Heb. (*Journal of Theol. Studies*, July 1903). See ix. 14, xxii. 5, 24, and ver. 19 below.

συναγάγη] Not the Heb. word used earlier in the verse, translated once, and lost the second time, see previous note. Here Heb. has מִשָּׁרָץ, from רָקַץ, 'running' to and fro : of which LXX. seem to have reversed the consonants, and taken it from שָׁרָץ, which occurs in two forms, Zeph. ii. 1 (συνάχθητε καὶ συνδέθητε).

ἀκρίδας] So NAQ &c. B has ἀκρίδα. The collective is quite possible in itself, see Exod. x. 13—19. Here however, final c might easily be lost before following o.

ἐμπαίζονται] The word שָׂקַץ may here have been thus rendered, or again misread. Scholz suggests קָצַץ as their reading, by his favourite explanation of a sound-error. (παίζοντα, Gen. xxi. 9, is used for this word, and apparently duplicated as יִצְחָק, *Isaac*.) Such a discrepancy, however, if possible in the first instance, would be most likely detected by a corrector of MSS. On the whole, if LXX. did not read שָׂרָץ (and this is regularly rendered by συρίζω), it seems more probable that they tried to render the present Heb. text.

5. δικαιοσύνης] So NAQ ; B has δικαιοσύνη. The former agrees

with Heb., and seems in itself preferable, the verse being then punctuated as in Heb.

6. ἐν νόμῳ παραδοθήσονται] ἐν νόμῳ may be an attempt to render נְמוֹנָא, 'faithfulness,' a plural form: or can LXX. have read נְמוֹנָא, in the sense of 'command,' 'appointment'? In Nehem. xi. 23, נְמוֹנָא is 'a settled provision,' R.V.; LXX. omit the clause. The sentence runs somewhat like the opening of xxxiv. 16, and παραδοθήσονται almost warns us that LXX. are in difficulties. תְּיָע, 'thy times,' has evidently been misread: the obscure word קִעַת suggests itself (xxiii. 18 fin.) but does not give any help.

ἐν θησαυροῖς] Here stands for דְּבַר, 'power,' 'wealth.' At the end of the verse, it corresponds more directly to אוֹצֵר, 'treasure.' The syntax is changed.

ἐκεῖ] Not in Heb.; apparently takes up the sense of ἐν θησαυροῖς. BV 109 read ἦκει (*venit*, Jerome): 106 omits the verse.

δικαιοσύνης] Heb. has only the pronoun termination: 'his treasure.'

7. This verse is expanded, a somewhat unusual thing in LXX., though cf. xxi. 15. ἐν τῷ φόβῳ...φοβηθήσονται (cf. viii. 12) is not in Heb., except in so far as it appears to be a duplicate of what follows. Again, ἀξιοῦντες εἰρήνην, read after ἀποσταλήσονται by NA and many cursives, including the Lucianic, is duplicated by παρακαλοῦντες εἰρήνην, read by the uncials and some (but not the Luc.) cursives at the end of the verse. 87 97 228 have λαλοῦντες for ἀξιοῦντες. NA and some cursives also read γὰρ after ἄγγελοι, and BQ are nearly alone in reading οὗτοι for αὐτοί.

Removing these duplicates, which may have come, partly at least, from other versions, we are left with Ἰδοὺ δὴ οὓς ἐφοβείσθαι, βοήσονται ἀφ' ὑμῶν· ἄγγελοι ἀποσταλήσονται ἀξιοῦντες εἰρήνην πικρῶς κλαίοντες. This we must analyse, phrase by phrase.

οὓς ἐφοβείσθαι] This seems to be מוֹרְאָכֶם 'your fear' for אֲרָאָכֶם, a doubtful phrase, generally rendered, with change of vowel-points, 'their valiant ones.'

φοβηθήσονται] This is read by ^{nc}BAQ* and about twenty cursives, but not by Syro-hex. B's βοήσονται seems preferable, as (a) the construction is harder with this verb, (b) it agrees in meaning with Heb., (c) φοβηθ. may be due to confusion with the previous (duplicate) words. In the *Variorum Apocrypha*, in a note on Judith xvi. 11, Mr Ball points out a similar confusion between these verbs: to which we may add a very similar case in xxiv. 14 above.

ἀποσταλήσονται] This word, and ἀξιοῦντες, are additions of the LXX., to complete the sense, as they have a participle for the verb

'shall weep,' and preferred a more precise connecting link between 'messengers' and 'peace.' Ἀποσταλήσονται might indeed have been suggested (שלח) by the letters of שלום 'peace': but in that case there would be a triplicate rendering of this word.

8. τούτων and πρὸς τούτους are not in Heb.; cf. οὗτοι in ver. 7 (but not in 6).

ὁ φόβος τῶν ἐθνῶν] It is not very clear how LXX. have dealt with this verse. The easiest supposition seems to be, that, confusing the two expressions, עבר ארח 'wayfaring man' and מאס ערים 'he despiseth the cities,' they omitted the first, and put the second in its place, reading עמים 'peoples' for ערים, and perhaps taking מאס, in the sense of מסס, of fainting for fear. Whether עבר was conversely read after 'covenant,' and הפך, 'he hath broken,' omitted, or the latter paraphrased as αἴρεται, it is hardly possible to say. This verse and the following are certainly treated either with some freedom, or with some want of grip.

9. The Greek omits the second verb in the first clause, possibly in the second also. ἔλη is difficult; by the order it would correspond to קמל, 'withereth,' but no clue to any connection appears, unless LXX. read גמא, see on xxxv. 7: there is also כשרבה, 'like a desert,' to account for; שרבים, 'willows,' might perhaps have suggested the Greek.

φανερὰ ἔσται] This phrase suggests that נער 'shakes off' was taken as a passive of ערה, 'make bare' (however, in xxxii. 15 it occurs in a different sense, 'be poured out'). Originally, therefore, the translation would mean 'shall be laid bare'; but probably it was thought later to mean 'glorious' (see on Γαλιλαία, above).

Γαλιλαία] LXX. substitute this name for the neighbouring 'Bashan,' perhaps to do it honour, in the light of ix. 1, especially if φανερά was misunderstood.

11. νῦν] Repeated from ver. 10; not in Heb.

ὄψεσθε] It is hardly likely that LXX. would render תהרי 'ye shall conceive' thus, as being metaphorical: they may have read it as תראו (or תחזו?).

αἰσχυθήσεσθε] So N^{ca}AV 62 87 93 97 106 147 228: N^{*B} (Q^{*fort}) have αἰσθηθήσεσθε: Q^a 24 306 and some Luc. MSS. αἰσθήσεσθε. It is difficult to decide, especially as Cypr. (*Testim.* II. 26) quotes the passage with both verbs: *nunc videbitis, nunc intelligetis, nunc confundemini*. This gives three verbs answering to the three in ver. 10: but it is most unlikely that all Greek MSS. would, if this were the true text, have agreed in leaving out one verb of the two. Cyprian may have quoted from a copy whose original had a correction in its

text. On the whole, A's reading seems best : חֵשֶׁשׁ 'hay,' 'dry grass,' may have been read as some part of בּוֹשׁ 'be ashamed' (תבושׁו), cf. the discrepancy in xxviii. 16.

ματαία ἔσται ἡ ἰσχυς] Heb. apparently 'ye shall bring forth stubble.' LXX. do not seem to be paraphrasing this, but to be reduced to guesswork. ματαία might indeed be due to קש 'stubble': but it is, strictly speaking, out of the order, and no plausible suggestion of a misreading occurs.

τοῦ πνεύματος] This connection of πνεύματος with what precedes is against Heb. accents, and against the generally approved rendering of Heb.

12. ἐν ἀγρῷ] Scholz gives this as שׂדֵה 'field' for שִׁיד 'lime.' It is again, however, out of the strict order. If שִׁיד had been read as שִׁת, Isaiah's special word for 'thorns,' we should have ἄκανθα accounted for in its place, and the converse of the misreading, as it appears, in xxvii. 3. The word in Heb. which means 'thorns' here, curiously enough, has a close resemblance to one meaning 'ends' from root צצה='cut off' LXX., with a general notion of a verse, have elsewhere curiously different renderings of the separate words, coming eventually near to the original meaning ; see especially on v. 17.

ἐρριμμένη] Heb. 'cut down,' or 'cut up,' כסוחים, from כסה (Psalm lxxx. 16 ἀνεσκαμμένη). Perhaps read here as from נסה, 'scattered.' κατακεκαυμένη serves to render the remaining phrase of the verse.

13. Ἀκούσονται...γνώσονται] LXX. take Heb. imperatives as 3rd pers. plur., which would require different pointing, and probably 'prefixed to the former verb.

14. ἀσεβείς] Heb. חנפים, cf. ix. 17, x. 6, xxiv. 5, xxxii. 6. LXX. generally render by ἄνομοι, but this word is here already taken up. (See Hatch, *Essays in Bibl. Greek*, II. p. 91, for an interesting but scarcely conclusive remark on חנף=ὑποκριτής in the later versions.)

ἀναγγελεῖ] יגיד from נגד, 'make known,' read for יגור from גור, 'sojourn.' The resulting version is somewhat bald.

ὑμῖν...ὑμῖν] Heb. 'among us,' לנו, both times. The dat. corresponds to the Heb., and ἡμεῖς and ὑμεῖς are constantly confused in Greek MSS. When they are agreed on this and similar points, they frequently differ from Heb. Vulg. also has *vobis*.

τόπον] Explained by Scholz as מקום for מוקדי 'burnings.'

15. μισῶν] Scholz thinks this word was chosen for its resemblance to Heb. מאס, 'rejecting.' Vulg. well *projicit*.

ἀνομίαν καὶ ἀδικίαν] The Heb. words occur together, Ezek. xxii. 12. Unjust, fraudulent gain is referred to.

16. Minor differences of syntax are to be observed.

17. γῆν πόρρωθεν] Heb. 'a land of distances.' Most modern authorities interpret this as meaning 'a far-stretching land.' 'A land of distance' (sing.) certainly seems to mean regularly 'a distant land': as in xiii. 5, xxxix. 3 (a *fem.* form), xlv. 11; Jerem. viii. 19 is plur., as here, and Ezek. xii. 27, of *time*, has a *fem.* plur. form. In Zech. x. 9, a slightly different form (in pointing) of the word 'distances' is used as equivalent to 'far countries.' LXX., like A.V., seem to intend something like a Pisgah-sight.

Albert Barnes, taking in his commentary nearly the modern view, quotes Virg. *Aen.* II. 27 :

"Juvat ire et Dorica castra

Desertosque videre locos, litusque relictum,"

which seems however, in any case, to be more applicable to the next verse.

18. ὑμῶν] So AQ and most MSS.; ἡμῶν NB; Heb. 'thy.'

μελετήσῃ φόβον Κυρίου] Κυρίου is added by A 26, but is not in Heb., nor in MSS. generally of LXX.: it appears to be a scribe's addition.

ποῦ εἰσιν...;] For the form of expression cf. xix. 12, xxxvii. 13, l. 1, and especially li. 13.

St Paul, having quoted in 1 Cor. i. 19, from Isai. xxix. 14, proceeds to combine this passage with touches from xix. 11, 12.

γραμματικοί...ἀριθμῶν] The same word in Heb., the participle of פָּדַד, 'write,' 'count'; cf. Ps. xlviii. 12.

συμβουλευόντες] Heb. 'that weighed,' from which the sense of estimating or judging, but hardly that of sharing in counsel, would come.

τοὺς συστρεφόμενους] N A Q Γ 26 41 49 51 91 104 106 198 228 239 306 309 read thus: Luc. MSS. have ἀναστρεφόμενους, B τρεφόμενους, which alone appears to give any sense in connection with the Heb., the word 'towers' being literally 'a thing raised up,' and the verb applied to 'rearing up': so in i. 2 LXX. have ἐγέννησα, Aq. and Theod. ἐξέθρεψα for it. Consequently it seems that συντρεφόμενους is the original of A's reading, though even then the preposition is hard to account for. This, on a wrong idea of the intended meaning, was corrupted to συστρεφ., and later improved into ἀναστρεφ. But possibly cyc was wrongly written after τογc. 86 has συντρεφ., 144 ανατρεφόμενους.

On this verse, in the Hebrew, the commentators quote Virg. *Aen.* i. 203,

"Haec olim meminisse iuvabit."

Also Eur. *Phoen.* 181,

ἐκείνος ἐπὶ προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν.

So in Aeschylus, *Sept. c. Theb.*, the chieftains cast lots for their points of attack : 126, 375, 426, &c.

19. This verse seems to have been amplified, with some departure from the meaning. μικρὸν καὶ...ὃ οὐ (συνεβουλεύσαν)...τῷ ἀκούοντι seem to be additions, and also the copula in οὐδέ : while λαὸς is repeated in a different place.

μικρὸν καὶ μέγαν] See on ver. 4. μέγαν might be due to taking וְגַן from וְג (וְגו) in the sense of 'strength': but more likely from duplicating גַּן from מִגְדָּן, the rest of the phrase being prefixed without warrant. In this latter case συνεβουλεύσαν is וְגַן read as וְגַן, the negative introduced to couple it with ἥδει=הִתְרַן, the ת misread. After ἥδει there should probably be a colon, and the sentence is twice taken up, with βαθύφωνον='deep of language,' in accus., and again with λαὸς πεφασλισμένος in the nominative, *casus pendens*.

συνεβουλεύσαν is the reading of A 41 86 106 198 : ΣΩΓ συνεβουλεύσαντο, B συνεβουλεύσατο.

πεφασλισμένος] Heb. 'stammering' is actually the passive of a verb meaning 'deride,' see on xxviii. 11.

20. πόλις πλουσία] See xxxii. 18, and for the adjective, also 9 : 13, 14 are different.

σκηναί...πάσσαλοι...σχοινία] Simile of a tent, with its pegs and ropes. Cf. liv. 2, and see below, on ver. 23.

21. τὸ ὄνομα] Taking דָּשׁ 'there' as דָּשׁ 'name.' The sense consequently differs.

τόπος] Some have explained the Heb. 'place' as ='in place of.' Delitzsch refers to 1 Kings xxi. 19 as proving, "if Hosea i. 10 does not," that it may have that meaning ; but disapproves it here.

Κυρίου...ἐστίν...ὑμῖν ἔστα.] For A's ἐστίν, the MSS. generally have ὑμῖν. Probably duplicate renderings of לְנִי יְהוָה, Κυρίου being out of its order the first time, and the word read as יְהוָה the second time, with change of pronoun.

πλατεῖς καὶ εὐρύχωροι] Heb. 'wide stretching,' 'broad of spaces,' lit. 'of hands.'

The latter part of the verse is somewhat different in Gr. and Heb. At first sight, 'gallant ship' appears to be omitted. But 'gallant' is the same Heb. word as 'in majesty' earlier in the verse, and μέγας stands for it in both places. 'Σ, 'ship,' appears to have been read as כִּי (γάρ) ; and ὁ θεὸς inserted. By the order of words, it is probable that οὐδέ

πορεύεται is added by LXX., and that οὐ παρελεύσεται με represents the 'shall pass' of Heb.

22. ἄρχων] Somewhat vague for 'law-giver,' which Scholz however seems to be wrong in classing as omitted by LXX., or rather, among his "Zusätze zum hebr. Texte." After all, the θεσμοθέται at Athens were ἄρχοντες.

23. Generally taken as a simile of a ship, as in Horace, *Od.* I. xiv.,
 "O navis, referent in mare te novi
 Fluctus, &c."

But Kay, following Clericus, argues with much probability that it is a return to the image of the tent, with its 'cords,' same Heb. word as in ver. 20, its 'pole,' and 'banner.' This last word is not, indeed, properly used in the sense of 'sail.'

σχοινία suits either interpretation, as does ἱστός, 'mast' or 'tent-pole'; while οὐ χαλάσει τὰ ἱστία and οὐκ ἀρεί σημείον are duplicates, one suiting the ship, the other the tent: *raising* and *unfurling* a standard being closely connected. As it stands, LXX. must necessarily be taken of the ship: but traces of another rendering, possibly of the other interpretation, survive.

ἕως οὗ...τοίνυν] ἤ, 'prey,' was probably taken as conj. 'until,' and accidentally or otherwise put at the head of the clause in place of ἵνα, 'then,' which was transposed to the next clause as τοίνυν.

πολλοί] Epithet transferred from 'plunder' to 'lame': in Heb. it is a noun, 'abundance.'

24. 'The inhabitant' is omitted by LXX., and the sentence adjusted to a single subject.

ἄφεθῇ] Probably an aorist with augment omitted: cf. ἀνέθῃ, *Judg.* viii. 3. (See Swete, *Introd. to O. T. in Greek*, II. iv. p. 305.) The Camb. manual edition, however, in its first two editions, prints ἀφεθῇ.

This subjunctive form offers greater difficulties; but is apparently approved by Blass; see on x. 14.

XXXIV. 1. ἄρχοντες] So LXX. frequently renders עַמְּמִלִּים, the word here used for 'peoples.' See, e.g., xli. 1, xliii. 4, 9, *Gen.* xxvii. 29.

οἱ ἐνοικοῦντες ἐν αὐτῇ] Some cursives οἰκοῦντες: Luc. generally and NBQ omit participle: N* has οἱ οἰκοῦντες for ἡ οἰκουμένη. Heb. 'the fulness of it' (*Ps.* xcvi. 11, xcvi. 7, τὸ πλήρωμα αὐτῆς, of the sea).

ὁ λαὸς ὁ ἐν αὐτῇ] A weakened rendering of 'all that come forth of it.' This Heb. word, 'outgoings,' is found four times in *Job*, in the sense of 'offspring,' and in *Isaiah*, also xxii. 24, xlii. 5, xlv. 3, xlviii. 19, lxi. 9, lxv. 23; of which xlii. 5 most resembles the present passage.

2. ἀριθμὸν] Almost='muster.' Heb. 'host,' sing. of 'Sabaoth': again in ver. 4, where δυνάμεις is due to the later versions.

3. τραυματαί] See on xxii. 2. Cf. with this verse Joel ii. 20.

βραχίσεται] Heb. rather 'be melted.'

4. καὶ ἐλιγίσεται] Before these words B and many cursives insert καὶ τακίσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, which Q^{ms} shows to be a Hexaplaric addition from the later versions. (The clause has been suspected in the Heb.) The late plurals of οὐρανός and *coelum* seem to be due to Hebrew influence.

φύλλα 2^o] Supplied by LXX. A.V. inserts 'fig.'

5. ἐμεθύσθη] Possibly a right rendering.

ἀπωλείας] Heb. 'of my ban.' דרן, as ver. 2, ἀπολέσαι, xxxvii. 11, xliii. 28, Josh. viii. 26, &c. Cf. John xvii. 12, ὁ υἱὸς τῆς ἀπωλείας.

6. στέατος 1^o] After this B and Luc. MSS. have an insertion, nearly in the words of Symmachus, but with the order of 'lambs' and 'goats' inverted.

τράγων καὶ κριῶν] Here, in the true LXX. text, we have 'goats,' כרים, misread for, or, as LXX. omit that clause in its place, confused with כליות, 'kidneys.'

7. οἱ ἄδροι] The Greek word occurs, 2 Kings x. 6. Heb. 'wild oxen.' Cf. οἱ ἄρξαντες, xiv. 9, and see also Amos iv. 1, Ezek. xxxiv. 20 foll., xxxix. 18.

LXX. omits the parallel subject 'their dust.' Theodotion, τὸ χῶμα αὐτῶν.

10. LXX. omit 'there shall be none passing through it' (supplied from Theod. in some MSS., and with slight changes, by N^{ca}). Some commentators prefer to arrange the clauses in Heb. as in LXX., leaving the last unqualified.

Ver. 10 b, 11, 13, 14 strongly resemble xiii. 20—22. The names of the various creatures mentioned can hardly be expected to correspond in Heb. and Greek, and many are altogether uncertain.

11. κατοικήσουσι] LXX. has only one verb, instead of two, for four subjects, but the MSS. vary as to the place of the verb, and its termination, act. or mid. Only 106 agrees with A: the best supported text is possibly that of NQV 24 26 49 86 87 91 97 104 109 198 228 305 309 (κατοικήσουσιν).

σπαρτίον γεωμετρίας ἐρήμου] Heb. 'the line of desolation (*tohu*) and the plummet of emptiness' (*bohu*). These two Heb. words occur together, Gen. i. 2, Jerem. iv. 23. The former especially is frequent in the Book of Isaiah. It occurs eleven times, ten of which are in passages which many moderns deny to Isaiah; the other is xxix. 21, which a majority of critics still retain: though not all, see Cheyne, *Intr. to the Book of Isaiah*, p. 195.

The land shall be "laid waste with as much care and exactness as

men usually apply in building" (Kay): cf. the vision of the plumb-line, Amos vii. 7—9. See also 2 Kings xxi. 13.

The LXX. paraphrase is not very remote: but it is doubtful how much of the Hebrew it is intended to render. If the whole, then the last clause in the Greek verse, *καὶ ὀνοκένταυροι...αὐτῇ*, is an addition of LXX., perhaps from xiii. 22. If however *σπαρτίον ἐρήμου* corresponds to the 'line of desolation,' *γεωμετρίας* might be an addition of LXX. to explain the phrase, and *καὶ ὀνοκένταυροι ἐν αὐτῇ*, with a verb supplied, a misreading; perhaps *וְאֵיִם בָּהּ* for *וְאֵבִיבָהּ*.

12. Heb. is very doubtful: LXX. is as near as could be expected, but either omit 'they proclaim' as *N^{CB}B*, or have a noun in its place, as *N^{CB}AQ* and about nine cursives, the order of words varying in different MSS.

εἰς ἀπώλειαν] Heb. 'nothingness.'

13. *πόλεις*] Heb. 'palaces,' 'castles.'

ἄκανθα] A alone, MSS. generally *ἀκάνθινα ξύλα*. LXX. omits 'nettles and brambles.' Luc. MSS. supply *καὶ κνίδες καὶ ἄκανοι*, probably Hexaplaric, though not in *Q^{mg}*.

σειρήνων...στρουθῶν] As to these and other creatures, see on xiii. 21, 22. The correspondence between Heb. and Greek is not exact. The meaning of the original was probably hazy to the translators.

14. *ὀνοκένταυροι*] Here Heb. has *Lilith*. This was the name of a female demon of Chaldaic mythology, who deceived Adam, according to Rabbinic legends, and who murdered children. Perhaps here 'the screech-owl,' as Kay and W. E. Barnes. Cheyne renders, 'the night-hag.' The objections to supposing that Isaiah couples together wild beasts and demons are, however, serious.

15. *ἐχίνος*] Apparently reading *קפד* for *פון*. The verse is treated more freely than usual, and attempts to decide what LXX. read are precarious.

ἡ γῆ] Not in Heb. Can *בָּל* have been read as a duplicate from *תַּל* in *תַּמְלָה*? *τὰ παῖδια αὐτῆς* seems to be an attempt to construe one of the following verbs as a noun with fem. pronoun termination.

μετὰ ἀσφαλείας] Probably interpreting 'in her shadow.'

ἐλαφοί] The translation 'hinds' is an attempt to preserve some consistency in the genders with ver. 16. Heb. 'kites'; LXX. may have guessed; *דִּישׁוֹן* (Deut. xiv. 5) is not so unlike *דִּיּוֹת*, see note on xvii. 9: or some confusion may have arisen between *דִּיּה* and *אִיּה*, and so with *אִילָה*, which is the word regularly rendered by *ἐλαφος*.

καὶ ἶδον τὰ πρόσωπα ἀλλήλων] This again may be a paraphrase,

though ἴδον may be רעותה read wrongly as ראו, the remaining letters entering into some other word.

16. ἀριθμῶ] Evidently ספר, 'the book,' taken in the sense of 'number,' which it does not, perhaps, bear with its present pointing, though the verb has that meaning, as well as kindred nouns. Some critics have sought to reconstruct the Heb. in the light of LXX. (see Cheyne's commentary *ad loc.*).

Κύριος] Heb. has here 'my mouth': but 'the Lord' occurs earlier in the verse, and may have been transferred.

17. βόσκεισθαι] Heb. 'by line,' בקו: perhaps LXX. read the previous 'to them' להם as לחם, 'bread,' and בקו as לברות: or omitted the latter, taking חם as a verb.

This chapter and the following appear to be contrasted pictures of a judgment ending in desolation, and a joyful uprising and return of the ransomed. Edom, in ver. 5, may be a type of God's enemies, lxiii. 1, Mal. i. 3, Rom. ix. 13: but the actual Edom had much to answer for, Amos i. 11, Obadiah, Psalm cxxxvii. 7, &c.

Many modern authorities consider these two chapters to date from the time of the Exile—or later.

XXXV. 1. Εὐφράνῃτι] Cf. Ps. lxxv. 13: also Virgil's "laetae segetes," *Georg.* I. 1. Ps. cxxvi. 5, 6, is on the way to this idea.

διψῶσα] A¹ inserts ῆ. The rendering is probably right.

κρίνον] The flower meant is, according to some, the narcissus, cf. Song of Sol. ii. 1; acc. to others, the crocus ('autumn crocus,' R.V. marg.). (Some meadow-flower, copious and beautiful, is necessary to suit the passage.)

2. ἐξανθήσει] The Luc. MSS. add καὶ ὑλοχαρήσει, which Ruskin, a real lover of the Septuagint, translates 'shall run wild with wood,' at the head of the second chapter of *Sesame and Lilies* ('of Queens' Gardens').

τὰ ἔρημα τοῦ Ἰορδάνου] Heb. 'with joy and singing.' τὰ ἔρημα is due to taking גילת wrongly, from גלה 'lay bare' instead of גיל 'exult': Ἰορδάνου to reading ירדן instead of ירנן 'and singing.'

τοῦ Καρμήλου] Cf. xxix. 17, xxxiii. 9. LXX. omit 'Sharon.'

ὁ λαός μου] Perhaps הםה 'they' read as עמי 'my people' (by sound?).

3. ἰσχύσατε] The Heb. verb is transitive.

4. παρακαλέσατε] A comparison of Job iv. 3, 4, where παρακαλέω renders the parallel verb, leaves little doubt that here it stands for וצמח, 'confirm'; and probably was originally meant to govern γόνата. 'Say to' has however dropped out from the translation or the text,

and it is difficult to give παρακαλέσατε an absolute sense that is quite satisfactory.

ὀλιγόψυχοι τῇ διανοίᾳ] Heb. lit. 'hasty of heart': see on ἀσθενούντων, xxxii. 4. Ὀλιγόψυχος is used Prov. xiv. 29, where Heb. has 'hasty of spirit,' or rather 'cut short of spirit,' קצר, i.e. probably 'failing,' see Exod. vi. 2, rather than 'abrupt.' See Hatch, *Essays in Bibl. Greek*, III. pp. 101, 103.

κρίσιν ἀνταποδώσει καὶ ἀνταποδώσει] So A alone: other MSS. generally ἀνταποδίδωσιν καὶ ἀνταποδώσει. The correspondence with Heb. is in any case not verbally exact, there being no repeated cognate word. The similar passage, lix. 18, is much shortened in LXX. We might conjecture κρίσιν καὶ ἀνταπόδοσιν ἀνταποδώσει. But it is perhaps more likely that LXX. were confused by the recurrence of בּוֹיָא, 'cometh,' and of the name of God: and possibly κρίσιν ἀνταποδώσει only should be read: as Cypr. *Testim.* II. 7 has simply, *Deus noster iudicium retribuet, ipse veniet*, &c.

αὐτοῖς] Heb. has an emphatic pronoun.

5. ἀκούσονται] Heb. more definitely, 'shall be unstopped' or 'opened.' Cf. I. 5; but here ἀνοίγω has already been used.

6. τρανῇ ἔσται] Heb. 'shall sing,' implying a loud clear tone. The same word in ver. 2, where LXX. had Ἰορδάνου. Scholz suggests that the Greek word was suggested by its resemblance to Heb. תָּרַן. LXX. however must have known that the ת is only the pronominal prefix, and the Heb. word is a very common one. Prof. Margoliouth, supposing the Greek "Wisdom of Solomon" to have preceded the Greek Isaiah, says (*Lines of Defence of the Bibl. Revelation*, p. 17): "It would seem that the jingle of the Hebrew word in Isaiah with the Greek word used in Wisdom was what suggested this inaccurate but elegant rendering." There certainly seems to be some affinity between the Greek of Wisdom and Isaiah: see on iii. 10, and xlv. 20: but the difficulties seem rather increased than diminished, by supposing Wisdom to be the earlier. On the whole, Scholz's view, which in itself Prof. Margoliouth supports, seems to go as far as is necessary in accounting for this peculiar word here.

7. ἡ ἄνυδρος] Heb. *Shârab*, here and xlix. 10. Many interpret it, according to the Arabic usage of the word, as 'mirage': but it seems more proper to take it of the 'burning sand' which causes the mirage, which, even if it could be said to 'become a pool,' could not, as in xlix. 10, 'smite' them. The immediate effect of the mirage, moreover, appears to be refreshing rather than oppressive, until the delusion is perceived. The Heb. word means properly "glowing, dazzling dryness" (Delitzsch).

εὐφροσύνη] Heb. here 'habitation,' not as xxxii. 14. Perhaps a confusion of נוח with נח, 'rest,' to which, at least in the special form used Gen. viii. 21, a sense of satisfaction seems to be attached (if it is really from that root). But the Greek here may be a paraphrase—or רנה (or רננה) for בנה, as εὐφροσύνη often renders words from רנ, see ver. 10, xiv. 8, &c. *ἐκεῖ* is not in Heb.

ὀρνέων] Heb. probably 'jackals,' xiii. 22, xxxiv. 13, xliii. 20. LXX. has no fixed translation; but frequently *σειρῆνες*.

καλάμου] The case may be wrong. *ποιμνίων* of **κ** is apparently a careless reminiscence of lxv. 10, like xvii. 2: it is also found inserted or substituted elsewhere in the verse.

ἄλ] Earlier in the verse this stood for **ΔΝ**, 'reeds' or 'a marsh': here it is **ΝΝ**, which appears to mean 'reed' only: but confusion would be easy under the circumstances.

8. **καθαρά]** Not expressed in Heb., which has 'a highway.' The adjective might be taken as meaning 'clear,' 'open': Pindar, *Ol.* vi. 39, *κελεύθω ἐν καθαρᾷ*, also *Ol.* x. (xi.) 55. Cf. Hom. *Iliad*, viii. 491, *ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος*, Soph. *O.C.* 1575, *ὄν κατεύχομαι ἐν καθαρῷ βῆναι*. But from the rest of the verse it seems likely that *καθαρά* means 'pure' and is supplied as a parallel to *ἀγία*.

καὶ ὁδὸς ἀγία] LXX. seem not to have read 'and a way' twice as in Heb.

οὐδὲ ἐκεῖ ἔσται ὁδὸς ἀκάθαρτος] Not in the Heb.

οἱ διεσπαρμένοι] Perhaps **דרי** for **דרך**, 'way.'

ἐπ' αὐτῆς] **ליה** for **לילוי** 'fools' (?).

9. **θηρῶν πονηρῶν]** *πονηρὸς* freq. renders **רע**, of evil beasts: Gen. xxxvii. 20, &c. Here it is **פריץ**; closely akin to 'Perazim' (*ἀσεβῶν*), xxviii. 20; violent, 'ravenous.'

10. **εὐφροσύνη]** First representing **רנה**, 'song,' followed by the nom., which is for **הקנח**, to which it answers more generally.

καταλήψεται] 'Joy' is made by LXX. the subj. of this verb, instead of the obj., as in Heb.

ἐπὶ γὰρ κεφαλῆς αὐτῶν αἰνεσις] Not in Heb. B* omits all except *αἰνεσις*.

ὁδὴν καὶ λύπην καὶ στεναγμόν] Again Heb. has two terms, LXX. three. *λύπη* seems to be the intruder, though in the parallel passage, li. 11, Scholz gives *στεναγμός* as the addition.

XXXVI. Chapters xxxvi.—xxxix. give an account of certain leading events in Hezekiah's reign, in which Isaiah took a principal part. Historical passages somewhat similar in tone, and in their bearing on the prophecies, occur in chap. vi.—viii., xx. See also Amos vii. 10—17, Jerem. xx., xxviii., xxxii., xxxv. foll., and Haggai. The first of these

is the most like the present passage, the other prophets' books being throughout more broken.

These chapters stand between the two main portions of the book, setting the seal of history, so to speak, upon Isaiah's Assyrian prophecies. It is hardly needful to repeat that many modern critics deny Isaiah's authorship of chh. xl.—lxvi. On the whole it will be found (whether there be any necessary connection between views held on these two questions, or no) that these deny also his authorship of xxxvi.—xxxix., and hold that the parallel passages in 2 Kings, xviii. 17—xx. 19, are there found in their original place and form; while the supporters of the traditional view, that Isaiah is the author, substantially, of all the sixty-six chapters of the book bearing his name, make no exception here, and consider that the compiler of Kings borrowed from Isaiah. Thus Kay says, "These two chapters (viz., xxxvi., xxxvii.)... are the historical goal of chh. vii.—xxxv. The two following chapters, on the other hand, are the historical starting-point of chh. xl.—lxvi." And previously: "These chapters are referred to in 2 Chro. xxxii. 32 as a part of the VISION of Isaiah. Nearly the whole of them is embodied in 2 K. xviii.—xx."

Delitzsch, allowing that the text in Kings "is in many places the better and more authentic," warns us not to draw a hasty inference from this, as "in the relation of Jer. lii. to 2 Kings xxiv. 18—xxv. we have a proof that the text of a piece may be preserved more faithfully in the secondary place than in the original." He gives several reasons for thinking the passage original in Isaiah:

- (i) That the author of Kings had Isaiah's book before him, as shown by comparing 2 Kings xvi. 5 with Isai. vii. 1.
- (ii) The reference in 2 Chron., as above.
- (iii) That the Chronicler knows Isaiah as a historian of Uzziah's reign (2 Chron. xxvi. 22).
- (iv) That the style is prophetic in character, and worthy of Isaiah.
- (v) That Isaiah elsewhere incorporates historical memoranda, speaking sometimes in the first, sometimes in the third person.
- (vi) Chap. vii. 3 and xxxvi. 2 betray the same author.
- (vii) The order of the narrative, which is not chronological, is copied in Kings.

Vitringa thought Isaiah the author.

Prof. Skinner (*Isaiah*, in *Camb. Bible for Schools*) says, "there is no reasonable doubt that these chapters are an excerpt from the

canonical books of Kings...the narrative before us reveals its secondary character by a tendency towards abridgement and simplification; and in other respects shews 'manifest traces of having passed through the hands of the compiler of Kings.'" These words he quotes from Prof. Driver, who points out that "2 Kings xviii. 14—16 are not in Isaiah, and are derived from a different source from that which has been followed by the compiler in the ensuing prophetic narrative." He holds that Isai. xxxvi.—xxxix. "are probably in their more original place in the Book of Kings, whence they were excerpted (with a few slight abridgments and alterations, and with one addition, viz. the Song of Hezekiah)"..."The superior originality of 2 Kings xx. 4, 9—11 to Isa. xxxviii. 4, 7—8 is specially evident."

Bp Lowth says, "We find the same narrative in the Second Book of Kings,...and these chapters of Isaiah,...for much the most part (the account of the sickness of Hezekiah only excepted), are but a different copy of that narration." At the beginning of ch. xxxix. he says, "Hitherto the copy of this history in the Second Book of Kings has been the most correct: in this chapter, that in Isaiah has the advantage."

Prof. W. E. Barnes says of xxxvi., xxxvii., "These chapters correspond (save for a few omissions) with 2 Kings xviii. 13—xix. 37; both passages are probably drawn from the same source, viz. a book of the Annals of Judah." (And similarly of xxxviii. 1—8, 21, 22.)

On the whole, no hypothesis is free from difficulties. Probably it is a mistake to try to decide the question in the light of general theories as to the composition of the Book of Isaiah. The view that the original source of these chapters is to be sought in Isaiah seems rather the simpler.

On turning to the Septuagint, the verbal differences between Kings and Isaiah will be found considerable; exceeding the differences in the Hebrew, as though independently translated; following, however, as a rule, differences of the Heb. text; and the version in Kings generally closer than that in Isaiah. Hence, in some cases, when the Heb. is identical in Kings and Isaiah, it may happen that the LXX. of Kings is closer than the LXX. of Isaiah to the Hebrew of Isaiah. See, for instance,

2 Kings xviii. 34 = Isai. xxxvi. 19.

2 Kings xx. 7 = Isai. xxxviii. 21.

(Delitzsch carefully notes the differences between the Heb. texts of Kings and Isaiah throughout.)

The Hexaplaric additions to the Greek text in Isaiah, several of

which are found in B, are nearly always identical with the Greek wording in Kings, or very close to it. On the other hand in Kings a few resemblances to the wording in Isaiah are found in A, the influence of Aquila being perceptible. Thus the LXX. of Kings in A, and of Isaiah in B, come nearest to one another among the principal uncials: being in each case, it would seem, less pure than their rivals. Conversely, B's Kings and A's Isaiah show wider divergence.

The chronology of these chapters is of well-known difficulty, but cannot be discussed here. No explanation has so far disposed of all awkwardness.

The Greek, in the narrative portions, presents comparatively little difficulty.

1. **Σενναχηρείμ**] Heb. *Sanhērib*, Assyrian Sin-akhi-irib. Herodotus calls him *Σαναχάρβος*, which, except in the third vowel, is more accurate.

2. The narrative in Kings has an insertion before this, 2 Kings xviii. 14—16. Here, it adds 'the Tartan and the Rabsaris' before 'the Rabshakeh.' Del. points out that xxxvii. 6 implies more envoys than one. The names are official titles. For Tartan, see on xx. 1. Rabsaris = 'chief eunuch,' Rabshakeh = 'chief officer,' or as modern usage has it 'Chief of the Staff.' It resembles the Hebrew for 'chief butler,' and may have been so understood by the Jews.

ἐν τῷ ὕδραγωγῷ, κ.τ.λ.] See on vii. 3. The Greek is nearer to the Heb. here. Cf. xxii. 9. The topography is still uncertain.

3. For Eliakim and Shebna cf. xxii. 15, 20. The latter—the identity can hardly be doubted—appears here in a subordinate position, but not as entirely disgraced. But we know neither how great this fall was considered, nor whether more was to come.

4. **Τί πεποιθὼς εἶ]** LXX. of Kings agrees with Heb. of both places, rendering *Tis ἡ πεποιθήσις αὐτῆς ἣν πέποιθας*;

5. LXX. of Kings again agrees nearly with Heb., which has in Kings 'thou sayest,' in Isaiah 'I say' (difference only of ' in consonantal text). Literally Heb. here reads: 'I say—only a word of the lips—counsel and strength for war.' If LXX. took the verb interrogatively, the Greek might almost be considered to be accounted for, and it has been proposed (by Wellhausen and Seinecke) to render in Kings, 'Thinkest thou that a mere word of the lips is counsel and strength for war?' which comes, after all, somewhat near to LXX. here.

6. **τὴν καλαμίνην τὴν τεθλασμένην]** For the phrase compare xlii. 3; for the sentiments concerning Egypt, xix. 3, 11—16, xxx. 1—7, xxxi. 1—3.

Ezekiel appears to imitate this passage, xxix. 6, 7; his elaboration of the idea forbids the converse view.

εἰς τὴν χεῖρα αὐτοῦ] After these words LXX. here omit 'and will pierce it': contained in both Heb. texts, LXX. of Kings, and Theodotion here (**καὶ τρήσει αὐτήν**): so that it appears in many MSS. as a Hexaplaric insertion; 62 90 144 147 308 have **τρυνήσει**: **NAQ** 24 26 41 49 86 106 198 233 239 306 omit.

καὶ πάντες] Heb. (both) and LXX. of Kings 'to all that.' LXX. here read **י** for **ל**.

7. **εἰ δὲ...πεποίθαμεν]** Again, LXX. of Isaiah omit all the verse after these words: the Hexaplaric insertion is almost in agreement with LXX. of Kings, except that according to **Q^{mg}**, we have here **οὗτος** omitted, **ὅς** after **ἐστίν**, **ἀφείλεν** for **ἀπέστησεν**, **κατὰ πρόσωπον** for **ἐνώπιον**, and **ἐν Ἱερουσαλὴμ** omitted at the end. There are, however, many minor variants among the MSS. containing the words. The final omission of **ἐν Ἱερ.** corresponds with the Heb., as Kings but not Isaiah contains those words.

λέγετε] Heb. Isaiah has 'thou sayest': conversely Kings 'ye say,' LXX. **εἶπας**.

8. **μίχθητε]** Aq. Theod. Symm. add **δή**, so do LXX. Kings: also **σεαντῶ** after **δοῦναι**, both additions agreeing with Heb.

The Heb. 'pledge thyself,' 'exchange pledges,' has in the reflexive aspect of the verb the meaning 'intermingle' also. Cf. Psalm cvi. 35 **ἐμίγησαν**. Some uses of the Greek verb in Homer approach this meaning.

ἦπνον] Feminine and collective.

9. LXX. of Isai. has modified the syntax and with it the punctuation. **N*B** read **τῶν τοπαρχῶν**: **N^{cb}AQ** have **τοπαρχοῦ ἐνός**, which agrees with Kings: but this is not Hexaplaric, or at any rate not the complete Hexaplaric text, which as usual appears in Lucianic MSS., **τοπ. ἐνός τῶν δουλῶν τοῦ Κυρίου μου τῶν μικρῶν**. Kings has **ἐλαχίστων**, so that the Hexaplaric Isaiah again differs a little from it. At this point begins a fresh sentence, which seems due to misunderstanding the Oriental turn of expression; the stress on **οἰκέται** seems hardly ordinary.

τοπάρχου] The Heb. word is said to be borrowed from Assyrian, meaning a governor of a province.

10. **πολεμήσαι]** Kings has **διαφθεῖραι**: so Heb. **N*B** adds (Hexaplaric, Aq. Th. Symm. **Q^{mg}**) **Κύριος εἶπεν πρὸς μέ' Ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν**. So LXX. of Kings. **N^{cb}AQ** 26 (48*) 86 106 omit.

Compare Homer, *Iliad*, v. 185, *Οὐκ ὁ γ' ἀνευθε θεοῦ τάδε μαίνεται.*

11. **Συριστι]** Aramaic, the usual language, in its Western form, of diplomatic intercourse at this time. The educated Jews knew it, but not Assyrian; the common people apparently understood none but their own tongue. The Rabshakeh seems to have been an accomplished linguist and orator.

12. The prepositions are varied in the different texts. Heb. has 'to thy master' (Is. לְךָ, K. לְךָ), 'and to thee' לְךָ, 'to the men' לְךָ. LXX. of Kings have ἐπὶ (B) πρὸς (A)...πρὸς...ἐπὶ. LXX. of Isaiah πρὸς in each place. It seems therefore hardly possible to decide certainly as to the meaning of each separate preposition; there seems to be a touch of opposition to the last, 'against' the men that sit on the wall, while 'thy master and thou' are treated contemptuously, as of least importance. With the men on the wall there may be dealings: on the king and his counsellor the haughty envoy will scarcely cast a glance.

13. **Ἰουδαιιστι]** The Rabshakeh spoke at first in Hebrew: when remonstrated with, he answered with a momentary compliance in Aramaic, in which he had been addressed; and then raised his voice again, and spoke in Hebrew, fully aware of the advantage it gave him.

τοῦ βασιλέως τοῦ μεγάλου] Here, and above, ver. 4, this phrase is an extra title, and βασιλεὺς Ἀσσυρίων the ordinary designation. (Cf. βασιλεὺς of the king of Persia in Greek writers, e.g. Thucyd. i. 128, 137, &c.) This is in agreement with Heb., and the words are therefore best so divided in Greek. In this phrase LXX. of Kings is shortened, and less exact: otherwise, the LXX. in each book follows its own Heb. with fair exactness in ver. 13, 14.

15. **καὶ μὴ λεγέτω]** LXX. Isai. shorten: LXX. Kings is with Heb. of both: similarly ῥύσεται at end of verse: LXX. Kings ἐξαιρούμενος ἐξελεύεται.

16. **Εἰ βούλεσθε εὐλογηθῆναι]** Heb. lit. 'Make with me a blessing,' i.e. come to terms, propitiate me: see Gen. xxxiii. 11, where it may be seen to come nearly to mean 'a present.' LXX. Isai. have paraphrased: LXX. Kings is literal.

φάγεσθε...πίεσθε] LXX. Kings have πίεται ἀνὴρ...φάγεται...πίεται. But these might stand for 2 pers. plur., ἀνὴρ representing *Isa* in the sense of 'each.'

λάκκου] So MSS. generally, and LXX. Kings. B reads χαλκοῦ, which might be taken for 'brazen vessel,' as in Soph. *El.* 758, ἐν βραχεὶ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ. In *Ecclus.* i. 3, conversely, A 55 155 254 296 306 read λάκκος for χαλκός.

17. The Heb. of Kings is fuller than that of Isaiah in this verse; adding after 'vineyards,' 'a land of oil, olive and honey, that ye may live, and not die': continuing 'and hearken not unto Hezekiah, when he enticeth,' in place of 'Lest Hezekiah entice you.'

LXX. of Kings and Isaiah follow each their own Heb. in the main: each has *γῆ* in nomin. by a species of attraction, perhaps, rather than *casus pendens*. LXX. of Kings may be right in rendering *כִּי* by *ὅτι* rather than as 'when....'

18. Cf. chap. x. 8—11, as well as xxxvii. 12, 13.

19. Sepharvaim, not named in chap. x., was probably in S. Mesopotamia, on the Euphrates, a little above Babylon. Heb. of Kings adds here 'Hena and Ivah' as in xxxvii. 13: in LXX. of Kings B omits, A inserts.

19, 20. The Greek differs considerably in Kings and Isai.

μὴ ἐδύναντο ῥύσασθαι] Heb. literally 'and that they have delivered,' i.e. 'the idea of their delivering....' Cf. such constructions as "Mene incepto desistere victam!" The same, without the 'and,' in ver. 20, and in both verses in Kings. LXX. of Kings, on the other hand, has in the first sentence *καὶ ὅτι*, according to B, A reading *μή*. This seems to point to B in Kings having preserved an old text, and A in Kings having modified or perhaps assimilated its Greek. But the resemblance, on this minute point, between B in Kings and Heb. in Isaiah is noteworthy.

20. *τῶν ἐθνῶν...τῇ γῇ*] LXX. of Kings has *τῶν γαιῶν...τὰς γᾶς, γαιῶν* representing *עַמְּלָרָא* of both Heb. texts.

21. Heb. Kings alone, has 'they, *the people*, held their peace.'

διὰ τὸ προστάξαι...ἀποκριθῆναι] An unusually classical piece of Greek, with its correct oblique prohibition. LXX. Kings, with both Heb., has Orat. Recta, and the common anacoluthon, *ἐντολὴ...λέγων*.

22. LXX. Kings has verbal differences: after *ὁ γραμματεὺς* it has not *τῆς δυνάμεως*, nor has either Heb.: *ὁ ἀναμνησκῶν* for *ὁ ὑπομνηματογράφος*, and *διερρηχότες τὰ ἱμάτια* for *ἐσχισμένοι τοὺς χιτῶνας*.

τῆς δυνάμεως] Not in Heb.; it seems difficult to give it any other meaning than 'the power' or 'the force,' i.e. implying that he was the military secretary, or perhaps rather the secretary to Hezekiah's commission.

XXXVII. The variations in ver. 1—4 are not extensive, and each Greek text mainly follows its own Heb.: as in the order of the phrase 'Isaiah, the son of Amoz, the prophet': where Heb. of Kings goes against the usual rule with regard to this kind of phrase.

3. *ὀνειδισμού*] LXX. of Isaiah is more periphrastic here than Kings,

and inserts this term, making four against three of Heb. Scholz marks *ὀργῆς* as the extra word: but the comparison with Kings is against this.

4. Kings, Heb. and Greek, 'all the words of R.'

5—7. LXX. Kings continues to show differences of language, *παιδάρια*, closer to Heb., for *πρέσβεις*, *δίδωμι ἐν αὐτῷ* for *ἐμβαλῶ εἰς αὐτόν*, *καταβαλὼ αὐτόν ἐν ῥομφαίᾳ* for *πεσεῖται μαχαίρᾳ*, besides some minor points. The Hebraism *μὴ φοβηθῆς ἀπὸ τῶν λόγων* occurs in both.

8, 9. Here Heb. (both) and LXX. Kings are nearly in agreement, Kings (Heb. and LXX.) inserting 'Behold' before 'he is come,' and Heb. of Kings alone being without another verb ('turned' in LXX., 'heard' Heb. Isai.) before 'and (he) sent.'

LXX. of Isaiah however presents considerable divergence; after 'Libnah' it continues in *ΝΑΟQ*, supported in the main by 24 26 49 86 106 198 and partially by some others (but the Lucianic MSS. are substantially in agreement with Heb. and LXX. Kings): *Καὶ ἤκουσεν βασιλεὺς Ἀσσυρίων ὅτι ἐξῆλθεν Θαράθα βασιλεὺς Αἰθιοπῶν πολιορκῆσαι αὐτόν· καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν (ἀπέστρεψεν A) κ.τ.λ.* But B reads *Καὶ ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχεῖς. Καὶ ἐξῆλθεν Θαρακά κ.τ.λ.*

These variations seem due to confusion of the two occurrences of *ἤκουσεν*, aided by the first *καὶ* in place of *ὅτι* (Luc. MSS. *ἤκουσε γὰρ...*) as Heb. has *ו*. The text has in fact been shortened in two different ways. In A's text *βασιλεὺς Ἀσσυρίων* is pretty clearly an insertion for clearness. For if the subject of *ἤκουσεν* 1^o had originally stood in the text, it would scarcely have dropped out, as the sentence is hardly clear without it: especially as it appears in the very text which omits other words at that point. It would, however, be clearly impossible in the text as B has it.

Probably LXX. Isai. originally read:

Καὶ ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχεῖς. Καὶ ἤκουσεν (βασ. Ἀσσυρίων) ὅτι ἐξῆλθε Θ. κ.τ.λ.

καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν] A by mistake repeats *ἀπέστρεψεν* instead of *ἀπέστειλεν*. Heb. Isai. reads what corresponds to *καὶ ἀκούσας ἀπέστειλε*. Delitzsch thinks that 'heard' is a mistake for 'turned' (*ἐπέστρεψεν* Kings), but it can hardly be proved.

Θαράθα] B's spelling *Θαράκα* is nearer. Tirhakah is named only here. Under him Ethiopia became the dominant power along the Nile, with influence extending over Egypt itself. See on chap. xviii.

10. *Οὕτως ἐρεῖτε*] B of Kings omits all before *Μὴ σε ἀπατάω*, for which it reads *Μὴ ἐπαιρέτω σε*. A supplies the missing clause, but shows traces of Aquila's version in *τῷ λέγειν*.

The direct challenge, *Μή σε ἀπατάω ὁ θεός σου*, crowns Sennacherib's impiety.

11. *ὥς ἀπώλεσαν*] LXX. Kings, with *τοῦ ἀναθεματίσαι αὐτούς*, is more exact.

12. LXX. Isai., according to what appears to be the better text, omits 'the children of Eden' (though the Luc. MSS. insert), and the names 'Gozan, H. and R.' thus appear as the antecedents to the relative clause. The following proper name, *Θαιμὰδ* A, *Θεεμὰθ* B, *Θαιμὰν* Q, may have been conjecturally altered: but the LXX. spelling of unfamiliar proper names is so erratic, that no inference can, as a rule, be drawn from it. The exact localities of 'Eden' and 'Telassar' are not certain: as Prof. Skinner points out, *Til-Assuri* ('Hill of Asshur') was likely to occur frequently. Eden is said to have been a small kingdom on the Upper Euphrates.

Θαιμὰδδ] On Tema and Teman see above, on xxi. 14.

For Gozan, on the Chaboras or Chabur, see 2 Kings xvii. 6; Haran, Gen. xi. 31; Rezeph, between the Euphrates and Tadmor (Palmyra), about 20 m. south of the river. LXX. would appear to have transposed the consonants.

13. Note the resemblance to x. 9.

Hena and Ivah are unknown: some identify the latter with Ava, 2 Kings xvii. 24.

14. *ἤνοιξεν αὐτὸ ἐναντὶον Κυρίου*] "A prayer without words" (Delitzsch). The preceding clauses in Heb., 'and read it, and Hezekiah went up into the house of the Lord,' appear to be due to the Hexapla (from Theod. Symm.) when they occur in Greek texts. *Καὶ ἀνέγνω αὐτό, καὶ ἀνέβη εἰς οἶκον Κυρίου*, *Ν*ΒQ^{ms}*. LXX. Kings has them: and has *ἀνέπτυξεν* for *ἤνοιξεν*.

16. *πάσης βασιλείας*] LXX. Kings more closely *ἐν πάσαις ταῖς βασιλείαις*.

17. B reads *κλῖνον, Κύριε τὸ οὖς σου...ἀνοίξον, Κύριε, τοὺς ὀφθαλμούς σου*, in agreement with Heb. So Luc. MSS., and LXX. Kings: cf. Dan. ix. 18 (Theod. especially) and Baruch ii. 17. *ΝAQ* 26 41 49 86 106 198* omit. *Q^{ms}* has the words with asterisk.

εἰσβλεψον...καὶ ἴδε] LXX. Kings agrees with Heb., *ἴδε...καὶ ἄκουσον*. It cannot be denied that LXX. Isaiah shows some force and fitness to the circumstances: but it may be merely due to a slight confusion, amid which *καὶ ἄκουσον* may have dropped out.

18. *ἐπ' ἀληθείας*] The phrase is classical: Demosth. *de Cor.* 294, *εἰ γ' ἐπ' ἀληθείας δεοῖ σκοπεῖσθαι*, seems, however, to differ somewhat in meaning. LXX. Kings has *ἀληθεία*: Plato, *Protag.* 343 D, *οὐκ*

ἀληθεία ἀγαθόν. This is more usual with the article: but in both passages quoted there is an appearance of intentional variation of phrase.

τὴν οἰκουμένην ὅλην κ.τ.λ.] Heb. lit. 'all the lands and their land.' Heb. of Kings has 'the nations and their land,' and so A of LXX. Kings: but B omits 'and their land.'

19. ἐνέβαλον] LXX. Kings more literally ἔδωκαν.

20. σὺ δὲ] So \aleph AQ and many cursives (ΠΠΣ for ΠΠΥ, apparently): B, with Kings LXX. and Heb., νῦν.

21. ἀπειστάλη] LXX. Isaiah is alone in giving a passive verb.

"Ἡκουσα] Not in Heb., which must be rendered, 'As to what thou hast prayed...': Kings, Heb. and LXX. insert 'I have heard' at the end of each sentence.

22. Here we seem to have a genuine prophecy of Isaiah inserted in the historical account. The crisis is at hand, and the prophecy, with all its loftiness, is unusually close in its view and direct in its language.

Ἐφαύλισεν] Kings, ἐξουδένησεν.

23. παρώξυνας] Kings, ἐβλασφήμησας. There are other minor differences.

24. εἰς ὕψος ὀρέων] LXX. Kings continues, *μηρούς τοῦ Λιβάνου· καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσω αὐτοῦ· καὶ ἦλθεν (ἦλθον B^b, εισηλθον A) εἰς μέσον δρυμοῦ καὶ Καρμήλου. (A has εἰς μεσον τελους αὐτου δρυμου Καρμηλου αὐτου.)*

τὰ ἔσχατα] Heb. 'sides,' often used in the sense of 'recesses': cf. Jonah i. 5 (τὴν κοίλην τοῦ πλοίου).

25. His boast recalls the marvels actually wrought at the Exodus.

LXX. Isaiah shortens this verse. LXX. Kings has ἐγὼ ἔψυξα (εφυλαξα A) καὶ ἔπιον ὕδατα ἀλλότρια, καὶ ἐξηρήμωσα τῷ ἔχνει τοῦ ποδός μου πάντας ποταμούς περιοχῆς.

συναγωγὴν ὕδατος] See on xix. 6.

26. ἤκουσας] \aleph^* B have ἤκουσα. In Kings, B omits all previous to 'I formed it,' see Heb. of Isai. A inserts, apparently from Aquila. LXX. of Kings continues, *ἐπλασα αὐτήν, συνήγαγον αὐτήν· καὶ ἐγενήθη εἰς ἐπάρσεις ἀπὸ οἰκειῶν μαχίμων, πόλεις ὀχυράς.*

27. χλωρός] So A 106, cf. Kings *χόρτος ἀγροῦ ἢ χλωρὰ βοτάνη*, with xv. 6 and Mark vi. 39. Other MSS. here *ξηρός*.

With this passage cf. on the one hand vii. 20, x. 13—15; on the other, xl. 21 foll., xlv. 21, xlviii. 6, &c.

ἄγρωστις] The Heb. of Kings has, instead of 'a field,' *רמח*, 'a blight' (of corn), *רמח*. Wellhausen (and others) proposed to put a stop here, and read (primarily in Kings) *רמח* *פני*, for *רמח* *פני*, con-

struing, 'Before Me is thy rising up,' completing the parallelism. F. C. Burkitt, in *Proceedings of the Society of Biblical Archaeology*, June 1902, on "The so-called *Quinta* of 4 Kings," points out that the *Quinta*, in the Syro-hexaplar margin, supports the consonantal text of Wellhausen's emendation: and this *Quinta* he considers to be here the original LXX.

LXX. of Isaiah omits לפני קמה: LXX. of Kings ends the verse with χλόη δωματων καὶ πάτημα ἀπέναντι ἐστηκότος.

Compare, in any case, Psalm cxxxix. 2.

28. ἀνάπανσιν] Taking the Heb. as from שבת rather than ישב. LXX. of Kings καθέδραν.

30. In xxxii. 10 the people were warned of the loss of one harvest, perhaps two. Here they are assured that after two seasons, in which they must subsist on what the untilled ground produced, they shall return to sowing and harvest. The first term used is found in Lev. xxv. 5, 11 (αὐτόματα); the second only (in a varied form) in the parallel verse of Kings, which has, φάγε τοῦτον τὸν ἐνιαυτὸν αὐτόματα, καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀναέλλοντα. LXX. of Isaiah attempts to explain, and departs somewhat from the probable sense. The general application, however, is clear enough.

31. Cf. xvii. 6, xxiv. 13, xxvii. 6.

32. ἐξελεύσονται] So A (36) 91 97 228 309: other MSS. ἔσονται.

ὁ ἕλος...ταῦτα] As ix. 7.

34. ἀποστραφήσεται] B and most MSS. have the Hexaplar addition (from Theod.) καὶ εἰς τὴν πόλιν ταύτην οὐ μὴ ἐξέλθῃ. (Cf. Kings.) NAOQ 24 26 41 49 86 106 306 omit the words.

35. ὑπερασπιῶ] Cf. xxxi. 5, xxxviii. 6, and parallels in Kings: Gen. xv. 1, Zech. ix. 15, xii. 8.

36. εἶπον] An insertion of LXX. Isaiah: the subject is left unexpressed: either the rare survivors, or inhabitants of the country.

37. The interval between Sennacherib's flight and his death is not known, but the statement that he 'dwelt at Nineveh' suggests some lapse of time; and his sons must have reached manhood at his death, which is placed by modern authorities, according to the Assyrian monuments, about 681 B.C. Nineveh is mentioned by Isaiah only in this place.

38. Ἀσαράχ] Νασαράχ B (Ἑσδράχ B, Ἑσθράχ A of Kings), Heb. נִסְרַח. No Assyrian god of the name is known from any other source. πάτραρχον, with which compare Symmachus' πάτραρχα εἰδωλα in viii. 21, suggests that some deity of the king's family or clan is meant.

Esarhaddon had been made king or viceroy of Babylon by his

father, and dissension had broken out in the royal family. Adrammelech and Sharezer (only the former is named in secular history) were able to compass the murder, but not a successful revolt. Tradition makes them ancestors of the Sassunian and Arzerunian clans in Armenia (so Delitzsch); but the "ten Byzantine Caesars," headed by Leo (the Armenian), cannot be safely assigned this ancestry.

The resemblance of names to those in Zech. vii. 2 is curious.

Compare with this chapter Herodotus' account of Sennacherib's expedition in Bk II. 141.

XXXVIII. The corresponding chapter of Kings is differently arranged, and does not contain Hezekiah's song of thanksgiving. The Heb. text of Kings is otherwise somewhat fuller. The two LXX. versions differ frequently in choice of expressions, and each generally follows its own Heb. See, however, 2 Kings xx. 7 LXX. and Isai. xxxviii. 21 Heb.

The event of this chapter seems to have preceded Sennacherib's attack, or at any rate its final collapse: see ver. 6. The chronology we have seen to be a matter of great difficulty. The 'fifteen years' added to Hezekiah's life, and the twenty-nine years assigned to his reign, bring his illness to the fourteenth year. Modern authorities have put forward many schemes, generally in disagreement with some, at any rate, of the Biblical numbers, and with each other. Their most general agreement is in assigning the date 701 to Sennacherib's invasion: yet this, which satisfies Assyrian chronology, is too early for Egyptian authorities, who would put it as late as 687-6. Prof. W. E. Barnes, accepting this, ingeniously gets rid of a good many difficulties; but is obliged to place Hezekiah's accession six years *after* the fall of Samaria, instead of before (2 Kings xviii. 10)!

1. ἐμαλακίσθη ἕως θανάτου...Τάξαι περὶ τ. οἴκου] LXX. Kings, ἡρρώστησεν εἰς θάνατον...Ἐντελῖται τῷ οἴκῳ.

3. μετὰ ἀληθείας...ἐνώπιόν σου] LXX. of Kings, ἐν ἀληθείᾳ καὶ καρδίᾳ πλήρει, καὶ τὸ ἀγαθόν (σου) ἐν ὀφθαλμοῖς σου.

4. Heb. of Kings prefixes 'And Isaiah had not yet gone out of the inner city (or, court)': LXX. of Kings, καὶ ἦν Ἡσαίας ἐν τῇ αὐλῇ τῇ μέσῃ.

5. Prof. Cheyne here quotes Jerome on Ezek. xxxiii. ; "Nec statim sequitur, ut, quia propheta praedicit, veniat quod praedixit. Non enim praedixit ut veniat, sed ne veniat." That prophecy is often conditional, may be freely granted. It is indeed necessary to its moral purpose that it should be so. Else the prophets would have been all as helpless as Cassandra, whenever they had woe or punishment to proclaim. But not all prophecy is conditional. In this chapter, we

understand at once that the prophecy of ver. 1 was conditional, we are equally sure that those of 5, 6 were not. Ezek. iii. 13 gives an explanation: "When I say unto the wicked, *Thou shalt surely die*; and thou givest him not warning...*to save his life*."

6. **σώσω σε**] B has the Hexaplaric addition *καὶ τὴν πόλιν ταύτην*, which **NAQT** 24 26 41 86 106 198 omit.

The parallel version in Kings inserts here the equivalent of ver. 21, 22: see below.

8. **ἀναβαθμοί**] Used in two senses, for the whole dial, or set of steps, and for the intervals upon it, or separate steps. (LXX. of Kings has *βαθμοὶ* in the latter sense.) So the Heb. **מַעְלָמַי**. The exact nature of the contrivance is not known. The commentators discuss the question of the miracle, how it was wrought, and many of them, as to whether there was any miracle at all. All that need be here asserted is, that the Almighty *can* both alter or reverse any process of nature, however mighty or complicated, and also enable this or that man, or all men, to perceive such a deed, or prevent them from perceiving it.

9. This Song of Hezekiah, which does not occur in Kings, is preserved by some copies of the LXX. also as one of the ὕδαϊ or Canticles at the end of the Psalter. The principal MSS. containing it are A and the Zurich Psalter (T): A contains also xxvi. 9—20 and the Verona Psalter, v. 1—9. In the present instance not much textual aid is obtained, ver. 10, 11 containing the only variants of note.

10. **Ἐν τῷ ὥσῃ**] Heb. literally 'in the quiet' or 'stillness': which some take as='the noonday,' 'zenith' (Kay, Cheyne, &c.): Delitzsch as 'the peaceful course.' LXX. however may have read **בְּרָמִי** for **בְּרָמִי**.

ἐν πύλαις ἄδου] Here **N^{ca}Q^{ms}T** (no others) prefix *πορεύσομαι*, in agreement with Heb.: **Q^{ms}** has it with ✱, but Q has *καταβήσομαι* after ἄδου. In the text of the canticle A has *πορεύσομαι*, T *πορεύσωμαι*. For the LXX. text cf. lxvi. 18; but there Heb. has not the verb, and something must be supplied: here LXX. omits it, but the sentence can be rendered without it.

καταλείψω] Heb. 'I am deprived of,' punished in the matter of.... As the Heb. verb **קָדַשׁ**, generally 'visit,' means in one of its voices to 'commit a trust (or deposit) to...', the LXX. may have rendered thus here by guess.

11. **τὸ σωτήριον τοῦ θεοῦ**] Perhaps intended to interpret Heb. JAH (repeated).

ἐπὶ τῆς γῆς] B reads *ἐπὶ γῆς ζώντων, οὐκέτι μὴ ἴδω τὸ σωτήριον τοῦ Ἰσραὴλ ἐπὶ γῆς*, which seems to be a duplicate, with the exception of *ζώντων*, which **Q^{ms}** has with asterisk, and though the source is not

stated, it may be Hexaplaric. $\aleph^* \text{AQ}^* \text{V}$ and about 20 cursives, Lucianic and others, omit the words: which omission might, apart from the general evidence, have been taken for an oversight from the first to the second ἐπὶ γῆς. ζώντων may indeed have been lost in this way.

ἄνθρωπον] After this, $\text{Q}^{\text{ms}} \text{V}$ and many cursives have ἔτι μετὰ κατοικούντων from Theodotion. This corresponds to Heb. 'with the inhabitants.' After this the MSS. generally, except $\aleph \text{AQT}$ 49 86 198 239 306, have ἐξέλειπεν, which comes again from Theodotion, clearly corresponding to Heb. 'ceasing' (for which some wish to read 'time' or 'duration'=this word, דְּלִי for דְּלִי; cf. Ps. xvii. 14, xlix. 1).

In the Canticle, T has ζώντων, otherwise AT omit ζώντων...ἐπὶ γῆς. T inserts μετὰ κατοικούντων, and both have ἐξέλειπον.

12. ἐκ τῆς συγγενείας μου] Heb. 'my habitation' or 'generation,' cf. liii. 1: lit. 'a circle,' cf. xxix. Heb.

κατέλιπον...ζωῆς μου] An apparent duplicate of the preceding clause, or from ver. 10.

ἐξῆλθεν καὶ ἀπῆλθεν] Colourless verbs: Heb. 'is plucked up and carried away' (like a captive). The former is however used simply for 'remove' or 'depart.'

ὥστερ ὁ καταλύων σκηνήν] B's order, σκηνήν καταλύων, apparently with Heb., as usually. The participles are not easy to account for, καταλύων perhaps taking עָרַע to be from עָרַע. πῆξας possibly with some confusion of the Greek verb's meanings: it applies in a sense well enough to a 'tent,' but Heb. has no suggestion of such a meaning here. Perhaps LXX. read קָפַד as נָפַד, which has the sense of 'freeze,' 'set hard,' and its noun פָּאָד is rendered by πάγος in Zech. xiv. 6. The want of sense is not surprising; πῆξας after καταλύων is odd and suspicious. LXX. probably found a difficulty in the active verb קָפַדְתִּי, 'I have rolled up.' The clauses are differently divided from the Heb., and the sense is lost.

ὡς ιστός] ιστός here = the 'web,' as though אָרַג (participle = 'weaver') were pointed אָרַג. τὸ πνεῦμά μου stands for Heb. 'my life.'

The next words seem to be a guess on the part of LXX., inserted to give a connection: ἐκτεμεῖν corresponding, except in syntax, to בָּצַעְנִי. Heb. has only the intervening word מַדְלָה, which A.V. renders 'with pining sickness': better, as A.V. marg. &c., 'from the thrum,' i.e. the end of the used-up thread.

13. ἐν τῇ ἡμέρᾳ ἐκείνῃ] Heb. has here, as again below, 'from day to night.'

παρεδόθη] This word, as we have seen, on xxiii. 7, &c. (Vol. I. Introd. p. 50) is frequently used by LXX. with doubtful propriety.

Here, and at the end of the verse, it seems to correspond to תְּשַׁלְּמֵנִי, 'thou wilt make an end of me'; and as שָׁלֵם has the senses of 'be at peace,' 'complete,' 'render' (as a vow), and almost, as in Arabic (see Cheyne on xlii. 19) 'devote,' 'surrender,' the use of the word is not altogether unreasonable here.

LXX., on this supposition, omit 'I quieted myself,' for which some would read 'I cried,' שִׁוֵּעִי for שְׁוִיעִי.

14. The names of the birds are better inverted from A.V. They occur together in Heb. again (only) in Jerem. viii. 7.

ὥς περιστέρα] Cf. lix. 11, and Ezek. vii. 16 A.Q. (Theod.).

μελετήσω] So nearly all MSS. and the Canticle text: B^{ab} μελετῶ, B* uncertain.

ὅς ἐξέλατο] Heb. 'I am oppressed,' עֲשָׁקָה, whereas the Greek seems to represent some such verb as נָצַל (הַצִּילָנִי) or יָשַׁע. The two parallel verbs with different compounds resemble ἐξῆλθεν καὶ ἀπηλθεν above, and perhaps indicate that LXX. are trying to glose over a difficulty.

καὶ ἀφελατό μου] Heb. 'be surety for me,' עֲרַבְנִי, which seems to have been read by LXX. as עֲבַרְנִי, taken as causal, Hiphil הֶעֱבִירָנִי, 'took away.'

15. The principal MSS. of LXX. omit this verse altogether. It is supplied from Theodotion, in V.

16. ἀνηγγέλη] Probably represents יָחֻוּ 'they declared' for יָחִיו 'they live.' Heb. is obscure, and LXX. in difficulties. σοι may be לְךָ out of לְכָל, as LXX. omits 'in all these things,' as well as the first clause of ver. 17.

17. Q^{ms}V 36 supply the missing clause, ἰδοὺ εἰς εἰρήνην πικρία μου. So B^{ca} nearly.

ἐλίου] Seemingly חֲשַׁכַּת for חֲשֶׁקֶת, a reading which some have proposed in the Heb. So also Vulg. *eruisti*. It may however be an interpretation of Heb., like A.V., the literal rendering being 'thou hast loved my soul from the pit,' i.e. with extension of the verb's meaning, 'loved so as to deliver.'

18. οἱ ἐν ᾧδου] LXX. abandon the attempt at three parallels; this phrase stands the first time for 'Sheol,' the second time for 'they that go down to the pit.'

19. The latter part of the verse is paraphrased. Possibly the translator was thinking of Hezekiah's supposed childlessness up to the time of his illness.

δικαιοσύνην] Heb. 'thy truth' or 'faithfulness': rendered equally loosely by ἐλεημοσύνην at end of previous verse.

20. **Κύριε τῆς σωτηρίας]** *θεὸς* B (alone or nearly so) Heb. lit. 'The Lord to save me.' The rest of the verse is slightly paraphrased and extended by LXX.

21, 22. In Kings, these verses stand after ver. 6, and many modern authorities consider them misplaced here. The pluperfects of A.V. are objected to, on grammatical grounds. A wide view as to corresponding usages of language may be needed to justify them: but the order of Isaiah's narrative is not bound to conform to modern ideas of arrangement.

The application of a lump of figs, used as a poultice, was a recognised mode of treatment. Yet here its use need not differ from that of the clay in the case of the blind man, John ix. 6. It may be as much sign as agent. The description of Hezekiah's disease has suggested to some the plague, supposed therefore to be the same that destroyed Sennacherib's army. The evidence is lacking in either case. Leprosy (Lev. xiii. 18) has also been suggested. Certainly this disease was especially to be regarded as directly inflicted by God, and as a type of sin, clinging and consuming, or removed.

Λάβετε] Heb. of Isaiah 'Let them take,' with which LXX. of Kings agrees. Heb. of Kings has imperat. 2nd pers. plur.

XXXIX. 1. **Μερωδάχ ὁ υἱὸς τοῦ Λααδάν]** Heb. 'Merodach-Baldan, son of Baladan,' and so B very nearly. Heb. (but not LXX.) of Kings, 'Berodach.'

This Merodach had a small principality in S. Babylonia, starting from which, by constant struggles, he made himself king of Babylonia, in the ancient capital. Under Sargon he maintained himself as a nominal but disobedient vassal of Assyria for eleven years, when he openly revolted: thenceforward he carried on intrigue and warfare for a long time, but seems to have reigned at Babylon again only for a few months during Sennacherib's reign, until finally crushed by him. His adventurous career lasted for something like thirty years; some authorities assign the later events of it to a son bearing the same name; but see F. Lenormant, "Un patriote Babylonien du VIII^{me} siècle," in *Les premières civilisations*.

δῶρα] LXX. of Kings transliterate, though inexactly, *μανάαν* (*παναὰ* A). Heb. *מנחה*, the usual word for an 'offering,' esp. the 'meal-offering' of the Law: as in i. 13, lxvi. 3.

ὥς θανάτου] Added by LXX., probably from xxxviii. 1. Kings, Heb. and LXX. omit 'and recovered.'

2. **ἐχάρη]** So Heb., and LXX. of Kings: but Heb. of Kings has 'heard,' *שמע* for *שמח*, which certainly suggests corruption. Vulg. and Pesh. with LXX.

χαρὰν μεγάλην] So **NAQ** and 14 cursives, mainly Hesychian; omit B, Luc. MSS. Cf. Matt. ii. 10, which precedes the description of the gifts of the Magi, with its obvious resemblance to the present verse.

τοῦ νεχωθά] Transliterated from the Heb. in both LXX. texts. This practice is more common in other parts of the Bible, especially Kings, than in the Prophets. Theodotion was much given to it (see Swete, *Introd. to O. T. in Greek*, p. 46). The Heb. word, according to the best authorities, means 'treasury': though some have taken it as equivalent to ΠΝΣ, a kind of spice: hence, perhaps, the extra term τῆς στακτῆς in LXX. of Isaiah, which may be a duplicate. The order varies in the MSS., **NAQ** and some cursives, mostly Hesychian, placing the silver and gold after the spicery, instead of before it, as B, Luc. MSS., with Heb. and Kings.

τῆς στακτῆς καὶ τῶν θυμ. κ. τ. μύρου] Kings, τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν.

7. ἐγέννησας] So **NAQ**: B's γεννήσεις is more probably the meaning of Heb.

8. ὃν ἐλάλησεν· γενέσθω δὲ] Heb. 'which thou hast spoken; and he said, For (or, surely) there shall be....' Heb. of Kings has, 'Is it not (good?), if there be...?' B, in Kings, omits this whole clause, and A supplies it, perhaps from Aquila or another of the later versions; καὶ εἶπεν, Μὴ οὐκ, ἐὰν εἰρήνη καὶ ἀληθεία ἔσται ἐν ἡμέραις μου;

Hezekiah's fault (2 Chron. xxxii. 25, 26) was pride, and forgetfulness that he owed all, his very existence, to God. His repentance was sincere, and the evil was not to fall in his day; his son's doings aggravated the ill beyond earthly pardon. His answer to Isaiah is simply resigned thankfulness for the postponement.

δικαιοσύνη] See on xxxviii. 19.

XL. The previous chapter of history has directed our attention to Babylon. The portion of the Book which follows—chh. xl.—lxvi., or the greater part of them—has been generally admitted to refer to the captivity in Babylonia, and the deliverance from it. Many modern critics hold, as is well known, that these chapters were composed by an unknown prophet (or prophets), long after Isaiah's death, toward the close of the Exile—some portions, indeed, later again. They allege differences of style, language, and standpoint, between these chapters and those which they acknowledge as Isaiah's work; and consider it unlikely or impossible that he should have looked so far into the future, and away from his own time; with so much detail, moreover, as to mention Cyrus by name. The question is too wide and complicated for discussion here: and it is not necessary for our immediate purpose to enter upon it, as the Greek translator shows no

sign of any idea that the sixty-six chapters of the book are not alike Isaiah's work. Nor, it may be noticed, does the author of Ecclesiasticus. The first doubt on the subject seems to have been expressed by Ibn Ezra in the twelfth century A.D.; and not again until the eighteenth century, when the modern views were put forward by the German school of whom Gesenius, Hitzig and Ewald are the chief names. These views are probably held, in one form or another, by a majority of the authorities and students of the present day. It is perhaps therefore proper for the writer of these notes to state that he is not convinced by them, but holds that, substantially, the whole of the 'Book of Isaiah' is the work of that prophet, and that the work of the modern 'critics,' while of immense value as a contribution to knowledge of details, is a failure as to the broad issues involved.

1. παρακαλεῖτε τὸν λαόν μου] The Heb. is transitive (Piel); the rendering of A.V. is correct, and the punctuation should be observed. The vocative in Vulg., *consolamini, popule meus*, opens the door to some confusion. The persons addressed are perhaps the prophets; or, indeed, all who hear the message.

2. ἱερεῖς] An insertion by LXX., but without justification. The pronoun ('your God') is not rendered at the end of ver. 1; could דב- have suggested דיניכ?

ταπεινώσεις] Heb. word means (time of) 'warfare,' or of 'hardship,' 'hard service': see Job vii. 1 (πειρατήριον), xiv. 14. A comparison of the former passage suggests that Vulg. *malitia* should here also be *militia*.

λέλυνται...ἡ ἀμαρτία] Cf. Aristoph. *Frogs* 691 λῦσαι τὰς πρότερον ἀμαρτίας.

διπλά] Not, of course, double her deserts; but a specially heavy chastening, inasmuch as the Lord loved her. The heathen, by comparison, were 'at ease' (Zech. i. 15). This is better than to render Heb. 'she shall receive double,' i.e. compensation.

3. Φωνὴ βοῶντος] Literal. Many take Heb. almost as if 'voice' were an interjection: 'Hark! one crying...'

ἐν τῇ ἐρήμῳ] LXX. (and Vulg.) connect this phrase with 'crying,' and so all four Evangelists quote it. So also Jewish interpreters and Targ., according to Delitzsch: but the Heb. accents join it with 'Prepare,' giving a parallelism.

εὐθείας ποιεῖτε] LXX. omits 'in the desert' (*Arabah*).

4. πληρωθήσεται] Heb. 'shall be exalted' or 'uplifted.'

τὰ σκολιά] MSS. generally prefix πάντα: A omits, with Heb. and Luke iii. 6. Cypr. *Testim.* II. 6 *omnia tortuosa*.

εὐθείαν] In Luke BD have εὐθείας, but NA εὐθείαν.

εἰς ὁδοὺς λείας] So ^{N^{ca}ch} AQ 26 36 49 86 87 91 93 97 104 106 228 233 239 305 306 309. εἰς πεδία B (πεδιαν ^{N*}). Luke agrees with A. Cf. Zech. iv. 7.

5. τὸ σωτήριον τοῦ θεοῦ] Inserted by LXX., which omits 'together.' Cf. xxxviii. 11, and also lii. 10.

Κύριος] Heb. 'the mouth of the Lord.'

6. φωνή λέγοντος] See on ver. 3.

δόξα ἀνθρώπου] Heb. 'the goodness of it,' 'goodness' being רַחֲמִים, generally rendered 'loving-kindness' or 'mercy': cf. Hosea xii. 4, 6 (A.V. and R.V. marg.); quoted, 1 Pet. i. 24, δόξα αὐτῆς. Cf. also James i. 11, ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ.

7. This verse is omitted by LXX.; or, as Camb. manual text represents it, the latter half of 7, and the beginning of 8, similar to 7, are omitted. (Q^{ms}, and Luc. MSS. with many variations, supply from Symm. Theod.)

8. μένει] Generally printed as present; but fut. would agree with Heb.

9. ὁ εὐαγγ. Σιών] This rendering is preferable, so R.V., A.V. marg., and Vulg.; similarly in the parallel clause: Jerusalem is the receiver, not the publisher of the good tidings. Cf. xli. 27, lii. 7.

10. μετὰ κυρίας] Heb. has a participle, 'ruling for him.'

11. ποιμὴν ποιμανεῖ τὸ ποίμνιον] Only 'shepherd' and 'feed' are cognate words in the Heb.

παρακαλέσει] Might be due to reading יִנְחֵם for יִנְהַל: but scarcely beyond limits of paraphrase.

12. Τίς ἐμέτρησεν] A sudden transition. The Creator's greatness, past compare, is contemplated: the idols held up to ridicule, briefly here, ver. 18—20; in more detail below, xlv. 9 foll.

LXX. give only two verbs of the original four, and lose the connection of 'meted out' in this verse and the next.

13. Kay points out that St Paul, who quotes this passage, Rom. xi. 34, also quotes, in his argument, ix.—xi., from "Isai. i. 9, vi. 9, viii. 14, x. 22, 23, xxviii. 16, 22, liii. 1, lxv. 1, 2, to illustrate Israel's fall; and xxvii. 9, lii. 7, lix. 20, as evidence of their final recovery." The quotations are sometimes from LXX., sometimes from Heb. In 1 Cor. ii. 16 this verse is also quoted, after various allusions to Isaiah.

τίς ἔγνω] Heb. 'who hath meted out,' as in the previous verse, though its metaphorical sense here is not very clear. It may be that LXX. here read הִכִּיר (Hiph. of נָכַר) for תָּכַן; but it is just as likely that they were attempting to render the present text.

συμβιβάσει] ^{N^{ca}AQ^{ms}TV} and about a dozen cursives: also in 1 Cor. ii. 16. συμβιβῆ ^{N*BQ*} 147.

14. ἡ τίς προέδωκεν...καὶ ἀντ. αὐτῷ;] This clause is found in \aleph^*A and nine cursives, mainly Hesychian, and in others with variants: but not in BQ, and marked as wrong by \aleph^{cb} . It occurs in the quotation, Rom. xi. 35, following σύμβουλος αὐτοῦ ἐγένετο, and most probably intruded thence into the texts of this passage. The original source of the words may then be the Heb. of Job xli. 11.

The 'path' (of judgment), and the following clause, are omitted by LXX.

15. ῥοπή ζυγοῦ] Heb. 'a grain of the scales.' The regular Greek idea of the impulse which just turns the scale is successfully adapted. See Soph. *Oed. Tyr.* 961, *Trach.* 82, Aesch. *Persae* 437, &c. The actual combination of ῥοπή and ζυγόν in one phrase is not, however, familiar from classical literature.

ὡς σίελον λογισθ.] LXX., omitting 'isles,' evidently read $\rho\gamma$ =σίελος for $\rho\gamma$, 'a grain of dust,' 'fine dust.' λογισθήσονται repeats the former verb instead of 'he will lift up,' which word is rendered, though there not quite rightly, in Lam. iii. 28 ἦρεν ἐπ' αὐτῷ. On the conditional sentence, see Vol. I. *Intro.* p. 44. It seems simpler to take εἰ as interrogative, in which case ἦ, 'behold,' may have been read as the interrogative prefix.

16. Δίβανος] A type of earthly abundance, greatness, and magnificence: ii. 13, x. 34, xxxiii. 9, xxxv. 2; Ezek. xxxi. 3, &c.

17. LXX. shortens the verse into a bald form, but presents the general sense.

18. As in ver. 11, only two of the three words are cognate in Heb.

19. μῆ] The article read as the interrog. prefix: similar in form (-ἦ).

περιεχρύσωσεν] The Heb. word is akin to that used above for 'smelter' (χρυσόχοος). LXX. omit 'silver chains.' The passage is difficult.

ὁμοίωμα] Heb. begins a fresh verse at this point, with the obscure phrase תרומה המסכן, of which the best rendering forthcoming is, 'He that is impoverished as to an offering.' The LXX. rendering throws no light on this as it stands. Prof. Skinner suggests that תרומה was read by them as תמונה, 'likeness'; but the order of words is against this: and it is perhaps more probable that ὁμοίωμα is due to the context, either being a guess for המסכן, or having taken the place of the rendering of it: and that κατεσκεύασεν represents תרומה, read perhaps as הרימו, from רום in sense 'set up.' המסכן is itself completely obscure, Vulg. rendering the phrase 'Forte lignum et imputribile,' and Jerome explaining the word of *durable* wood!

20. ξύλον...ἄσηπτον] Contrast ξύλον σαθρόν, Job xli. 27 (18, LXX.): with which cf. Wisdom xiv. 1, τοῦ φέροντος αὐτὸν πλοίου σαθρότερον ξύλον ἐπιβοᾶται.

αὐτοῦ] & reads αὐτό. αὐτῷ would have more nearly represented Heb.

21. οὐκ ἔγνωτε τὰ θεμέλια] Heb. generally rendered 'have ye not discerned from the foundations...'; but, as there is no preposition, LXX.'s view is possibly right, though against the accents. So Delitzsch, Kay, and Vulg. *numquid non intellexistis fundamenta terrae?*

22. ὁ κατέχων] Probably of occupation, cf. Soph. *Antigone* 609, κατέχεις 'Ολύμπου μαρμαρόεσσαν αἴγλαν, Aristoph. *Clouds* 603. Heb. 'that sitteth upon.'

καμάραν] Heb. קמ, 'fine cloth,' 'gauze,' is closely connected with the word used in ver. 15 for 'dust.'

23. The syntax differs from Heb., 'judges' having been transferred, as a verb, to the first clause, with some misreading. εἰς οὐδὲν &AQ is nearer than ὡς of B: the confusion is easy, cf. e.g. x. 17. οὐδὲν represents here *tohu*, 'waste,' 'chaos,' 'confusion,' and so, nothingness.

24. σπεύρουσιν of A must be wrong: σπεροῦσιν was probably intended, but most MSS. have this and the next verb in aor. subj. The Heb. has passive verbs, but one being Niphal of a verb beginning with ל, and the other a Pual, they do not differ in the consonantal text from active forms.

25. ὑψωθήσομαι] Heb. 'I shall be like,' from הוּשׁ. LXX. probably took it from הִשָּׁה (הִשָּׁה for הוּשׁ); perhaps confusion with the first word of ver. 26 tended to this.

26. ἀναβλέψατε...τοὺς ὀφθαλμοὺς] A looseness of expression, between ἀναβ. τοῖς ὀφθαλμοῖς and ἄρατε τοὺς ὀφθαλμούς. βλέπω and ἀναβλέπω are sometimes used with a cognate accus. (as Eurip. *Ion* 1263, δράκοντ' ἀναβλέποντα φοινίαν φλόγα), but not of the eye.

κατέδειξεν] So in xli. 20, xliii. 15, this verb is used to render כָּרַב, 'create.' Cf. ἐπέδειξα, xxxvii. 26, for another Heb. verb, 'brought to pass': and Gen. iv. 21 οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν (a paraphrase, = 'invent'). In xlv. 18 the Heb. is רָצַי, in Zech. viii. 12 δείξω corresponds in place to Heb. עָרַי. See also 2 Tim. iv. 14 ἐνεδείξατο, Vulg. *ostendit*, with which compare 1 Tim. i. 16.

κατὰ ἀριθμὸν...ἐπ' ὀνόματι] Cf. Ps. cxlvii. 4, ὁ ἀριθμῶν πλήθη ἄστρων, καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν. Job xxxviii. 37, ὁ ἀριθμῶν νέφη σοφία.

27. Μὴ γὰρ εἴπης...καὶ τί ἐλάλησας] A rather curious variation from the simpler Hebrew.

ἀφείλεν...ἀπέστη] LXX. have inverted the construction: and appa-

rently duplicated Heb. 'will pass away,' with ἀφείλεν to parallel the preceding clause, and ἀπέστη. Cf. however ἀφείλεν (diff. Hebrew verb) in vii. 17.

28. εἰ μὴ ἤκουσας] Again the opening clauses are varied. Εἰ μὴ seems to be compounded of the two interrogative forms, εἰ οὐκ ἤκουσας; and μὴ ἤκουσας; or the μὴ may have been substituted for οὐ, after εἰ. There is also the possibility that ἦ (or ἦ) may have been the original text.

πεινάσει] Used by LXX. to express faintness and weariness as well as hunger: also in the next three verses. Cf. 'starve' used in some parts of England, for suffering from cold as well as from hunger.

29. τοῖς μὴ ὀδυνωμένοις λύπην] Reading יִנִּי 'suffering' for יִנִּי 'might,' 'power,' and עֲצָב 'pain,' 'grief' for עֲצָמָה 'strength.'

30. ἐκλεκτοῖ] Heb. 'young men' by usage, but literally 'chosen': Amos viii. 13, οἱ νεανίσκοι, where O.L. Fragm. Weingart. has *iuvenes electi*. See Oesterley, *Studies in Amos*, p. 101. - Cf. A.V. renderings in Ps. lxxviii. 31, 63.

ἀνίσχυνες represents the meaning of Heb. very fairly. Symm. Th. ἀσθενήσουσιν.

31. ἀλλάξουσιν literally renders Heb.

πτεροφυήσουσιν] Correct, according to one view; so Lowth, and Cheyne, and Vulg. *assument pennas*. Gesen., Del., and Kay prefer 'shall lift up wings.'

XLI. 1. Ἐγκαταλειψθεῖ] i.e. הִחְדִּישׁוּ 'be renewed' read for הִחְרִישׁוּ 'be silent' (Lowth). The form הִתְחַדְּשׁוּ would however be more properly required (Ps. ciii. 5). So in Zeph. iii. 17, יִחְרִישׁ, LXX. *καινιεῖ*, and so the Peshitta. The metaphor in ἀλλάξουσιν perhaps induced this reading.

οἱ ἄρχοντες] As usual, for אֲמִי, 'peoples': see xxxiv. 1, xliii. 19.

κρίσεις] So A alone: other MSS. κρίσιν.

ἀναγγελάτωσαν] Heb. 'let us draw near together for...' Either LXX. took up the meanings of the wrong verb in the preceding pair (cf. ver. 22, xliii. 9, &c.), or read נִקְרָב for נִקְרָבָה.

2. δικαιοσύνην] LXX. is right in treating this word as abstract (A.V. 'the righteous man,' Vulg. *iustum*, cannot be maintained). The sentence is difficult. The best authorities take it either as 'Who hath raised up from the sun-risings him (whom) Righteousness calleth to his foot?' (calleth to follow him, Cheyne), or, 'whom he calleth in Righteousness, &c.?' Or, '...him whom Righteousness meeteth at every step?' The forms of Heb. 'meet' and 'call' are often indistinguishable. Some take 'Righteousness' as here = a vindicated right, and so,

'victory': see Prof. Skinner *ad loc.* and Appendix, Note II., Isaiah xl.—lxvi., in *Camb. Bible for Schools*. The LXX. is not very far off, but it would be easy to miss here the heralding of the human conqueror and deliverer. (Most moderns explain it of Cyrus: many, formerly, of Abraham: but cf. xlv. 11.)

πορεύεται] Most MSS. prefix *καί*: cf. ver. 25, where a similar clause appears to be omitted, but may have been misread.

δώσει ἐναντίον ἐθνῶν] Heb. 'gave (up) nations before him.'

ἐκστήσει] Heb. 'maketh him subdue,' or perhaps, 'subdueth.' The Greek may be a free rendering of this; but *ἐκστήναι* is frequently used to render **דגן**, as xvi. 3, xxxiii. 3; and LXX. may have here read the Hiphil of this verb, **יג** for **יר**: meaning, 'will drive forth,' as wanderers, or, out of their senses, in astonishment.

δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν] Nearly in verbal accordance with Heb. 'giveth them as dust of his sword.' *εἰς* and *ὡς* in Greek, **ב** and **כ** in Heb., are easily confused, see on xl. 23.

3. LXX. omit the difficult words 'he shall not go,' Vulg. *non apparebit*, having already a verb, taking 'way' in nom. Heb. is explained of Cyrus' strange career, or of his swift movements: neither is very natural.

4. **ἐκάλεσεν]** This and *ὁ καλῶν* are like duplicates, and *γενεῶν ἀρχῆς* is somewhat redundant. *αὐτὴν* must refer as before to *δικαιοσύνην*, and *ἐκάλεσεν αὐτὴν* may have simply been repeated from ver. 2.

5. **ἔθνη]** Apparently loosely for 'isles': it need scarcely be assumed that LXX. read **ע"י** for **ע"י**.

τὰ ἄκρα τῆς γῆς] LXX. (apart from Hexapl. addition, *ἐξέστησαν* Q^{ms}) omit 'tremble' after these words.

6. **ἄμα | κρίνων]** Not in Heb.: perh. confused with end of ver. 1.

7. **Ἰσχυσεν]** Heb. has word from this root twice, 'Be strong' and 'strengthened.' Can *Ἰσχυσον* have dropped out, or even be right instead of *Ἰσχυσεν*? **ס*** has *יִסְחָשֶׁן*.

τύπτων] Possibly **לל** read for **לל** 'smoothing': unless a guess.

τότε μὲν] So A, 41: other MSS. *ποτὲ μὲν*. Heb. is **עַתָּה**, = besides other meanings (i) an anvil, (ii) a time of doing a thing, i.e. once.

μὲν in Isaiah only here and vi. 2.

8. **παῖς μου]** Heb. **בן** is rendered by *παῖς* and *δοῦλος*, in Isaiah almost indifferently, see xx. 3, lii. 13, &c. Mr H. St J. Thackeray, *Journal of Theol. Studies*, Vol. IV., No. 14, p. 250, assigns *παῖς* to Isai. i.—lii., *δοῦλος* to the 'last part': but see xlii. 19, xlix. 3, 5.

9. **σκοπιῶν]** Heb. 'corners.'

10. **μὴ πλανῶ]** Heb. and again in ver. 23 (*θανυμασόμεθα*) means

'look about' in dismay or alarm. Perhaps here LXX. confused **תשח** (from **תש**) with some part of **תע**.

11. **ἀντίδικοι**] There is no special reference to law or justice, except in so far as the idea of justice between man and man, or between God and man (i. 19, xliii. 26, to which we may almost add l. 1), is prominent in the Book of Isaiah. Cf. 1 Sam. ii. 10; Aesch. *Agam.* 42, **Πριάμου μέγας ἀντίδικος**, Tasso, *Gerus. Lib.* IX. 53, (of a fight) "son fèri i litigi." Heb. has a suggestion of the same idea: there is an ascending series of terms of enmity: threefold according to Delitzsch, fourfold according to Cheyne; and so LXX. begin it with **ἀντικείμενοι**.

13. LXX. omit 'I have helped thee,' the second 'Fear not' and 'worm': supplied from Hexapla in Luc. MSS. (not 48).

14. **ὀλιγοστός**] Heb. **יְהֵךְ**. Vulg. has *mortui*, as in chap. v. 13, which see, i.e. **יְהֵךְ**. It is generally taken here, nearly as LXX., as = 'few': said to be shortened from the phrase 'men to count,' i.e. few: cf. Gen. xxxiv. 30, Deut. iv. 27, xxxiii. 6, Ps. cv. 12. The same idea is found in *ἀριθμός*, x. 19, and ii. 7.

15. **ὡς τροχὸς ἀμάξης**] Different Heb. words from xxviii. 27, where *σκληρότης* represents **יִרְקָה**.

χοῦν] So **ΑΓ** 41 93 104 306: but **χνοῦν** is more probable, with **NBQ** &c. for Heb. **יָנַח**. Cypr. *Test.* II. 4 gives *lanuginem*. The same confusion occurs in the text, v. 24, xvii. 13, xlviii. 19, Ps. xviii. 42, 2 Sam. xxii. 43, Hosea xiii. 3.

16. **ἐν τοῖς ἁγίοις Ἰσραὴλ**] Heb. has the singular. The LXX. omit 'in the Lord,' transferring the second verb, as a plural, to the next subject, in ver. 17.

17. The syntax is altered, particles being inserted: the words practically the same as in Heb.

ἐξηράνθη] Correct. A.V. 'faileth,' as in xix. 5.

18. **ποιήσω...εἰς...ἐν**] Heb. has same prep., **ל**, in both clauses, **עַל** and **עַל** have a tendency to reapproach one another in N.T. and late Greek; in some dialects they were never separated.

ἐλθ] Cf. xxxv. 7. (**ὑδάτων**, added by **N*B** &c., is Hexaplaric: **N^{cb}AQ** 26 41 49 &c. omit.)

19. LXX. abandons the parallelism, and instead of series of four and three, gives one list of five trees.

20. **κατέδειξεν**] See above, on xl. 26.

21. **Ἐγγίζε...ἤγγισαν**] Heb. has two different verbs, causal and imperative.

βουλαί] Heb. 'strong arguments,' lit. 'strengths,' cf. the use in Greek of *ἰσχυρίζομαι* and *δυσχυρίζομαι*. LXX. may have paraphrased,

or hastily read **עצמותיכם** as **מועצתיכם**, the letters **עצ** suggesting 'counsel.'

22. **τὰ ἔσχατα**] Rather stronger than Heb. 'their issue,' 'their after-things': and similarly **ἐπ' ἐσχάτου** in the next verse.

23. **εὖ ποιήσατε καὶ κακώσατέ**] **εὖ ποιέω**, except with a participle, is usually, and **κακώω** regularly, transitive in classical Greek. The **καὶ** represents Heb. exactly, but as in various expressions, is almost alternative, = 'or.'

The general meaning is clear. If the trial of foreknowledge, or any knowledge, is too much, at least let these 'gods' show their power to do something of some sort. This whole passage seems decisive against those who deny or minimize the predictive element in prophecy. The claim, at least, is unmistakable, and those who reject it have equal grounds for rejecting what else they please in Scripture. The prophets, who interpret God's thoughts and purposes, must *ipso facto* look beyond the past and the present moment.

θανμασόμεθα] See on ver. 10.

καὶ ὀφόμεθα ἅμα at end of the verse omitted by A, perhaps inadvertently.

24. **πόθεν**] This is accounted for the first time, as **מֵאֵין** 'of nothing' and **מֵאֵן** 'whence' are easily confused. The second **πόθεν** is probably rhetorically repeated.

ἐκ γῆς] Reading **מֵאֵין** (Scholz) for **מֵאֵין** 'from nothingness,' which Heb. is supposed to mean here: it would however usually be **מֵאֵין**, and the actual text would mean 'from a viper.' *Ex eo, quod non est*, Vulg.

βδέλυγμα ἐξελέξαντο ὑμᾶς] A.V., Vulg., and most commentators supply a relative: 'an abomination *is he that* chooseth you.' Heb. verb is sing.

25. **καὶ τὸν**] LXX. does not render 'and he came.' Scholz suggests that they read **וְהוּא** for **וְהוּא** (Heb. marg. **וְהוּא**). But **וְהוּא** is not used with the previous object, which indeed is not expressed: and would not **וְהוּא** be required?

κληθήσονται] A has **κλήσονται**, which is more likely an inadvertence (-θη- is often omitted) than due to any sense that Heb. verb is active. Heb. is now generally taken as a rel. clause, 'one that calleth....'

ἐρχέσθωσαν] Also made plural, *ἄρχοντες* being taken as the nominative.

Cyrus belonged to Elam, in the E., and came, after conquering and uniting with the Medes, from the N. The reference, however, need not be to him individually.

The syntax of the latter part of the verse is altered, and οὕτως καταπατηθήσεσθε is added by LXX. to complete the sense, as they took it.

26. ἀληθῆ] Heb. is the usual word for 'righteous': but LXX. probably comes near the meaning here.

ὁ προλέγων] This renders מְנַיִד, Hiph. (causal) partic. of נָדַד, 'make known,' connected in root with words meaning 'front,' 'fore-part,' &c. LXX. omit the next participle, which is the causal of the verb for 'hear'; this follows in its simple form, whence, no doubt, the omission.

27. ἀρχὴν Σ. δώσω] ἀρχὴν corresponds to Heb. 'the first': δώσω, standing in place of 'Behold, behold them,' is possibly due to transposition, as 'I will give' comes at the end of the verse in Heb. This interjection is certainly treated with some freedom by LXX. in this part, see ver. 24, 29, xlii. 1: whereas the Greek has ἰδὸν in ver. 28.

παρακαλέσω] Either for מְבַשֵּׁר, bringer 'of good tidings,' or, as this root is usually εὐαγγελίζεσθαι, xl. 9, lii. 7, lxi. 1, it may be that the repeated 'Behold' הִנֵּה הִנֵּה was read by LXX. as some part of נָחַם.

AB^{ab}Q add εἰς ὁδόν, A ἐν ὁδῷ. Cf. x. 32. וְאֵרָא, 'And I saw,' beginning ver. 28, and not rendered by LXX., might have been read as בָּאֵרָא.

28. ἀπὸ...τῶν ἐθνῶν] Not in Heb. Perhaps from lxiii. 3, where Symm. has ἀπό.

ἀπὸ τῶν εἰδώλων αὐτῶν] According to Scholz, וּמֵאֱלִילֵיהֶם read for וּמֵאֱלֵהֶם 'and from them.' Lowth suggested מֵאֱלִים. Possibly מֵאֱלֵהֶם αὐτῶν might be a duplicate.

The translator appears to have been in difficulties with these verses.

πόθεν ἐστὶ] Not in Heb.; cf. ver. 24; perhaps taken from thence, and the extra negative added before ἀποκριθῶσι to make sense. 'A word' is not in LXX., nor 'me' in Heb.

29. This verse is at least incomplete in LXX. οἱ ποιοῦντες ὑμᾶς corresponds to 'their works,' but differs in voice, as if without initial מ, and with כֹּם- for הֵם-. After εἰσὶν γὰρ something is missing, to render 'vanity': μάτην alone stands in the place of 'wind and wasteness' (tohu). οἱ πλανῶντες ὑμᾶς (again with 2nd pers. for 3rd pers. suffix) should correspond to נִסְכֵּיהֶם, 'their molten images.' This might conceivably be due to reading נִסְכֵּיכֶם, 'they that scatter you,' or מְסִירֵיכֶם, 'they that turn you aside.' But Symmachus (probably) has οἱ πλάσσοντες, and it is possible that this was also the LXX., and has been corrupted: 'they that form' you, as if by fusing or casting.

XLII. 1—4. Ἰακώβ...Ἰσραήλ κ.τ.λ.] The discrepancy between Heb. and LXX. here is well known, and the quotation, Matt. xii. 18 foll., complicates matters more. In the first place, Heb. has no mention here of 'Jacob' and 'Israel.' Scholz supports LXX. here, holding that the M.T. has been altered, and that LXX. have "die schwierigere, und darum kritisch gesicherte Lesart": but probably few will agree with him. The names might easily have come in from other passages, as xli. 8, xliv. 1, 2; whereas their omission from Heb. would be difficult to explain, as it would be an unlikely accident, and in view of other passages, a futile expedient, if intentional. Matthew's quotation is here mainly with Heb.; the resemblance to Theodotion's version, to which Prof. Swete refers (*Introd. to O.T. in Greek*, p. 395), is only marked in εὐδόκησεν, and in the last clause, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν, Matthew agrees, except for ἐπὶ, with LXX. εἰς νίκος is however found in Theod. (and Aq. also, xxv. 8), but also in LXX., as 2 Sam. ii. 26, Amos i. 11, viii. 7, &c. for נצח or נצחל.

This passage is discussed at length by Dr Hatch, *Essays in Bibl. Greek*, IV. pp. 199 foll., with special reference to the quotations in Justin, *Dial. Tryph.* 123, 135. These agree with LXX. in inserting Ἰακώβ, Ἰσραήλ, and in some other respects, while varying generally between LXX. and the text as given in Matthew's quotation. In estimating the evidence of Patristic quotations of the passage, the question must be taken into account, whether they quote from Isaiah or Matthew, or confuse the two. It is worth while to notice Tertullian, *adv. Praxean*, who is decidedly against LXX.; *Accipe igitur et alias voces patris de filio per Esaiam: Ecce filius meus quem elegi, dilectus meus in quem bene sensi.*

The conclusion seems to be, with regard to the main quotation: (a) that LXX. are wrong in inserting Ἰακώβ...Ἰσραήλ: (b) that Matthew quoted either loosely from Heb. and LXX. alternately, or from an older form of LXX., which Theodotion may have used. (This is more likely than an alternative Hebrew: but Matthew's source may have been a loosely put together collection of prophecies): (c) that later quotations of the passage are likely to be confused, either originally or in transcription, from the three main sources, Isai. Heb., Isai. LXX., and Matthew.

1. προσεδέξατο] εὐδόκησεν Matt., Theod. Kay points out that the Heb. word is used of God's acceptance of sacrifice (Lev. i. 3, 4, &c.).

κρίσιν] Heb. 'judgment,' the usual word: but high authorities give it here a rather special sense; as, substantially, the true religion viewed as a rule or system.

2. οὐ κράξεται οὐδὲ ἀνήσει] Matt. οὐκ ἐρίσει οὐδὲ κραυγάσει; the second verb omitted by Cypr. (*Testim.* II. 13). For ἀνήσει 308 has βοήσει, Tertull. (*adv. Jud.*) *neque contendit neque clamavit*. ἀνίημι appears to be used for Heb. אָנִישׁ also in i. 14, ii. 9, xlv. 4; in i. 14 Cypr. has *laxabo illis*, and here Augustine has *cessabit*, Jerome *dimittet* and *relinquet*: see Hatch, *loc. cit.* The LXX. was certainly therefore read thus in ancient times: yet as the future ἀνήσω occurs in all these four places, it may be doubted whether ἀνοίσω, ἀνοίσει be not the real reading. See on i. 14.

ἀκουσθήσεται] Heb. verb is causal.

3. εἰς ἀλήθειαν] So the Heb. תְּמִנָּה: but Matt. has εἰς νίκος. This (see above) is a regular rendering of תְּמִנָּה, which is εἰς τέλος, Hab. i. 4; this has some verbal resemblance to the present clause, so that Matthew might conceivably have dropped into Habakkuk's wording. The two expressions, at any rate, come near to touching one another at this point: but as Heb. and LXX. agree, it need not be further discussed here. Justin quotes once with ἀλήθειαν and once with νίκος.

4. ἀναλάμψει...οὐ θραυσθήσεται] LXX. substitutes a positive expression for Heb. 'he shall not burn dimly': the two expressions 'burn dimly,' 'be bruised,' being repeated in Heb. from ver. 3. To this LXX., Vulg., and A.V. give no clue.

καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν] It is doubtful whether this clause in Heb. is independent, or still subordinate to 'until,' but the former view is perhaps more usual. Here (see above) Matthew practically agrees with LXX., and so Justin, with *θνομα, ἔθνη* for 'law,' 'isles.' Aq. Symm. Theod. have νόμος, νῆσοι. ἔθνη is used above for 'isles,' דִּינִי, xli. 5: and ὀνόματι is possibly corrupted from νόμῳ. More likely it is a paraphrase, cf. xxvi. 8, lxiii. 16, 19. Dr Hatch, in his discussion of the passage, remarks that the agreement of early recensions of the LXX. "seems to point to a lost variant in the Hebrew text." But this is perhaps more than the facts indicate.

5. στερεώσας] Heb. עָרַךְ, 'to beat out,' as into thin plates, but with a further notion of 'compacting,' or at least preserving compactness. The LXX. generally use στερεώω, στερέωμα, for this verb and noun; and from the Lat. *firmamentum* comes our rendering in Gen. i. 7, &c. The same verb is used in xl. 19, of the plating over of the idol. It is perhaps this view of the word that led to the rendering πῆξας just above, where Heb. is strictly 'stretched out.'

6. εἰς φῶς ἐθνῶν] B* omits. Cf. xlix. 6, 8.

8. ἀρετὰς] Here and in ver. 12, used much in the sense of Lat. *laudes*=praiseworthy deeds. There is none like Him, or approaching

Him. The heathen sometimes groped after this idea: e.g. Aesch. *Agam.* 164,

οὐκ ἔχω προσεικάσαι,
πάντ' ἐπισταθώμενος,
πλὴν Διός,

and Horace, *Od.* I. xii. 18,

“Nec viget quicquam simile aut secundum.”

9. ἀνατεῖλαι] So AQ 26; ἀναγγεῖλαι is the usual reading, but pretty clearly due to carelessness or early corruption, and perhaps corrected again. Cf. xlv. 8.

ἐδηλώθη] Heb. has causal of נִשְׁמַע, which is often rendered inexactly.

10. ἡ ἀρχὴ αὐτοῦ] ἀρχή is almost certainly, as Scholz gives it, תְּחִלָּתוֹ = ‘his beginning’ for תְּהִלָּתוֹ ‘his praises.’ What LXX. took to be the intention of the phrase is another question: perhaps ‘His is the dominion’: or possibly, more prosaically, as a direction, ‘The beginning of it,’ i.e. of the song. δοξάζετε τὸ ὄνομα αὐτοῦ appears to be a duplicate rendering with the right reading: N* omits the words.

11. εὐφράνθητι] Perhaps שִׂישׁ for שָׂשׂוֹן. Cf. xxxv. 1.

κῶμαι] LXX. seem to have thought that the ‘wilderness’ could not contain ‘cities.’ It is doubtful whether ‘Sela,’ if taken, with R.V., as a proper name—cf. xvi. 1, is to be identified with Petra or not. Cf. also 2 Kings xiv. 7. Delitzsch takes the ‘Rock-city’ to be a particular instance of the cities meant: others think that settlements in the oases are referred to.

13. συντρίψει πόλεμον] Scholz gives ‘like a man of war’ as extra matter in Heb. But Mr Thackeray has pointed out (*Journ. of Theol. Studies*, July 1903) that this phrase is used where Heb. has ‘a man of war’ also in Exod. xv. 3, the Greek Isaiah and Exodus showing certain affinities. (For the idea expressed by the Greek, cf. Ps. xlv. 9, lxxvi. 3.) It is therefore scarcely needful to suggest that LXX. read יַכְבֹּשׁ ‘shall trample on,’ ‘subdue,’ for כַּאֲדָם ‘like a man.’

14. ἀεὶ] Corresponds to Heb. ‘from of old’: and so Vulg. *tacui semper*. The rhetorical question is not in Heb., though, with some confusion, the Hiphil prefix of the first verb may have been read as the interrogative sign. LXX. are, however, very occasionally, prone to enliven the style of the original: see lxxv. 24, ἐρῶ τί ἐστίν;

ἐκστήσω] Heb. verb means ‘astonish’ as well as ‘lay waste.’ Vulg. *dissipato*. R.V. however takes this and following verb as intrans.; ‘I gasp and pant.’

15. The first part of this verse is omitted in LXX., according to

ΝΑQT 26 41 49 91 106 198: B &c. have it inserted from the Hexapla (Symm. Theod.).

16. ῥήματα] Heb. דבר signifying a 'thing,' 'matter,' as well as a 'word' (*haec verba* Vulg.). This is sometimes imitated in the Greek; compare λογόν, x. 22, 23, with πράγματα, xxviii. 22.

17. αὐτοὶ δὲ ἀπεστράφησαν...ὀπίσω] This clause is referred by LXX. to the τυφλοὶ of ver. 16, with a resemblance to i. 4, where it will be noted that LXX. omitted the similar clause. In Heb. it refers to the idolaters, the verse being complete in itself: which seems clearly right.

18. ἰδεῖν] Heb. inf. with ל.

19. καὶ τίς] καὶ seems to have something of its classical force with the interrogative: 'Nay, who...?' The English 'and' has occasionally a similar tendency: e.g. Spenser, *Faerie Queene*, Bk II. Canto viii. l. 1,

"And is there care in heaven? and is there love
In heavenly spirits," &c.

or Byron,

"And wilt thou weep, when I am low?"

οἱ κυριεύοντες αὐτῶν] Heb. 'my messenger that I send,' the confusion being probably the not uncommon one between מלך 'king' and מלאך 'messenger.' Heb. is clearly right, and the error of LXX. probably involved the suppression of 'that I send.' The next clause, a very doubtful one in Heb., as to its exact meaning (Who is blind as the surrendered one?) is omitted by LXX., Theodotion having τίς τυφλὸς ὡς ὁ ἀπεσχηκώς; and it is possible that LXX. were further confused by the recurrence of 'blind,' and an idea that מושלם meant 'their ruler.'

20. The numbers and persons of the verbs are changed in LXX.

21. ἐβουλεύσατο] Q and most cursives read ἐβούλετο, which in some ways corresponds better with Heb. נחפץ, 'was pleased,' cf. liii. 10: the construction with ἵνα after βούλομαι is perhaps awkward, but cf., e.g., Mark vi. 25, John xvii. 24.

ἵνα δικαιωθῇ] Either paraphrased, or taken as a verb: Vulg. *ut sanctificaret eum*.

αἰνεσιν] Probably תודה read for תורה (Lowth).

22. καὶ ἴδον, καὶ ἐγένετο] Ver. 21 in Heb. ends with 'and make it glorious,' ויאדיר. This LXX. prob. read as ויאראה, 'and I saw,' while ויהוה, 'and it (is)' was taken for ויהי 'and it came to pass.'

πεπρονουμμένος καὶ διηρπασμένος] Same Heb. verbs as in xvii. 14.

ἡ παγίς] Heb. is now generally taken as a verb (infin.), whose form

presents some difficulty, but Vulg. also read it as a noun with art. So Vulg., *laqueus invenum*, *invenum* being due to taking ב before םוּרִים as part of the root: for בְּחֹרִים, see on ἐκλεκτοί, xl. 30. πανταχοῦ is a loose rendering, apparently to suit ἐν τοῖς ταμείοις.

It would be possible to punctuate as in Heb., with a stop after ἐξαιρούμενος, taking ἀρπαγμα as parallel to προνομήν in construction.

24. τίς] B reads οἷς, but this gives no sense, and about 25 cursives support ΝΑQ, whose text agrees with Heb. So Cyr., *De Lapsis*, XXI. *Quis dedit in direptionem Iacob*, &c.

ὃ ἡμάρτοσαν αὐτῷ] Heb. has 1 pers. pl.; the rel. construction imitates the Heb. (which has אֲנִי for rel., cf. xliii. 21, Exod. xv. 13, &c.). The dat. represents Heb. לוֹ, but in Greek can hardly be explained except as that of the person concerned.

οὐκ ἐβούλοντο κ.τ.λ.] Cf. Ps. lxxviii. 10, ἐν τῷ νόμῳ αὐτοῦ οὐκ ἤθελον πορεύεσθαι.

ἀκούειν] Like Heb. שָׁמַע, often carries a suggestion of obedience.

25. κατέσχεσεν...πόλεμος] The syntax is altered, and LXX. omits 'and kindled upon him.'

XLIII. 3. For Heb. Seba (cf. xlv. 14) LXX. has Σοήνη, *Syene*, cf. Ezek. xxix. 10, xxx. 6. Seba is said to be Meroe, high up the Nile in Ethiopia (near Khartoum), whence legend derived much of the Egyptians' priestly lore. Syene (Assouan) was in Upper Egypt, on the Tropic of Cancer. Perhaps the geographical knowledge of the translator placed Meroe in the right direction, but did not go far enough. Scholz suggests that the name lurks, in a corrupted form, in μέρος, vii. 18, xviii. 7: but the construction, and the general reference in vii. 18, are against this. Milton couples the two names, *Parad. Regained*, iv.:

"Some from the farthest south,
Syene, and where the shadow both way falls,
Meroe, Nilotic isle."

See on xviii. 1, and Lucan there quoted.

These countries were conquered by Cambyses, son of Cyrus. As they were joined to the Persian Empire, they are spoken of as Israel's ransom.

4. ἀρχοντας] See on xxxiv. 1, xli. 1; and so in ver. 9.

7. ἐν γὰρ τῇ δόξῃ] Heb. has לוֹ = 'for.'

8. ἐξήγαγον] Heb. has imperat., which ἐξάγαγον would represent, but there is no sign of its having been the LXX. text. Tyconius, p. 9, *et produxi plebem caecam*. Probably the verb was assimilated to the previous ones, and the unauthorized καὶ strengthens this idea.

κωφοί] Q and sixteen cursives, including the Lucianic, κωφά. (*Surdus aures*, Tycon.)

9. B has order of final clauses as in Heb., while \aleph^*Q omit *καὶ ἀκουσάτωσαν*.

ἀληθῆ] The Heb. probably means, not, 'let them speak truth,' but, 'Let them say, True!' Vulg. *et dicant: Vere*.

10. *καὶ γὰρ μάρτυς*] These words are added here by LXX., and by AQ in ver. 12 also. Probably they come from a wrong idea of the drift: interpreted, it may be, in the light of John viii. 18.

12. *ὠνείδισα*] Heb. 'I caused it to be heard.' The sense of the Greek can scarcely be right. Some, indeed, have suspected that the Heb. text should have either two, or four verbs: but LXX. are against this. Perhaps they read *השמעתי* for *השמתי*; or should the Greek be *ὠνόμασα*? Schleusner mentions a conjecture *ἐνώτισα*.

καὶ γὰρ μάρτυς, λέγει Κύριος] See above on ver. 10. $\aleph B$ &c. omit *μάρτυς, λέγει*, but AQ 26 49 86 106 239 306 have them (*μάρτυς* only, 233). The intrusion comes from ver. 10, no doubt: but the original reading here may have been *ὕμεις ἐμοὶ μάρτυρες, λέγει Κύριος, καὶ ἐγὼ ὁ θεὸς κ.τ.λ.* A confusion between *λεγει* and *ξερω* seems not impossible.

13. *ἀποστρέψει*] A better rendering than that of A.V. here: it has 'turn it back' in xiv. 27. Compare also Numb. xxiii. 20 'I cannot reverse it,' οὐ μὴ ἀποστρέψω.

14. *ἀποστελῶ*] Heb. has the perfect, which some, however, interpret as prophetic.

ἐπεγερῶ] *העירתי* read for *הורדתי*, according to Scholz.

φεύγοντας] So Heb. as pointed, R.V. and many authorities. Others, however, read it (with alteration of vowel-point) as 'bars': Vulg. *nectes*, and Theodotion: and this A.V. interpretes as 'nobles.' See on xv. 5.

ἐν πλοίοις δεηθήσονται] *ἐν κλοίοις δεθήσονται* is the reading of $\aleph^{ca}A$, and A's faithful companions 26 and 106. *κλοίοις* is however pretty certainly a corruption, or rather an alteration, to suit *δεθήσονται*, which is the reading of all MSS. but one. This one, 305, reads *δεηθήσονται*, which Dr Field printed in his 1859 edition, pointing out that *δέησις* is a regular rendering of *רנה*, as in Jerem. xi. 14, Ps. xvii. 1, &c.: Heb. probably meaning 'their shouting,' whether in joy or sorrow. This seems almost conclusive: else it might have seemed likely that LXX. for *רנתם* read *רתקו*, as in Nahum iii. 10, or *רתמו*, cf. Micah i. 13. But this is needless, and the LXX. appears to support the Heb. text.

The passage is so obscure that a historical reference is hardly traceable, more than that some calamity to the Chaldaeans is indicated, previous to the setting free of Israel.

15. καταδείξας] See on xl. 26.

17. ἐσβέσθησαν...ἐσβεσμένον] Two parallel verbs in Heb.

18. A omits Μὴ before μνημονεύετε, with 106 109 only. Cypr. *Testim.* 1. 12 *Nolite...meminisse.*

19. ἐν τῇ ἀνύδρῳ ποταμοῦς] Cp. xxxv. 6.

20. σιρῆνες...θυγατέρες στρουθῶν] 'Jackals and ostriches' is the approved rendering of Heb. 'Daughters of ostriches' is literal, except that Heb. keeps 'ostrich' in sing. Cf. xxii. 21, 22, xxxiv. 13.

ποτιῶ] So A: ποτίσω 106, ποτίσαι other MSS. *adaquare*, Cypr. *Test.* 1. 12. The inf. seems right.

21. ἀρετὰς] As xlii. 8, 12.

22. The Greek changes the person (and correspondingly the object) of the verbs, and takes the second verb as causal. The difference amounts only to that between ἵπ- and π-.

νῦν] Scholz gives this as πῆγ read for ἵπῆ.

23. οὐκ ἐμοί] Heb. and the later versions have 'Thou broughtest not to me': but the omission of the verb is at least old, see the quotation from Irenaeus below.

οὐδὲ ἐδούλευσας ἐν ταῖς θυσίαις σου] So (N^{ca})AΓ 26 (86 mg) 90 106 198: omit, N*BQ* &c. The text is doubtful; ἐποίησά σε below appears in A* as ἐποίησα ε, and it may be that ἐδούλευσας...ἐποίησας is the true reading, c and ε having been confused and duplicated. (See Vol. I. *Introd.* p. 33.)

24. θυμίαμα] So N^{ca}Q: seems on the whole preferable to θυσιασμα (B).

προέστην σου] So N^{ca}Q^a: προέστης μου Q*, and B, which place the words before καὶ ἐν ταῖς ἀδικίαις σου. This reading agrees better with Heb., and the persons of the verbs, as already seen, may have been confused. Moreover B's order, generally so close to Heb., seems right, as προέστης must be העבדתני read as עמדתני. Irenaeus (Lat. transl., *Adv. Haer.* iv. 17), gives the passage thus: *non mihi oves holocaustum tui nec in sacrificiis clarificasti me: non servisti mihi in sacrificiis nec aliquid laboriose fecisti in thure...sed in peccatis tuis et iniquitatibus tuis ante me stetisti.* This supports Q's text with A's addition in ver. 23.

25. ἀνομίας σου] B, &c. supply from Symmachus, ἔνεκεν ἐμοῦ καὶ τὰς ἀμαρτίας σου, in general accord with Heb., though the syntax is changed by the καὶ. A's τὰς ἀδικίας σου at end of verse seems to be another attempt at agreement with Heb.; but not in order.

26. κριθῶμεν] Cf. i. 18, where Heb. verb is different. Vulg. *iudicemur.*

τὰς ἀνομίας] Inserted by LXX., but unfortunately against the

probable sense. It is not confession that is demanded: but an ironic appeal is made for Israel to state her case, merits or claims.

27. ἄρχοντες] Either a loose rendering of 'interpreters,' 'teachers,' or מלכ"י read for מלצ"י. The following pronoun differs in Heb., and in texts of LXX.

28. ἐμ(αναν] Verb again inverted; a very natural guess, but requires different letters.

XLIV. 2. βοηθηθήσῃ] Heb. 'will help thee,' 3rd pers. with relative to be supplied before it. This may have caused confusion or LXX. may have originally written βοηθήσει, with absolute literalness.

ὁ ἡγαπημένος] So LXX. render Heb. *Jeshurun* also in the three other places where it occurs: Deut. xxxii. 15, xxxiii. 5, 26. This Heb. word is connected with *Jashar*, 'upright' (cf. Numb. xxiii. 10), and is used of the nation apparently in an ideal aspect, going beyond the name *Israel* as that itself transcended Jacob. LXX. here add 'Israel.'

3. δώσω...ἐπιθήσω] Heb. each time 'I will pour.'

τοῖς πορευομένοις] Prob. meant to render the word for 'streams' or 'floods': cf. xvii. 12, ὕδατος φερόμενον, xxxii. 2, ποταμὸς φερόμενος, xxx. 25, ὕδωρ διαπορευόμενον, and Ps. lviii. 7. (None of these are the same Heb. word as here.)

4. ὥσεί χόρτος ἀνὰ μέσον ὕδατος] Heb. 'in the midst of the grass.' Here some think that the LXX. preserve in their rendering the better text. It is perhaps more symmetrical: but this argument cuts both ways.

5. βοήσεται] A repeats ἐρεῖ here, by inadvertence.

ἐπιγράφει] ἐπιγράψει MSS., except A. B adds χειρὶ αὐτοῦ, based apparently on Aq. Th. καὶ βοήσεται at the end of verse NB, but omitted by N^cAQ, is probably of the same kind: in any case the parallelism is lost, as Heb. has a different verb, 'shall entitle,' or, 'name himself.'

6. ῥυσάμενος] Heb. 'redeemer,' לַנִּשְׁמָה, the same word as the 'revenger' (of blood) of the Law, Numb. xxxv. 19, &c. Cf. Job xix. 25.

7. στήτω] Not in Heb. כִּמּוֹנִי, 'as I,' may have been duplicated as דִּקְנִי. The MSS. of LXX. show some variety, N reading λαλησάτω for καλεσάτω, NAQ omitting καὶ ἀναγγειλάτω. If once στήτω were inserted, scribes might discover that there was an extra verb, and omit one or other.

ἄνθρωπον] Perhaps intended as an explanation of 'the people,' taking it as = mankind. The rest of the verse is paraphrased.

8. μὴ παρακαλύπτεισθε] Heb. 'Fear ye not': the Greek seems to

express hiding (the face) in dread: the idea, perhaps, as in ii. 19, Exod. iii. 6, Revel. vi. 15, 16. B &c. add *μηδὲ πλανᾷσθε*: Hexaplaric, from Theodotion; omitted by **NAQ*** 26 41 49 86 (not mg) 106 198 239 306.

ἡνωτίσασθε] Heb. has 1st pers. of the causal verb, 'make to hear.'

καὶ οὐκ ᾔσαν τότε] So **NA** with seventeen cursives, Luc. 29 106 &c. For *ᾔσαν* B has *ἤκουσαν*. Heb. has, 'And there is no Rock: I know not any.' LXX. as usual get rid of 'Rock,' and have shortened the verse: whether **N**'s text is an attempt at explanation, like *οὐκ ᾔδουμεν*, xlv. 15, or B's *ἤκουσαν* represents 'I know not,' is hard to say. Tertullian, *de Idololatr.* 4, near beginning, has *et non erant tunc qui fingunt et exsculpunt*.

9, 10. The two verses begin somewhat alike in Heb.; and this seems to have caused LXX. to omit, in confusion, a clause of 9, and slightly shorten 10, which appears almost as the beginning of 9, with *πάντες* prefixed (not in B) and *ἀνωφελῇ* instead of *μάταιοι* **N^{ca} AQ**, or *μάταια* **N*B**: which is of some weight in favour of the neuter.

11. **ἐξηράνθησαν**] Heb. **יבשו**, which may have this meaning, as well as that of 'be ashamed' (= **בוש**). This is preferable, because of the order, to explaining the Greek as **חרבו** 'they were dried up' read for **חבריו** 'his companions.'

ὁθεν ἐγένοντο is difficult: perhaps **חבריו** was read as **יבראו**; **הצבו**, as in li. 1, might have been suggested, but there the verb is rendered literally, though active in place of passive.

καὶ οὐκ ᾔσαν] The word bears this meaning, as well as that of 'craftsmen,' 'workers': *ἀπὸ ἀνθρώπων* is literal; cf. *παρὰ πάντας ἀνθρώπους* (*π. τοὺς υἱοὺς τῶν ἀνθρ.* B), liii. 3.

ἐντραπήτωσαν] This verb is often used, parallel with 'be ashamed' or 'be confounded.' It is here for **פחך** (= *παρακαλύπτεσθε* in ver. 8); oftener for **כלם**, xlv. 16, Ps. xxxv. 4, xl. 14, &c. In classical Greek, *ἐντρέπομαι* is to 'pay heed' or 'reverence': later, to be 'put to shame.'

12. The details of this passage are less clear than the general drift. It is usually held that this verse speaks of a metal-worker, and the next of a carpenter, fashioning idols in their various ways. LXX. seem not to make this distinction, and the present verse in the Greek might be supposed to describe the making of some craftsman's tool.

ᾤξυνεν] Not in Heb., though some think it represents a lost word of the true text: others think the 'adze,' A.V. 'tongs,' is a mistaken

insertion, though LXX. has *σκεπάρνῳ*. Kay, Delitzsch, &c. take 'craftsman' and 'iron' together, as=ironsmith, blacksmith. LXX. omits 'in the coals' (supported by Q^{ms}, Luc. MSS., 228 309 (*ἐν ἀνθραξι*)).

ἐν τερέτρῳ ἔτρησεν] Heb. 'with hammers,' probably: but the verb means to 'pierce' or 'bore' through, and LXX. probably intends 'a gimlet': *Σ**B and many cursives have *ἔστησεν*, *ἔτρησεν* being the reading of *Σ*^{cb}AQΓ 26 41 49 109 239 305 306: and if *ἔστησεν* be read—the verb and noun are not cognate in Heb.—it perhaps means 'setteth it on a lathe.'

Gesenius, to illustrate this passage, quoted Virg. *Georg.* IV. 174 (cf. *Aen.* VIII. 452):

"Illi inter sese magna vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum."

πεινάσει καὶ ἀσθενήσει] He labours and "exhausts his strength in the process: contrast xl. 31" (Skinner). The same contrast is seen in xlv. 1—4.

This passage works out further the idea of xl. 19 foll.: just as, e.g., chaps. v. and xxxi. deal with ideas previously introduced.

13. *ἐκλεξάμενος*] This word takes the place of 'is faint' at end of ver. 12 of Heb. It may be a guess, cf. xl. 20. (Can LXX. have read *יָעַ* for *הָעַ* and rendered thus?)

τέκτων ξύλον corresponds to Heb. 'craftsman in wood,' *ἔστησεν...ἐν μέτρῳ* to 'stretcheth out a line.' If *ἐν κόλλῃ ἐρύθμισεν αὐτὸ* stands, as seems likely, for 'marketh it with a pencil,' the next two clauses are omitted by LXX. (so Scholz); but there is so little verbal resemblance that even the correspondence of the clauses is scarcely beyond doubt.

14. This verse is mutilated in LXX., which perhaps skipped from, 'cedars' *דִּמְרֵי* to the word *יָרֵן* (pine?), found only here, and with some doubt as to the text. *δ*, in *Σ*AQ before *ἐκοψεν*, seems to be an unfortunate insertion, to match *ὁ ἐφύτευσεν*, and *οὗ τὸ ἥμισυ*, ver. 16. *ὁ ἐφύτευσεν Κύριος* may be an attempt to render some of the missing words of the verse; but it suggests a reminiscence of Ps. civ. 16.

15. *ἵνα ᾗ*] This is a possible way of rendering Heb. (pf. with *י* conversive), though it looks very different from A.V. 'Then shall it be....' It is not, however, the best way to render here.

αὐτοῖς] After this LXX. omit the rest of the verse, which practically repeats the preceding clause in parallel phraseology. On the other hand, *τὸ δὲ λοιπὸν* is an insertion; there seems to be confusion with the beginning of ver. 17. In fact the rendering of ver. 15—17, 19 shows signs of general confusion, and the texts of the principal uncials vary considerably.

For αὐτοὺς Q* reads here αὐτοῖς; just before, AV 109 305 have εἰργάσατο, other MSS. -σαντο: \aleph AQΓ 41 49 106 198 306 insert εἰς before θεοὺς (a Hesychian touch?). AQ, with which \aleph * nearly agrees, omit ἐπὶ τοῦ ἡμίσεως in ver. 16, and B also has apparently a confused insertion from ver. 19, giving the appearance of a duplicate rendering.

The suggestion that ἐπ' αὐτῶν is due to duplicating ὄψλ, 'bread,' as \aleph הב (Scholz), is of course possible, but scarcely to be insisted on in the general state of the version.

16. Field's 1859 edition shows how, from among various sources, Greek equivalent to the Hebrew can be made up, exactly on the principles of Origen's *Hexapla*. What happens here is more or less the case in countless other passages of Isaiah.

οὐδὲ τὸ ἡμισυ αὐτοῦ κατέκαυσεν ἐν πυρί,	MSS. (generally).
καὶ ἐπὶ τοῦ ἡμίσεως αὐτοῦ	B, not \aleph AQ.
[καὶ καύσαντες ἔψαφον ἄρτους ἐπ' αὐτῶν].	(\aleph)AQ, superfluous: B somewhat different.

[καὶ ἐπ' αὐτοῦ] κρέας [ὀπτήσας] ἔφαγεν	MSS. generally.
ὥπτησεν ὄπτον	Hexaplaric, * in Q ^{mg} , of the kind often found in Luc. MSS.

καὶ ἐνεπλήσθη, καὶ θερμανθεὶς κ.τ.λ.	MSS. generally.
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See also Grabe's edition, with its critical marks, but the text somewhat arbitrarily constructed, inserting e.g. ὄπτον, but omitting ὥπτησεν in favour of ὀπτήσας.

17. LXX. omit 'falleth down unto it,' as in ver. 15; and render it by προσκυνοῦσιν, which has elsewhere been kept for the parallel verb, in ver. 19. In the only other passage where it occurs, xlvi. 6, they have κύψαντες.

Ἐξελοῦ με must be right, though all the leading MSS. \aleph AB*Q*Γ agree in reading ἐξελουμαι. Cf. note on xii. 3.

Calvin, Lowth, &c. quote Horace, *Sat.* i. viii. 1 foll.:

"Olim truncus eram ficulnus, inutile lignum,
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse deum."

See also Wisdom xiii. 10 foll.

18. The construction varies from Heb.

19. The opening is literal, no subject being expressed in Heb.

τῇ καρδίᾳ οὐδὲ ἀνελογίσατο ἐν...] B omits these words, with several cursives: \aleph * has ἡ καρδία, and (with Q 109) omits ἐν: 87 97 104 have ἡ ψυχὴ: 106 233 306 are with A. B's text is nearer Heb., though it alters the syntax: A's certainly suggests a duplicate worked into the sentence.

20. γνῶτε] So NA 26 106 198 239 306: γνῶθι BQ &c., i.e. ἤρε for ἤρε 'he feedeth'; as usually rendered, though 'a shepherd' is the meaning, with the present vowel-points. Some take it to mean, 'he seeketh after.' The rest of the verse is verbally near Heb., though the syntax is changed: σποδὸς ἡ καρδία occurs in Wisdom xv. 10, and at first sight has a more original look in the Greek there: but this view creates difficulties.

ἴδετε] Not in Heb.; *perhaps* reading יראו for יהלך, which seems not to be directly translated.

21. μὴ ἐπιλανθάνου μου] So Vulg., *ne obliviscaris mei*. "The Heb. construction, a passive verb with accus. suffix, is abnormal" (Prof. Skinner, who refers to Davidson, *Heb. Syntax*, §73, Rem. 4). Most modern authorities are practically with A.V. The Heb. "passive," Niphal, was originally reflexive.

22. λυτρώσομαι] A decided departure from the tense of Heb.; as though LXX. had read י, conversive, instead of י.

ὡς νεφέλην...ὡς γνόφον] Lowth refers to Longinus' praise of Demosth. *De Cor.* 188 (291. 13), Τοῦτο τὸ ψήφισμα τὸν τότε τῇ πύλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος. Cf. Ps. lxxviii. 2.

23. εὐφράνθητε...εὐφροσύνην] Of music, as xiv. 7, &c.

ἡλέησεν...τὸν Ἰσραὴλ] Heb. simply 'hath done it,' which LXX. expand. Below, A repeats ἡλέησεν in place of ἐλυτρώσατο.

σαλπίζατε] Heb. verb sometimes used in this sense.

Ἰσραὴλ δοξασθήσεται] Heb. 'and in Israel will he glorify himself.'

24. ἐστερέωσα] See on xlii. 5.

25. τίς ἕτερος] Heb. (at end of 24) K'thib, i.e. written text, מִי, 'Who (was) with me?' so R.V. Q'ri, or margin, מִמֶּנִּי, 'from,' or 'of myself,' and so A.V. LXX. comes nearer the former: ἕτερος might be ἕτερος read for ἕτερος.

διασκέδασεν] Heb. verb means primarily 'divine,' 'cleave asunder.'

ἀπὸ καρδίας] Heb. has a verb, 'will madden.' Possibly LXX. has lost a verb between καρδίας and ἀποστρέφων, taking ἀπὸ καρδίας as equivalent nearly to ἐκ φρενῶν. Or ἀπὸ καρδίας may be a corruption of a verb in the future tense, σεί having been written σι and then the ι lost.

μωρεύων] So NABQ, according to Camb. manual edition (1894, 1899): but the Roman and most editions print μωραίνων as the more usual verb.

26. Ἰουδαίας] B has the clerical error Ἰδουμαίας; see on vii. 6.

ἀνατελεῖ] Heb. 'I will set up': Z reads ἀναστήσω, with sixteen cursives, mostly Lucianic.

27. Ἐρημωθήσῃ] This is sometimes used, of waters, where 'dry

up' would be more appropriate: see xi. 15. Vulg. *desolare*. Cf. Ps. cvii. 33.

28. **Κύρω]** The climax is the naming of God's chosen instrument. Yet no close personal details are vouchsafed concerning him. It is a momentary distant glimpse by a sudden light amid obscurity. (On this question opinions will differ, and the view here given is opposed to the ideas of many at the present day.)

φρονεῖν] Inf. of **γῆ**, read instead of **ἔγῃ**, 'my shepherd.'

XLV. Cyrus, descended on one side from the royal line of Persia, is first known as king of Anzan, a petty kingdom in Elam. He conquered Media, 549 B.C., assimilated the Medians with his other subjects; appears as king of Media and Persia shortly after: conquered Croesus of Lydia by 540, and Babylon 538. Thus the Medo-Persian Empire arose, succeeding to the dominating position formerly held by Assyria and Babylon. The name Cyrus is said to mean 'shepherd' in Elamitic.

1. **τῷ χριστῷ μου Κύρω]** This title is applied to no heathen king other than Cyrus: though Nebuchadnezzar is called 'my servant,' Jerem. xxvii. 6, &c.

This verse is quoted by Tertullian, *adv. Praxean* 28, *Haec dicit dominus domino meo Christo: domino*=*Κυρίῳ* for *Κύρω*. So Barnabas, xii. 11, Tyconius, p. 3, Cypr. *Test.* i. 21. (See Vol. I. *Intro.* p. 3, note.) It seems likely that the mistake was aided by the remembrance of Ps. cx. 1.

ἐπακοῦσαι] An inversion: Heb. has 'to subdue,' with 'nations' as obj.

πόλεις] The Heb. word for 'gates' is sometimes used as equivalent to 'cities.'

2. The resemblance of this promise to xl. 3—but see also xlii. 6—might assist the confusion of *Κύρω* with *Κυρίῳ* in ver. 1.

ὄρη ὁμαλῶ] Lowth compares Ovid, *Amor.* II. xvi. 51,

"At vos, qua veniet, tumidi subsidite montes,
Et faciles curvis vallibus este viae."

θύρας...συγκλάσω] Cf. Ps. cvii. 16.

Prof. Skinner adds Milton *P.L.* VII. 288,

"So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep."

Also we may recall Virg. *Aen.* VIII. 86 foll.,

"Thybris ea fluvium, quam longa est, nocte tumentem
Leniit, et tacita refluens ita substitit unda,
Mitis ut in morem stagni placidaeque paludis
Sterneret aequor aquis."

ῥη] LXX. seem to have read הרים for הדרים, 'swelling.' Vulg. *gloriosos*, cf. 'glorious' in A.V. of lxiii. 1.

3. ἀποκρύφους] This preserves the primary meaning of the Heb. word. The verb is used of the lepers hiding what they found, 2 Kings vii. 8.

A* is alone in omitting ἀοράτους, which would make it necessary to take ἀποκρύφους with ἀνοιξω: but is probably an inadvertence.

4. τῷ ὀνόματί μου] N* reads σου, agreeing with Heb.: the MSS. are often very uncertain in the matter of pronouns.

καὶ προσδέξομαι] LXX., reading אקחך for אכנך (*προσεδέξατο* for יקח, Ps. vi. 9) Heb. כנה also in xliv. 5, of giving a name in honour.

Cyrus was specially favoured. Many commentators quote Aeschylus, *Persae*, 735,

θεὸς γὰρ οὐκ ἤχθηρεν, ὥς εὔφρων ἔφν,

while above, 731, he is called εὐδαίμων ἀνὴρ.

5. καὶ οὐκ ᾔδεισαν] B &c. prefix ἐνίσχυσά σε, apparently Hexaplaric, based on Theodotion (cf. Ps. xviii. 32, xciii. 1). NAQ 26 (48) 49 106 239 omit.

ᾔδεισαν, in A alone, looks like a careless alteration; other MSS. ᾔδεις.

7. κτίζων κακὰ] i.e. calamities, chastisements. Cf. iii. 11, xxxi. 2, Amos iii. 6. Delitzsch, however, remarks that this does not (perhaps) exhaust the truth.

8. εὐφρανθήτω] Scholz gives LXX.'s reading as הריעו (from רוע), rendered by σαλπίζατε in xliv. 23, instead of הרעיפו, 'let fall,' 'drop' (transitive).

ἀνατειλάτω 2^o] This seems right by the sense, as against ἀναγειλάτω of B, cf. xlii. 9. On the other hand, A's δικαιοσύνη is probably wrong, as the verb in its former occurrence, and βλαστησάτω, are used transitively.

9. The thought of God's omnipotence, as Creator and Director, recurs. For the figure of the potter and the clay, cf. xxix. 16, and more generally x. 16. Also Jerem. xviii.; Rom. ix. 20.

Ποῖον] א, 'Where is...?' cf. l. 1, lxvi. 1: read for the interjection הוי (so Scholz). Unless βέλτιον can be regarded as a paraphrase, it would seem that LXX. read טוב for רב, 'contending,' 'striving.'

κατεσκεύασα] The syntax is changed, and this appears to correspond to יצרו, 'him that formed him,' or, as below, 'the potter,' and πηλὸν κεραμέως to 'a potsherd with potsherds,' the second word being taken of the worker instead of the work, which LXX., dealing with a consonantal text, were free to do. Between this and τὴν γῆν has come in, as a duplicate, ὁ ἀροτριῶν ἀροτριάσει, which either suggested the

remembrance of xxviii. 24, or was taken from it; and N*B have added, though AQ* 26 106 109 305 omit, *ὅλην τὴν ἡμέραν* from the same source: to which something similar has happened in ver. 10 and 16. The reminiscence from chap. xxviii. appears as in B's text there: *ἀροτριάσει*, which might otherwise seem more original than *μέλλει ἀροτριάν*, being Hexaplaric, according to Q^{ms}.

ὅτι οὐκ ἐργάζῃ] The negative is not warranted by the Heb., and must have been introduced, as frequently in LXX., in the interests of the supposed meaning. See Vol. I. *Intro.* p. 52, where this passage was inadvertently omitted. *ὅτι ἐργάζῃ* would agree with Heb., except for the copula *ι*.

10. **ὁ λέγων**] N*B prefix, to begin this verse, the sentence from xxix. 16, *μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό*; suggested, probably, by *πηλὸν κεραμέως*. It forms, in fact, another version of the part of ver. 9 already duplicated. But *ἀποκριθήσεται* for *ἐρεῖ* seems to come from the context of the quotation in Rom. ix. 20.

τῇ μητρὶ] Heb. 'a woman' or 'wife.'

ὠδινήσεις] *ὠδίνεις* B; the fut. is nearer the Heb.

11. **καὶ περὶ τῶν θυγατέρων μου**] So N^aQ 26 49 86 106: the scribe of an older MS. must have completed the clause unthinkingly: B & c. omit, with Heb.

ἐντελᾶσθέ μοι] This agrees with the wording of Heb., as it appears on the surface. But what is the drift? Kay makes this second clause depend on the first: 'Ask me...concerning my sons, and (when ye know) command me, &c.' Delitzsch, and others, interpret 'command me' as 'leave in my charge the work, &c.': cf. 1 Sam. xiii. 14, 2 Sam. xvii. 23, &c. Prof. Davidson, in the brief note on this passage in the *Temple Bible*, put a stop after 'things to come'; continuing, 'concerning my children...command ye me,' giving it the same sense as Delitzsch. This however leaves a sense of something not quite like Hebrew: and Prof. Cheyne has pointed out that the sense given to the Heb. 'command,' *וְיָצַח*, is not exactly parallel to the instances given. He would read imperfect for the imperative 'Ask,' and render 'Will ye question me...? will ye lay commands upon me...?' The same result might be obtained by regarding the imperative as ironic: in which case there is perhaps a slight resemblance to Exod. viii. 9, where LXX. has *τάξαι πρὸς μέ* (a diff. Heb. verb).

12. **ἄστροις**] A natural paraphrase of Heb. 'their host.'

ἐνετελάμην] Same verb as in ver. 11, as in Heb. The stars, and God's sons, are alike His creatures and His care.

13. **μετὰ δικαιοσύνης**] N*B add *βασιλέα*, not in Heb. Cf. xxxii. 1.

εὐθεῖται] A verb in Heb. (active).

αἰχμαλωσ[αν] This represents Heb. fairly, but τοῦ λαοῦ is an addition of LXX. (Ps. xiv. 7, liii. 6, whence perhaps ἐπιστρέψει for 'send forth').

14. Αἰγυπτος, κ.τ.λ.] Cf. xliii. 3. The parallel in thought is perhaps rather to such passages as xi. 11, xiv. 2, xlix. 22, 23, lx. 3—16, lxi. 5, 9, lxvi. 20.

σαβαῶθ is not in Heb. The syntax differs, ἐκοπίασεν taking the place of the noun 'labour' (יָנַע for יָנִיעַ).

δοῦλοι] Perhaps a duplication of יַעֲבֹד 'shall pass over' as עֲבָדִים 'servants.'

δεδεμένοι χειροπέδαις] Like Vulg. *vinciti manicis*, amplifies Heb. 'in chains.'

καὶ διαβήσονται πρὸς σέ, added by B &c. is Hexaplaric, from Theodotion. NAQ 26 41 106 109 233 239 305 omit.

ἐν σοὶ προσεύχονται] Heb. 'unto thee,' אֵלַי, and not, as in the following phrase, בְּךָ. This phrase is said to be nowhere else used except of prayer to God (or to false gods, as Delitzsch points out). Some think it is possible, but more that it is impossible, that Cyrus should here be addressed: better, "the restored church," with Delitzsch, who compares Rev. iii. 9.

15. καὶ οὐκ ᾔδειμεν] Paraphrase: Heb. 'that hidest thyself.'

σωτήρ] Omitted by B, but not Hexaplaric, as Cypr. *Testim.* II. 6 has *salvator*. Tertullian's quotation, however, *Adv. Praxean*, stops short at *Israel*.

16. οἱ ἀντικείμενοι αὐτῷ] Inserted by LXX., probably from xli. 11. καὶ before πορεύονται may be the final ו of יָחַד.

ἐγκαινίζεσθε πρὸς μέ, νῆσοι] See note on xli. 1, where it appears that LXX. read אֵלֵי אִיִּים (or הַחֲדָשׁוֹת?) הַחֲדָשׁוֹת. Here Heb. has צִירִי רָשִׁי. This certainly seems to argue carelessness or helplessness. With the Greek phrase cf. Euripides, *Troades*, 889, εὐχὰς ὡς ἐκαίνισας θεῶν.

18. δῶρισεν] Cf. διεχώρισεν, Gen. i, 4, 7, &c.

19. Μάταιον] Heb. *tohu*, '(as in) wasteness,' same word rendered εἰς κενὸν in ver. 18.

ἐγὼ εἰμι ἐγὼ εἰμι] Repeated here, against Heb.; contrast xliii. 11, whereas xliii. 25 is right. ἐγὼ εἰμι is frequently found for *I* in LXX., more especially in Judges, Samuel and Kings, where it is used even before a verb, particularly for the fuller form אֲנִי, which is not used here. 2 Sam. xii. 7 may serve as an example.

20. βουλευσασθε ἄμα] Heb. 'Draw near together.' The Greek prob. arises from a confusion with the beginning of ver. 21: where

'let them take counsel' appears as *ἵνα γνῶσιν* (A* wrongly *γνώμεν*); יַעֲזִיב for יִצְעִי.

22. A's scribe or corrector has repeated at the end of this verse all that followed ἄλλος in ver. 21.

23. εἰ μὴν] So ^{cb}NAQ* 62 86: but it is hardly possible. ἦ μὴν, read by Q^a and about eight Luc. and other cursives, may be right, and εἰ μὴν, also εἰ μὴ, ^{cb}N*B, corruptions due to the conditional formula of oaths in Heb.: see v. 9, xiv. 24, Ps. xcv. 11 (quoted, Heb. iii. 11, iv. 3, 5). Εἰ μὴ indeed would be possible: but such passages as Gen. xlii. 16, Numb. xiv. 23, εἰ μὴν οὐκ ὀψονται..., are against it. (Wurz. Frag. has *nisi exiuit*.)

[See Davidson, *Heb. Syntax*, § 120, Rem. 3.]

οὐκ ἀποστραφήσονται] Cf. lv. 11.

St Paul quotes this verse, Rom. xiv. 11, and refers to it also Phil. ii. 10, with ὡς ἐγὼ for κατ' ἐμαντοῦ ὁμνῶ, and ἐξομολογήσεται with ^{cb}mgAQ 26 106 109 233 305 306 against ὁμείται, ^{cb}N*B &c.

23, 24. The syntax and division of clauses varies from Heb., which is itself uncertain as to 'come,' whether sing. or plur.: if the latter, it may be rendered 'to him shall all...come, and be ashamed.'

ἥξουσιν] So ^{cb}mgAQ 26 41 106 239 306: ἥξει B &c.

ἀφορρίζοντες] So ^{cb}NAQ 26 41 49 86 106 239 306: διορίζ. ^{cb}N*B. Scholz says LXX. here read a form from יָרָה, 'teach,' instead of נִחַרִּים, 'inflamed.' Perhaps their reading was נִוְרִים.

25. ἐν τῷ θεῷ, omitted by ^{cb}N*, and τῶν υἱῶν, are not in Heb. A is alone in reading καὶ before πᾶν, perhaps to ease the construction if ἐνδοξασθήσονται is read, as in AQ, several Luc. MSS., 49 109 305.

XLVI. 1. "Ἐπεσε Βήλ, συνετρίβη Δαγών] Δαγών is read by ^{cb}NAQ and almost all cursives: Νεγω 62, Νεβων 147? B, with Aq. Theod., Ναβώ, Heb. *Nebo*. The Old Latin has here a curious corruption; Cyprian, *Test.* III. 59, e.g., appears in Migne's edition as *Cecidit vel dissolutus est draco*. (Wurz. Frag. has *dragon*.)

The Babylonian gods are helpless, nay more, a burden. (See Prof. G. A. Smith, *Expositor's Bible*, Isaiah, Vol. II. "Bearing and Borne.") Bel (= Baal) was the Zeus of Babylonian mythology, Nebo (cf. *nabi*, 'prophet') the Hermes: some think that he was regarded as the special patron of the dynasty of Nabo-polassar and Nebuchadnezzar. The LXX.'s *Dagon* seems to be a mere error, though the Greek textual evidence for it is overwhelming.

συνετρίβη] The Heb. verb occurs only here and in ver. 2, and LXX. may have guessed at the meaning; cf. xxi. 9.

αἵρετε] A alone reads ἔδεται, which probably represents ἔλατε,

Δ for Λ: Würz. Frag. *tollite*, Cyprian, loc. cit., *auferetis*: Heb. your burdens,' 'the things ye carried.'

καταδεδεμένα] Heb. 'borne heavily,' עֲמוּסוֹת. LXX. may have read the word as from דָּמָ (or מָרָ?).

κοπιῶντι] A.V. supplies 'beast,' but unnecessarily.

2. πεινῶντι καὶ ἐκλελυμένῳ] B has ἐκλελ. καὶ πεινῶντι, N* placing ἐκλ. after ἰσχύοντι. The order being so uncertain, it may be suggested that κοπιῶντι and καὶ πεινῶντι have possibly been transposed, in which case πεινάω would answer to עָנָה as in xl. 28—30. Cypr. has *quasi sarcinam laborantes et esurientes et non valentes*. Würz. Frag. *ut onus laboranti et esurienti invalido simulque defecto*.

οὐκ ἰσχύοντι] Not in Heb.; perhaps dupl. with οὐ δυνήσονται.

σωθῆναι ἀπὸ πολέμου] Heb. 'deliver the burden.' The verb is taken as passive by LXX. ἀπὸ πολέμου is difficult to account for. To suggest that LXX. read שָׁעַ מִלְחָמָה for מִשָּׁא מִלְטָה has the disadvantage of disturbing the verb, which is rendered quite as LXX. might be expected to do it. Can LXX. have taken מִשָּׁא for מִשְׁאֵה, or מִשָּׁה (Numb. xxiv. 17, 'tumult': A.V. 'Sheth')? Easier, perhaps, to suppose that מִשָּׁא was read מִצָּה (μαχαίς, Prov. xvii. 19).

3. LXX. omit 'the house of (Israel).'

4. ἀνέχομαι] Rather 'I bear *with* you,' than 'bear you.'

ἀνήσω] Probably should be ἀνοίσω: see on i. 14, xlii. 2.

σώσω] Same Heb. verb as σωθῆναι above, ver. 2.

5. ἴδετε] Reading תְּשׁוּרוּ (or שׁוּרוּ) for תְּשׁוּ 'will ye make me equal.'

τεχνάσασθε] Heb. תִּמְשְׁלוּנִי, 'will ye compare me': LXX. may have taken this in the sense of 'utter proverbs,' and paraphrased: or possibly read תִּשְׁכְּלוּ, 'act wisely,' 'skilfully.'

οἱ πλανώμενοι] Probably חֲנוּדִים, 'they that wander,' read instead of וְנִדְמָה, 'and we shall be like.'

6. οἱ συμβαλλόμενοι] The participle imitates the Heb., in which this descriptive, almost exclamatory use is not uncommon.

στήσουσιν ἐν σταθμῷ] This whole phrase prob. represents יִשְׁקֵל, 'they will weigh.'

7. τῶν ὥμων] So NAQ 26 49 86 106 109: B & c. have sing., with Heb.

πορεύονται] Heb. 'support,' 'carry': rendered by ἀνέχομαι and ἀναλήψομαι above, ver. 4.

ἐπὶ τοῦ τόπου] Heb. has here for 'place' a word meaning 'that which is under it'; in the next clause it is different, and LXX. there omit it. Vulg., like A.V., makes no distinction: *ponentes in loco suo: et stabit, ac de loco suo non movebitur*.

8. **στενάξατε**] The Heb. word, which is obscure, is **התאששו**, which some have connected with *Ish*, 'man'; 'show yourselves men,' A.V. Others assign it to a root meaning 'be firm' (so Delitzsch, R.V. marg.). Vulg. has *confundamini* or *fundamini*. Lowth interpreted *confundamini* as 'take shame to yourselves,'=**התבששו**, cf. Gen. ii. 25, and Lagarde proposed to emend Heb. here accordingly. Others have suggested **התבוננו**, 'understand,' 'consider,' as in xliii. 18. It seems, however, from Jerome's commentary, that either *fundamini* should be read, or the compound taken in that sense. What LXX. read is not clear. As Heb. does not occur elsewhere, **στενάξατε** may be a guess: **התאבלו**, 'fall to mourning,' has been suggested by Lowth: also **התאחזו**.

Possibly, LXX. read **התקוששו** (Zeph. ii. 1, and see note on xxxiii. 4), taking the sense as resembling viii. 9. In that case the original LXX. would have been **συνάχθητε**, which would have been corrupted to **στενάχθητε**, and then altered to the middle. But no certainty seems attainable.

μετανοήσατε] Scholz marks this as not in Heb.: LXX. has certainly a verb more than Heb., and **ἐπιστρέψατε** would naturally represent **השיבו**. The order, however, would lead us to expect a verb where **μετανοήσατε** stands: and it seems to be an explanatory rendering of **שוב** in the sense of 'turn'; **ἐπιστρέψατε** being also inserted, to suit **τῇ καρδίᾳ**, as a duplicate.

οἱ πεπλανημένοι] Heb. 'ye rebels' or 'transgressors.' LXX. use **πλανάω** frequently and with some looseness, see on xxii. 5, xxx. 20, &c.

9. LXX. does insert the final (parallel) clause.

10. **καὶ ἅμα συνετελέσθη**] LXX. has missed the drift, and thought it needful to cancel the negative. If they read anything different, it is not clear what.

Πᾶσα] Not in Heb.

βεβούλευμαι] Heb. is not cognate with the word rendered **βουλή**. Either the writers of MSS., or the translators, seem to have been careless in distinguishing certain forms of **βουλεύω** and **βούλομαι**: see note on xlii. 21. The difference in meaning, however, is near vanishing-point in some passages. Cf. xiv. 24, xxxii. 8.

11. **πετεινὸν**] Heb. indicates a bird of prey, especially a *swooping* bird. The simile is too easy, and the eagle too common a military emblem, for any stress to be laid on Xenophon's mention of the eagle of gold as Cyrus' ensign. Cf. Jerem. xlix. 22, Ezek. xvii., 2 Sam. i. 23, Deut. xxviii. 49, &c.

ἄγαγον αὐτὸν...ὀδὸν αὐτοῦ] Inserted here by LXX. from xlvi. 15.

12. οἱ ἀπολωλεκότες] Reading אַבִּירִי for אַבִּירִי, 'strong,' 'stout,' though the transitive meaning would require מַאבִּירִי or מֵאבִּירִי.

13. The LXX. omit 'it shall not be far off,' and invert the following clause.

εἰς δόξαμα] 'Glory' in Heb. is either in apposition to 'Israel,' or object of 'I will give' (or 'set,' 'place'). Heb. verb combines the meaning of τίθημι and δίδωμι, and is rendered in many places by each.

XLVII. 1. παρθένος] Cf. xxiii. 12, xxxvii. 22. Babylon was hardly a virgin fortress in reality: but her pride may have claimed the title which serves to whet the coming sarcasms.

ἔσσεσθαι εἰς τὸ σκότος] So NAQ 26 49 86 106 109 239 305 306. B has κάθισον ἐπὶ τὴν γῆν, in agreement with Heb.: but this appears to be very probably Hexaplaric, as is the addition οὐκ ἔστι θρόνος, though this is found, contrary to what is usual, in 41 (87) 91 104 309.

A's reading, however, appears to be wrongly inserted from ver. 5; or at least due to confusion, for if the two clauses 'sit in the dust,' 'sit on the earth,' were inverted accidentally, ἄνθος 'darkness' might have been read for ἄνθος 'dust' (or ἄνθος, as Amos iv. 13). Two different words might as well have been rendered by σκότος, as, according to the other text, by γῆν.

οὐκέτι προστεθήσῃ κληθήναι] See on i. 13. To the passive use of προστίθημι we may note an analogy in the Latin use of the passive of *coepit* with pass. infin.; not merely "disceptari coeptum est," Cic. *Ad Fam.* IV. 4, but "vineae coeptae agi," Livy, XXI. viii. 1.

ἀπαλή καὶ τρυφερά] Cf. Deut. xxviii. 56.

2. λάβε μύλον, ἄλεσον ἄλευρον] The lowest menial work of women, Exod. xi. 5, Job xxxi. 10; cf., with Delitzsch, Homer, *Odys.* VII. 104, ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπὸν, and XX. 105: and with Lowth, the phrase "Hominem pistrino dignum" (Terence, *Heaut.* III. ii. 19).

τὸ κατακάλυμμα] Most likely right, and so in Song of Sol. iv. 1, 3.

ἀνακάλυσαι τὰς πολιάς] Heb. (probably) 'lift up thy train' or 'skirt,' but the noun is obscure. LXX. appear to have read שִׁבְחָה (Gen. xlii. 38, &c.) for שִׁבְחָה. For πολιαὶ cf. Pindar, *Olymp.* IV. *fin.*, φύονται... νέους ἐν ἀνδράσι πολιαὶ θαμά, and *cunae* is similarly used in Latin.

The verbs are differently varied in the Greek and Heb.

3. τὸ δίκαιον] Heb. 'vengeance.'

οὐκέτι μὴ παραδῶ ἀνθρώποις] LXX. fall back on their favourite παραδίδομι (xxiii. 7, xxv. 5, &c.: Vol. I. *Introd.* p. 50), the Heb. being here most obscure: its verb meaning 'meet,' 'fall in with,' generally in a hostile sense. It is here translated, 'I will not spare any' (Gesen., Hitzig, Ewald) or, 'pardon any' (Delitzsch); 'I will not attack (like)

a man' (Calvin, Jewish interpreters, cf. A.V.), with perhaps some likeness to xxxi. 8; 'I will not suffer any to intercede,' Lowth, changing the vowel-points; 'I will not let myself be entreated,' Duhm; but this involves changing **אָדָם**, 'man,' to **אָמַר**, 'saith' (see below), making 'our redeemer' the speaker. Cheyne renders simply, 'I will not meet man,' and so Aquila: Vulg. is with Symmachus, *non resistet mihi homo*.

LXX.'s rendering, however arrived at, may be supposed to mean, 'I will not give thee up to man, but Myself will execute judgment upon thee.'

4. **εἶπεν**] So **ℵ^{ca}cbAQ*** (**λεγει** Q^{ms}) 26 49 93 106 109 233 239 305 306: B & c. omit. This reading of A & c. is appealed to in support of Duhm's view above. It is, however, in itself not an unlikely insertion; the evidence for it is mainly Hesychian; and in any case it gives no authority for omitting 'man': LXX. reads *ἀνθρώποις* without variant, and the dative is wanted.

5. **κατανευγμένη**] More than 'silent,' almost 'dumb-stricken': see on vi. 5.

ισχύς βασιλείας] The word for 'strength' in Heb. differs only by the insertion of י from that for 'queen,' 'lady.'

6. **παρωξύνθη** (-θης N*)...**ἐμίανας** (-να Q^a)] LXX., as so often, are uncertain as to the person of the verbs. Cf. xliii. 28.

7. Quoted, but not according to LXX., Rev. xviii. 7, **κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμι καὶ πένθος οὐ μὴ ἴδω**.

Cf. Niobe's boasting, Ovid, *Metamorph.* vi. 193 foll. (the context quoted above, on ix. 10):

"Sum felix (quis enim neget hoc?) felixque manebo.

Hoc quoque quis dubitet? Tutam me copia fecit.

Maior sum, quam cui possit fortuna nocere;

Multaque ut eripiat, multo mihi plura relinquet.

Excessere metum mea iam bona."

Kay refers to the 'Eternal City,' and Virgil's "Imperium sine fine dedi" (*Aen.* i. 279).

οὐκ ἐνόησας] Heb. literally, 'until thou didst not....'

8. **τρυφερά**] A good translation, but a diff. Heb. word from that in ver. i.

ἡ πεποιθυῖα] Compare the *γυναῖκες πλούσιαι, θυγατέρες ἐν ἐλπίδι*,... *αἱ πεποιθυῖαι*, xxxii. 9—11.

Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἑτέρα] The blasphemy imitates such language as xli. 10, 11, xlv. 5, xlv. 9.

Kay quotes Martial, *Epigr.* xii. viii.

“Terrarum Dea gentiumque, Roma :

Cui par est nihil et nihil secundum,”

recalling Horace's line quoted on xlii. 8.

Zephaniah (ii. 15) puts the same saying in Nineveh's mouth.

9. **νὺν δὲ ἤξει κ.τ.λ.**] The text of A, with which **ΣQ** nearly agree, comes nearer to Heb. than that of B, which seems to have omitted the words from one occurrence of **ἤξει ἐξαίφνης** to the other, and to have had them afterwards inserted in different order. A, as compared with Heb., omits ‘to thee’; transposes ‘childlessness’ and ‘widowhood,’ repeats **ἐξαίφνης** instead of ‘in full measure,’ and omits ‘the multitude of’ (thy sorceries).

The second **ἐξαίφνης** may be **פּתאם** read for **כּתמם**: Lowth, indeed, favoured this reading, but the Syriac, to which he appealed for support, may not be an independent witness.

The prepos. **ב** before ‘multitude’ is interpreted ‘amidst’ by Kay, ‘because of’ by Ewald, and ‘in spite of’ by Cheyne, Skinner, and Lowth: cf. v. 25, Numb. xiv. 11.

10. The syntax is altered, **ἐλπίδι**—a verb in Heb.—continuing the last verse: cf. xxvi. 3, 4. **ἐλπίς**=‘security,’ cf. xxxii. 9.

καὶ οὐκ ἔστιν ἑτέρα (1^o)] **ἑτέρα** is probably a careless supplement from the other occurrences of the phrase. **רָאִנִי** ‘that seeth me’ has been read as an imperat., **γνώθι**. **ἡ σύνεσις** is ‘thy wisdom,’ **ἡ πορνεία** should probably be **πονηρία**, and = **רעתך** (for **רעתך**) as earlier in the verse, where MSS. vary between **πονηρίας** and **πορνίας**; and **αἰσχύνῃ** is **בשתך** or **בּושתך** read for **שובבכתך** ‘turned thee aside.’

11. **βόθυνος**] Reading **שׁוּחָה** ‘a pit’ for **שׁוּחָה** ‘the dawning thereof,’ which many (Del., Hitzig, Ewald, and Cheyne) interpret by Arabic analogy ‘(how) to charm it away.’ See on viii. 20 (**δῶρα δοῦναι**). Cf. Ps. xxxv. 8.

καθαρὰ γενέσθαι] Heb. to ‘avert’ or ‘expiate’ it.

12. **ἐμάνθανες**] Heb. ‘hast laboured’: did **LXX.** read **יָדַעְתָּ** for **נִינַעַתָּ**? They omit the last clause of Heb., ‘perchance thou wilt strike terror’ (or, ‘prevail’).

13. **ἐν ταῖς βουλαῖς**] **LXX.** again omit ‘the multitude of’ as in ver. 9.

οἱ ἀστρολόγοι τοῦ οὐρανοῦ is a good phrase for ‘dividers of the heavens,’ the most probable meaning of the Hebrew. **οἱ ὀρῶντες τοὺς ἀστέρας** is literal; **ἀναγγελάτωσαν** is meant to correspond to ‘who make known,’ and ‘at the new moons’ is apparently omitted: though it is curious that **μέλλει** appears here in the Greek where **חַדְשִׁים** is in Heb., and in xxviii. 24 (**ΣAQ &c.**) where Heb. has **חָרַשׁ** (repeated).

The Babylonians' reputation for knowledge of astronomy, which of old went hand in hand with astrology, is well known. Horace warns Leuconoë, *Od.* i. xi., "nec Babylonios Tentaris numeros." Seneca, *Apocolocyntosis*, III. § 2, has a hit at the monthly prognosticators: "patere mathematicos aliquando verum dicere, qui illum, ex quo princeps factus est, omnibus annis, omnibus mensibus efferunt." Tacitus has many references to them, not always without some appearance of credulity: Suetonius and Juvenal bear witness to the importance attached to them under many emperors, from Tiberius, "cum grege Chaldaeo" (Juv. x. 94), onwards. See also Tertullian, *Apolog.* xxxv.: "quas artes ut ab angelis desertoribus proditas et a Deo interdictas ne suis quidem caussis adhibent Christiani." But the references in the classics alone would fill pages.

See Delitzsch's note on the present passage: Prof. Driver on Deuteronomy xviii. 10 (in *Internat. Critical Commentary*): and Lenormant's *La Magie chez les Chaldéens* (Paris, 1874).

14. The syntax differs to some extent.

ἐκ φλογός] Heb. 'from the hand of the flame.'

ὅτι ἔχεις ἄνθρακας πυρός] Heb. 'It is no coal to be warm (at). כִּי for אֵין, and לָךְ for לַחֲמִם would be required to give the LXX. rendering; but ἔχουσιν in the Greek would = לָהֶם, which is nearer.

κάθισαι] Might be inf. act. (καθίσαι), nearer to Heb.: but O.L. has *sedebis*.

15. οὐτοι] οὕτω would have better represented Heb.

βοήθεια] Heb. has here the rel., אֲשֶׁר. LXX. may have read ἡ, 'help.' אֲשֶׁר, 'happiness,' would scarcely give the sense required.

μεταβολῇ] The word probably means 'traffic' in Thucyd. vi. 31. Heb. root perhaps primarily means 'move,' 'travel.'

καθ' ἑαυτὸν] Heb. lit., 'to his own side,' לעִבְרוֹ; LXX. may have interpreted it like אֶל-עַבְרוֹ, 'on his own account,' 'alone.'

σωτηρία] Heb. partic. = 'saviour.'

XLVIII. 1. τῷ ὀνόματι] B and most MSS. prefix ἐπί. Heb. has בְּ.

οἱ ἕξ Ἰούδα] B &c. omit οἱ. LXX. omit 'the waters of' (Judah), or read מִן מִי. Some have suggested reading מִמֶּעִי, 'from the bowels of,' and Cod. 22 has σσφυος; but Symm. Theod. have ὕδατος, and Vulg. *aquis*. The punctuation which seems most natural in the Greek, connecting Κυρ. Θεοῦ Ἰσραήλ, is not that of Heb.

2. ἀντεχόμενοι τῷ ὀνόματι] Heb. has simply 'they are called,' or 'call themselves of': the phrase has probably been worked up to

balance ἀντιστηριζόμενοι. This is not very usual with LXX., but, what is also unusual, the order differs from Heb., which has ‘For of the city, the holy one, they are called.’

3. ἀκουστὰ ἐγένετο] So A, 41: other MSS. ἀκουστόν, which is less smooth, but the mass of evidence is in its favour. Heb. ‘I made them heard.’

5. τὰ πάλαι] So N^{cb} (omit τὰ, N*) AQ and some cursives: nearer to Heb. than παλαιά (B &c.).

6. καὶ ὑμεῖς οὐκ ἔγνωτε] LXX. has omitted ‘see it all,’ and there is some further confusion: οὐκ ἔγνωτε might be taken as interrog., which would bring it nearer Heb., but ἔγνωτε has not the causal meaning of Heb. נָנָה (Hiphil); and as LXX. has ‘thou saidst not’ for ‘thou knewest them not’ at the end of the verse, it looks as though the two clauses had been confused.

7. προτέrais ἡμέrais] Heb. ‘before the day,’ i.e. formerly. LXX., omitting ἡ, have run two clauses into one, altering the sense. The negative has been placed before προτέrais ἡμέrais instead of after.

8. οὔτε...οὔτε] Heb. ‘Also not...also not.’

ἤνοιξα τὰ ὦτα] Inverted from Heb., whether by reading terminations differently, or for convenience. Vulg. *aperta est auris tua*.

ἀθετῶν ἀθετήσεις] Cp. xxi. 2, xxiv. 16, xxxiii. 1; in all these cases with emphatic duplication of the word.

9. δεῖξο σοι] קראא read for קראא, ‘I will defer.’

τὰ ἐνδοξα] Must be obj. to ἐπάξω: but Heb. is rendered ‘for my praise.’

ἐπάξω] Heb. ‘I will refrain it,’ a word found here only.

10. πέπρακά σε] Heb. ‘I have refined thee’ of course by fire: though Delitzsch connects the verb פָּרַח with Arabic, “to turn, wind, wring out,” and denies it all connection with שָׂרַח, ‘burn.’ Yet it is difficult not to suspect that πέπρακα conceals an original πέπρηκα from πίμπρημι, and was altered by a scribe who took the meaning to be ‘I have not sold thee for money.’ ἔνεκεν is hardly an ordinary rendering of Heb. כִּי, which has, however, been taken here in that sense, see A.V. marg.

11. ἔνεκεν ἐμοῦ] This phrase is duplicated in Heb.

τὸ ὄνομα] LXX. insert this (as does A.V.), omitting קִי, ‘how’?

13. ἐστερέωσεν] A diff. word in Heb. from that in xlii. 5, xlv. 24: the noun is found, e.g., Exod. xxxvii. 12, Ps. xxxix. 5 (‘handbreadth’).

14. συναχθήσονται] This and foll. verb are imperat. in Heb. (alike in unpointed text, but כלכם, ‘all ye,’ must have been misread, as כלם or כללה).

αὐτοῖς] Heb. has א, 'among' (them).

ἀγαπῶν σε] Heb. equivalent, probably, to 'he whom the LORD loveth.'

ἐποίησα ταῦτα...τὸ θέλημά σου] The MSS. generally have τὸ θέλ. σου directly after ἐποίησα. A seems to have transposed these words, and ταῦτα has been inserted by inadvertence, or to take their place.

τοῦ ἄραι σπέρμα X.] Heb. lit. 'and his arm (on?) the Chaldaeans': which is difficult, and variously taken; as by Delitzsch, 'and his arm (shall do it),' or, making 'arm' obj., 'and will execute his arm,' i.e. his judgment or purpose: or, 'with his arm.' σπέρμα is the common confusion between שֶׁרָא 'seed' and שֶׁרָא or שֶׁרָא 'arm'; τοῦ ἄραι is either supplied to complete sense, or read as a duplicate of one of the neighbouring words.

15. ἐγὼ...ἐγὼ] Heb. repeats 'I' at the beginning of the verse, but has the particle הֵן, not the pronoun, with the second verb.

16. οὐδὲ ἐν τόπῳ γῆς σκοτινῷ] So N*A 26 36 49 106 228 (239 306 nearly). An intrusion from xlv. 19; other MSS. omit.

καὶ τὸ πνεῦμα αὐτοῦ] Is this to be coupled with the subject or the object of ἀπέσταλκεν? A.V., Luther, and Vulgate (*et spiritus eius*) are decisively on the side of the former. LXX., as usual, keep the Heb. order: but as Kay says, "It has been generally assumed, on the authority of Origen, that the rendering of the LXX. is ambiguous. But even his great name is not sufficient to persuade one that...the enclitic με can be readily co-ordinated with the following noun." He asserts similarly that the suffix-pronoun in the Heb. cannot be so co-ordinated, and claims the support of Heb. accents, and of the Targum, which latter Cheyne considers probable but not certain. Lowth quotes Origen (*adv. Cels.* I.) and translates with intentional ambiguity. Calvin, Vitranga, Henderson, Alexander, Knobel, Gesenius, Hitzig, Ewald, Delitzsch, Cheyne (doubtfully, and he appears to suspect the passage), Davidson (note in *Temple Bible*), Skinner, and W. E. Barnes all take the Heb. as 'hath sent me and His Spirit' (obj.). Prof. Driver seems, with some hesitation, to favour the opposite view: see his note in *Isaiah*, 'Men of the Bible' Series, p. 207.

It should be noted, that those who make 'Spirit' the subject, rely mainly on the ordinary grammar, and usual arrangement of sentence (Delitzsch instances only xxix. 7 as a parallel, and Kay denies it); those who make it the object, do so on theological grounds, that the Spirit must be the sent, not the sender (instancing 1 Kings xxii. 21, 22, and chap. xlv. 3, lxi. 1, lxiii. 10, 11). This view, however, has difficulties of its own: lxi. 1 is not very clear in its influence: the accounts of the

Temptation, Matt. iv. 1, ὁ Ἰησοῦς ἀνέχθη ὑπὸ τοῦ πνεύματος, Mark i. 12, τὸ πνεῦμα αὐτὸν ἐκβάλλει, should be noted. If Acts xiii. 2, xvi. 7, may not be unreservedly quoted, there is also Judg. xiii. 25.

The list of authorities against making 'Spirit' the subject is certainly an exceedingly strong one: yet the rules of language seem thoroughly in favour of it, and the theological arguments not such as to warrant the forsaking of the "literal and grammatical sense."

17. τοῦ εὐρεῖν σε τὴν ὁδὸν] εὐρεῖν seems to have been chosen as a verb to suit ὁδόν, LXX. omitting 'to profit,' and perhaps rendering thus the cognate (but causal) verb to 'path'='make to tread,' 'lead.' It is however possible that LXX. omitted this cognate, the eye of the translator straying at this point from ^ἡγινῆ, 'to profit,' to ^ἡμισυ, the third word of ver. 18, which might fall just below: and reading that as ^ἡμισυ.

Delitzsch considered that with καὶ νῦν Κύριος κ.τ.λ., ver. 16, begins a kind of prelude to chap. xlix. and what follows. This, according to Prof. Skinner, "it cannot possibly be": and the end of xlviii. has often been thought to mark a division of the whole prophecy. Yet in these verses we do seem to be looking both back and forward, esp. at the throwing open of the gates in ver. 20.

18. καὶ εἰ] To be taken separately. Heb. 'O that...' best, perhaps, taken of an unfulfilled wish, though opinions differ. (Driver, *Heb. Tenses*, § 140; Davidson, *Heb. Syntax*, § 134.)

19. ὡς ὁ χοῦς] χνοῦς, ^Ν alone. Heb. 'the grains thereof' (τῆς γῆς is an unauthorised substitution for the pronoun by LXX.). Some take it as 'the entrails thereof,' i.e. of the sea, or of the sand, regarding the word as another form of the word for 'bowels': but the former rendering is preferable, and the play on words is as likely as the parallelism. Vulg. *lapilli eius*: Aq. Symm. Theod. αἱ κέγχροι αὐτῆς.

20. There are differences of syntax, but they do not much affect the meaning.

"Ἐξέλθε ἐκ Βαβυλώνης...Χαλδαίων] These names occur no more in the book: the curtain is dropped upon that act of the drama.

λαὸν] δοῦλον all MSS. but A 26. The Roman Missal has *populum suum*.

21. καὶ ἐὰν διψήσωσιν] διψήσουσιν, A only. Heb. 'and they thirsted not,' LXX. reading ^Ν as ^Νἵ, as in ver. 18.

ἄξει αὐτοὺς] ^ΝΒV read αὐτοῖς, but the accus. is pretty clearly required, and the dat. due to confusion with ἐξάξει αὐτοῖς following: ὕδωρ should go with the words after it.

σχισθήσεται] Heb. has an active verb, 'he clave a rock.'

καὶ πῆται ὁ λαὸς μου] Inserted by LXX. from Exod. xvii. 6.

22. χαίρειν] Heb. 'peace,' Aq. Symm. Theod. εἰρήνη. LXX. substitute the Greek word of greeting for the Hebrew. Paul's combination of the two, χάρις καὶ εἰρήνη, is familiar from the opening words of his Epistles.

XLIX. 1. ἔθνη] Heb. word for 'peoples' here is that rendered ἄρχοντες, xxxiv. 1, xli. 1, &c.

διὰ χρόνου πολλοῦ] The Heb. phrase stands for distance either of time or place, but here doubtless of the latter, whereas LXX. take it of the former, cf. xxx. 27, and supply στήσεται, and probably λέγει, condensing the two last clauses into one.

2. τὸ στόμα μου ὥσεί μάχαιραν] Cf. xi. 4.

ὡς βέλος] Heb. has ל, 'for' (of purpose).

ἐκλεκτὸν] Heb. verb bears this meaning, see Ezek. xx. 38, Dan. xi. 35 LXX. and Theod. Yet LXX. may have read בָּחַר for בָּרַר.

4. διὰ τοῦτο] Perhaps reading לָכֵן for אֲכֵן 'surely.'

ὁ πόνος] This is the root-meaning of the Heb. word; but the modern view is to give it the secondary sense of 'recompense,' 'wages.' Cf. xl. 10, lxii. 11. Vulg. *opus*.

5. Συναχθήσομαι] Heb. has verb in 3rd person, and the negative, which however the margin directs to be read לָּ 'to him' for לֹא 'not,' as in ix. 3, lxiii. 9 (the converse in xxxi. 8): the secondary authorities are divided; Vulg. has the negative, *non congregabitur*, so have Symm. and Theod.; but Aq. has none, nor LXX. The majority, perhaps, of moderns support the margin. Scholz's note runs: "הָאֵל לֹא (*non congregabitur*): Συναχθήσομαι. Das ל in לֹא ist Wiederholung des letzten Buchstabens von 'Israel'." Similarly, if the א were regarded as 1st pers. prefix (הָאֵל), only י is left unaccounted for in the LXX. reading, which is thus explained. But apparently Dr Scholz considers the LXX. preferable, which is a very different matter.

It should be observed that some Luc. MSS., 51 62 90 144 147 233 308, read συναχθήσεται, and Q* reads συναχθήσονται, a singular reading on its part which might have been deserving of more attention, were it not that δοξασθήσονται follows. The first verb, however, may be rightly 3rd pers. sing. or plural, and the two verbs may have been wrongly assimilated to 1st pers. in the usual text, and to 3rd pers. plur. in Q*, the order of words tending to bring this about.

The question as to the negative in Heb., and the construing of it, remains. Kay, supporting the negative, argues vigorously, here as on ix. 3, that there was strong reason against its establishing itself in the

text, unless it had been the true reading. This, however, seems scarcely valid if we suppose it to have been an error in the first place, rigidly perpetuated by scribes in the text, but corrected by the tradition, embodied in the margin. Further, the antithesis of *Jacob* brought again, and Israel not gathered, is unheard of elsewhere: not even *Judah* is so pointedly saved at the expense of Israel. To keep the negative, we seem bound to take **קָדַח** in another sense, that of 'carried off,' 'taken away' as in lvii. 1; which Prof. Skinner, who compares Ezek. xxxiv. 29, and Prof. Davidson (*Temple Bible*) adopt. Otherwise we must read **וְלֹא**, and render, 'and that Israel be gathered unto him.'

6. **Μέγα**] Scholz gives this as **לְנֶדֶר** by sound for **לְנֶדֶר**. *κληθῆναι* is an amplification, probably helped by the reading *μέγα*, in the spirit of many neighbouring passages; especially, perhaps, xlv. 21, xlv. 4.

διασποράν] Heb. probably, 'the preserved.' LXX.'s rendering might come from the meaning 'branches,' as in xvi. 8 **שִׁלְחוֹת**, 'shoots,' is rendered *οἱ ἀπεσταλμένοι*; but this is more in agreement with the usual sense of the word. *διασπορά* occurs in the Greek of Deut. xxviii. 25, Jerem. xv. 7, 2 Macc. i. 27, and in the opening verses of the Epistle of James, and 1 Peter. Also John vii. 35, where Bp Westcott remarks that it has no distinct Hebrew correlative. From Jerem. xv. 7, however, it appears at least possible that LXX. here read, for **נִצְרִי, נִצְרִי**, Niph. partic. of **נָצַר**, which has the required meaning.

τέθεικα] So **ΝΑQV** and about twelve cursives, mostly Hesychian. B, *δέδωκα*. After **σε** **ΝBQ^{ms}** insert *εἰς διαθήκην γένους*. Cf. xlii. 6, and ver. 8 below.

εἰς φῶς ἐθνῶν] Cf. Acts xiii. 47, and Luke ii. 32 (the *Nunc Dimittis*), the former mainly, the latter partly, based on this passage.

7. LXX. has similarity of words, but considerably different syntax: e.g. *Ἀγαάσατε* (omitting **ἵ**) *φαναρίζοντα* active, the person of *ἐξελεξάμην*, &c. The piled up genitives, *τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων*, are not in agreement with Heb., and the subjects of the verbs are redistributed.

8. *καὶ ἐπλασά σε* is omitted after *σοι* by **ΝΑQ** 26 49 86 106 198, and marked in **Q^{ms}** with * (Hexaplaric?). The same word **נָצַר**, as in ver. 6, is involved: the rendering *ἐπλασα* takes it from **נָצַר**, which Ewald and Delitzsch support.

The beginning of this verse is quoted, 2 Cor. vi. 2, in agreement with the LXX. text; cf. lxi. 2, quoted Luke iv. 19.

κληρονομῆσαι] This seems to be causal here.

9. *Ἐξέλθατε... ἀνακαλυφθῆναι*] The construction is curiously varied, first direct, then indirect command following *λέγοντες*.

πάσαις] Inserted by LXX., perhaps to balance the clauses.

τρίβοις] Heb. word translated by *ὁρέων*, xli. 18: meaning, prob., 'bare heights.' Cf. xiii. 2. LXX. take it of trodden highways.

10. Cf. lxxv. 13, Rev. vii. 16.

καύσων] Heb. word only here and xxxv. 7, where see note (*ἡ ἄνυδρος*).

ἐλεῶν] Heb. here not *דסד*, but *דסד*, as in ver. 13, 15.

παρακαλέσει] Perhaps reading *ינהג* for *ינהג* 'shall lead them.'

11. *τρίβον*] Another Heb. word for 'raised highway.'

βόσκημα] Heb. 'shall be exalted,' *יָרָם*; the LXX. would usually represent *הַעֲרָם*.

12. *θαλάσσης*] Literal.

ἐκ γῆς Περσῶν] Heb. 'from the land of (the) Sinim.' Neither the Sinites of Gen. x. 17, nor Sin = Pelusium, Ezek. xxx. 15, seems to be far enough away, as a distant reference is almost certainly required. Syene has been suggested, and Vulg., *de terra australi*, takes it as a place to the S. *China*, Arab. *Tsin*, was strongly supported by Gesenius, and formerly by Cheyne: but there can be no certainty, and no reason can be discovered for the LXX.'s rendering. China seems outside the probable scope of Isaiah's reference: yet we should scarcely expect to find them four times referred to, as we do, in Horace (*Odes* I. xii. 56, xxix. 9, III. xxix. 27, IV. xv. 23).

13. *ἡλέησεν...παρακάλεσεν*] These verbs appear to have exchanged their order, acc. to the Heb. See on ver. 10.

τοῦ λαοῦ] Added by LXX.

17. *ταχὺ οἰκοδομηθήσῃ*] Heb. 'thy sons shall make haste.' But 'thy builders' differs only in pointing, *בְּנֵי* for *בְּנֵי*: this is actually read by the Babylonian Codex, supported by Vulg. *structores tui*, and implied by LXX. Yet 'sons' is on the whole more likely right.

18. *πάντας αὐτοὺς ἐνδύσῃ*] So NAQ* 26 49 86 (106 -σει) 198 239 306. B inserts *ὡς κόσμον* before *ἐνδύσῃ*, and the Luc. MSS. generally *ὡς στολήν*. Tyconius, p. 82, agrees with A: *quia omnibus illis indueris*. Prof. Burkitt discusses this passage in his edition of Tyconius, p. cx., and points it out as an instance of Hexaplaric addition in B.

νύμφης] A somewhat similar textual instance to the last: BV read *ὡς νύμφη*. Most cursives, Luc. and the better Hesychian, are with A: and Tyconius, *sicut ornamentum novae nuptiae*.

19. *τὰ πεπτωκότα*] LXX. omits 'land,' but is otherwise near Heb.

ἀπὸ τῶν ἐνοικούντων] *ἀπὸ* is literal, the extended use of Greek prepositions being sometimes strained to match the similar but stronger use in Heb. See on ii. 10.

20. οὗς ἀπολώλεκας] Heb. 'sons of thy bereavement.'

ποίησόν μοι τόπον] i.e. make room for me. Heb. word means usually 'draw near.'

21. χήρα] Scholz thinks this due to reading אלמנה 'a widow'—cf. xlvii. 9—for רמה, 'barren': but possibly the evident contrast with that passage might account for it, without supposing any difference of reading.

LXX. omit 'exile and outcast': many cursives, however, Luc. and other, insert from Theodotion.

22. νήσους] As if reading א״ם: but Heb. has עמים, 'peoples.' LXX. is however sometimes loose in treating these words.

κόλπω is literal.

23. τιθηνοί] The same word is used, 2 Kings x. 1, Heb. and Greek, of "them that brought up Ahab's children." Cf. the verb in lx. 4 (ἀρθήσονται).

ἐπὶ πρόσωπον τῆς γῆς] Probably not the intention of Heb.

οὐκ αἰσχυνθήσονται] So NAQ (26 49 nearly) 86 106 198 239 306. B &c., with Heb., οὐκ αἰσχυνθήσονται οἱ ὑπομένοντές με. The addition is marked by Q^{ms} with asterisk: A's text is prob. right, therefore: it is not likely to be the result of alteration.

24. ἀδίκως] Heb. has 'of the righteous,' צדיק: a difficult phrase, which many wish to alter to עריר, 'terrible,' as in the answer, ver. 25. The Syriac (Peshitta), and Vulg. *a robusto*, support this, and the mere fact that LXX. have ἀδίκως here and ισχύοντος in ver. 25 is not decisive even as to their reading. Moreover, ἀδικουμένων is used to render עריר in xxv. 3, 4. On the other hand, that rendering is wrong: and ἀδίκως besides being not exactly what we should expect to render עריר, is pretty well what LXX. might be expected to do with צדיק, if they felt its difficulty. Cf. δύσχρηστος for טוב in iii. 10, the passive noted above in xxv. 3; the 'beguilers' for 'teachers' in xxx. 20, 21; and the many cases of a negative inserted or dropped. (Vol. I. Introd. p. 52.) The proposed emendation of the Hebrew is simple, and unusually tempting; yet it is not certain but that the desire for it arises from failure to grasp the argument, and the connection with ver. 25; and the LXX.'s ἀδίκως counts, if anything, in favour of the Heb. text as it stands.

25. τὴν κρίσιν σου κρινῶ] Heb. verb has the meaning 'decide' as well as 'contend.'

26. πίνονται] Inserted by LXX., with καὶ added before next verb.

ἀντιλαμβ. ισχύος] Heb. 'thy redeemer, the Mighty One.' Cf. i. 24. The reason for the Greek verb is not clear: but see xli. 9, li. 18.

L. 1. Ποῖον] used, as in lxvi. 1, to render אֵי, where? (In classical

Greek, esp. in Platonic dialogue, it is used with a touch of politeness for the simple interrogative. Cf. also the familiar ποῖον τὸν μῦθον ζεῖπες; in Homer, *Il.* I. 552 &c.)

ᾤ] 'With which,' and so prob. the Heb. Vulg. *quo dimisi eam.*

τίνι ὑπόχρεω] This word generally means not 'a creditor,' which sense seems absolutely required, but 'a debtor.' Cf. I Sam. xxii. 2, where πᾶς ὑπόχρεως stands for 'everyone *who had a creditor.*' Under the circumstances, the reading of the Lucianic MSS. (which is nearly that of Aquila) τίνι ὑπόχρεως ὦν, seems best. 22 36 48 51 62^{vid} 86 90 144 308 (41 147 233 nearly) read thus. Cf. ἀναβάται, N*AO 106 198, against ἀναβάταις of B &c., xxx. 16.

The alternative is to omit the word, and read with another group of cursives (87 91 97 109 305 309) τίνι τῶν πρασσόντων με [ᾤ] πέπρακα ὑμᾶς; In this case, if ᾤ be read, it is due to the Hebrew relative in this place, and τίνι...ᾤ resembles the attraction in οὐδένης οὗτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἶην, Plat. *Protag.* 317 C: though the phrase here is probably due to Heb. rather than Greek idiom.

2. οὐκ ἰσχύει] An easy paraphrase. Cf. lix. 1, and Numb. xi. 23, Μὴ χεῖρ Κυρίου οὐκ ἐξαρκέσει; where the answer to ἀρκέσει in ver. 22 should be noticed.

ξηρανθήσονται] A misreading of שׁבא, 'stinketh,' as שׁיב, 'drieth up': or a confusion of the verbs.

4. δίδωσιν] The historic present of this verb is common, when we should scarcely expect it in another verb: e.g. Aesch. *Eumen.* 6, 7,

ἄλλη παῖς χθονὸς καθέζετο

Φοίβη· δίδωσι δ' ἡ γενέθλιον δόσιν

Φοίβω.

So Virgil, *Aen.* IX. 266, "Cratera antiquum, quem dat Sidonia Dido."

It may be due to the continued presence of the gift.

σοφίας] Heb. 'of disciples,' and so again, ver. 5; abstract for concrete. A alone reads σοφίας, which looks as if an explanation had taken the place of the text.

ἡνίκα δεῖ εἰπεῖν λόγον] This seems to be a paraphrase. A, with 26 86 106 233 306, prefix ἐν καιρῷ, apparently taking לעת, which is obscure, as = לעת: cf. A.V. 'speak...in season': but it is now usually taken as meaning 'to sustain,' and so Aquila, ὑποστηρίσαι, and Vulg. ἡνίκα δεῖ is apparently due to the same view, and ἐν καιρῷ therefore a duplicate or supplement.

ἐθηκεν...προσέθηκεν] The compound seems to be for rhetorical emphasis at the repetition. LXX. presumably read, each time, יעל, from עלה (causal), 'placed,' 'offered,' for יעיר, 'wakeneth.'

5. καὶ ἡ παιδία] Carried on by LXX. into ver. 5, with some difference of reading, at any rate 1 for 2.

6. ῥαπίσματα...ἐμπτυσμάτων] Plur. of repeated actions. Cf. Matt. xxvii. 29, John xix. 3, &c. The Heb. word expresses not blows with the flat of the hand, but plucking out of hair: cf. Ezra ix. 3, Nehem. xiii. 25.

7. ὡς στερεὰν πέτραν] Cf. Ezek. iii. 9; in bad sense, Jerem. v. 3, Zech. vii. 12.

8. ὁ κρινόμενος] Heb. has, the first time, '(who) will contend with me?' the second time, lit. 'the master (or 'lord') of my judgment.' So in Exod. xxiv. 14, 'Who is a master of words?' LXX. rightly, ἐάν τινι συμβῇ κρίσις. Cf. 2 Kings i. 8, where ἀνὴρ δασὺς renders 'a lord of hair.' The word for 'lord' is *Baal*. Some may be reminded of Euripides' κωπῆς ἄνακτες, *Cyclops*, 86.

9. κακώσει] Not 'condemn,' or 'call vile,' in classical Greek, but 'injure' is the meaning of the verb: see on xli. 23. Heb. is definitely 'condemn,' declare wicked or guilty: St Paul, in his reference to this verse, Rom. vii. 34, has τίς ὁ κατακρίνων;

11. κατισχύετε] Heb. 'that gird yourselves.' The notions of 'girding' and 'strength' are so closely connected—see Ps. xviii. 32, 39, xciii. 1, and cf. the (Hexaplaric) rendering in xlv. 5—that LXX. may be considered to support the present Heb. text, which some have suspected, suggesting מֵאִיר 'kindle' for מֵאֹזֵר 'gird yourselves (with).'

φλόγα] Heb. is supposed to mean 'firebrands,' cf. a similar word in Prov. xxvi. 18.

ἐξεκαύσατε] Verb is transitive in classical Greek.

ἐν λυπῇ κοιμηθήσεσθε] Cheyne compares lxvi. 24: Vitringa, Luke xvi. 24, ὄδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

LI. 1. ἐλατομήσατε...ᾠρύξατε] The Heb. verbs are passive, but the difference between passive and active is here one of vowel-points only. The relatives are not expressed in Heb.: this has been often pointed out as characteristic of the later chapters of Isaiah.

2. ἡγάπησα αὐτόν] Probably reading הוֹבִיחַ for הוֹרַבֵּה. καὶ ἐπλήθυνα αὐτόν follows in NAQ, a correct rendering of the Heb., and apparently a duplicate. Otherwise the insertion of καὶ ἡγάπησα αὐτόν has to be accounted for: V 228 omit the words, and seven Luc. MSS. omit καὶ εὐλόγησα αὐτόν preceding.

Note the resemblance of εἶς ἦν to Ezek. xxxiii. 24.

3. παράδεισον] Represents, first *Eden*, secondly 'the garden of the Lord,' cf. 'the garden of God,' Ezek. xxviii. 13, Gen. xiii. 10.

The name is transliterated in Gen. ii.: in Gen. iii. 23, 24, Ezek. xxviii. 13, xxxi. 9, xxxvi. 35, &c., Joel ii. 3, LXX. give *τρυφή*, the word in Heb. meaning 'pleasure.'

A omits the clause *καὶ θήσω τὰ ἔρημα αὐτῆς*, apparently missing it over from the recurrence of similar words. Q* 49 omit *τὰ πρὸς δυσμὰς ὡς παράδεισον Κυρίου*, and it seems possible that *Κυρίου* is a Hexaplaric addition, though found in practically all MSS.; and the two clauses may therefore have been thought to be an accidental duplication: ^N^{eb} 305 306 omit almost the same words.

τὰ πρὸς δυσμὰς] Probably taking ערבתה 'her desert' as equivalent to מערבה 'the west,' or reading it so.

ἔξομολόγησιν] Used not infrequently by LXX. for Heb. 'thanksgiving' or 'praise': as Ps. c. 4, cvii. 8, &c. *αἰνεσις* similarly, the Heb. meaning joyful singing. Is any light thrown on this use of *ἔξομολογεῖν* by the formula 'Give God the glory' or 'the praise,' as in Josh. vii. 19, 1 Sam. vi. 5, Jerem. xiii. 16: also in N.T., John ix. 24?

4. ἀκούσατε] Not repeated in Heb.: ^NB &c. add *μου*, which is not in AQ 49 106 198 306.

οἱ βασιλεῖς] Heb. has a word for 'people' which is considered to be a variant form of that used in the plur. (*ἄρχοντες*) in xxxiv. 1 (see note there), xli. 1, &c.

5. ταχὺ] ארניע, 'I will make to rest,' from ver. 4, read by LXX. as ברנע or כרנע, 'in an instant.' The verb has various meanings, see Prof. Skinner's note: including such widely different ones as to 'do quickly,' 'cause to rest,' and 'stir up'; see ver. 15.

ἡ δικαιοσύνη] A* follows this with *σου*, but this is corrected, and probably merely a clerical error.

ἔξελεύσεται] ^N 22 48 add *εἰς φῶς*, B &c. *ὡς φῶς καὶ...* AQ 26 106 only omit. The words probably intruded from the previous verse: cf. lxii. 1, and see also xlii. 6, 8 in comparison with xlix. 6.

ὑπομενοῦσιν] Cf. xlii. 4 and xlix. 23 in Heb.

6. ἔστρεώθη] This verb does not agree with Heb., nor does it seem to suit the context, or even the phrase in which it occurs. The *apparent* solidity of smoke seems the only possible idea to attach to the word, and this does not seem satisfactory. Schleusner mentions a conjecture *ἐστρώθη*, which however, even if accepted, lessens the difficulty but slightly. The passive, Niphal, of מלח might conceivably have been read for, or confused with, that of מלח: in which case we should have expected *ἐπλήσθη* or *ἐπληρώθη*. LXX. might however have fallen back on *ἐστρεώθη* as easier to use absolutely with *ὡς καπνός*, the more as the verb has already been used more than once

in recent chapters (xlii. 5, xliv. 24, xlviii. 13). Some of their verbs, however, such as ἀποσβεσθήσεται, x. 18, πληρῶσαι, xiii. 3, and some uses of παραδίδωμι and παρακαλέω (Vol. I. Introd. p. 50), so far defy explanation.

ὥσπερ ταῦτα] Vulg. *sicut haec*: A.V. 'in like manner.' Many modern authorities render, 'like gnats': but this can scarcely be done, in the opinion of most, without alteration of the text. Delitzsch, keeping the text, interprets it as = 'like that,' a contemptuous, colloquial phrase, which ordinarily tone and gesture would explain: instancing the use in Latin comedy of "huius non facio." 'Like that' would then mean 'like—a thing of naught.'

ἐκλείπη] The aorist is prob. right, after οὐ μή, and ἐκλείπη of AQ merely itacism. The Heb. word is the same as that rendered ἡττάσθε in ver. 7.

7. κρῖσιν] Heb. 'righteousness' (usual word).

λαός μου] So NAQ and eighteen cursives of various classes. B omits: 'my' is not in Heb., but involves merely an additional ἰ: Vulg. has *populus meus*: otherwise it might have been supposed due to the influence of ver. 4.

8. ἵπδ χρόνου] The clauses are inverted. Heb. has עץ, 'moth,' which may have been read נץ, 'time,' or interpreted as that which is 'edax rerum.'

σητός] Heb. דִּד may be the same word as Greek σῆς. It occurs only here in the Bible.

ἡ δέ] δέ seems here to mark the apodosis (Heb. ו). Cf. καὶ in lviii. 13 or 14.

9. τοῦ βραχ. σου] Heb. 'arm of the LORD.' The pronoun was doubtless substituted, on the insertion by LXX. of 'Jerusalem' (cf. lii. 1, lx. 1).

The last sentence of this verse begins with three words exactly alike, and a fourth word differing by one letter only from the opening words of ver. 10. Consequently it is not surprising that LXX. omitted it, especially as they may have thought it identical also in meaning. Several cursives supply the words, in various forms, mainly from Theodotion. On "Rahab" and "the dragon" see notes on xxvii. 1, xxx. 7.

10. ἡ ἐρημοῦσα] See on xliv. 27.

11. Practically identical in Heb. with xxxv. 10, where see note. LXX. has various differences, though ἀπέδρα occurs in both places, whereas Heb. by omitting ו has here the perfect instead of virtually the imperfect tense. It might be possible to perceive a reason for

this, though the difference is a small one on which to build an idea. Lowth considered that the plenary writing with γ - of the previous word, which is not present in xxxv. 10, represented the missing initial γ . It is scarcely necessary to add that some modern commentators consider the verse an interpolation here.

B omits ἀγαλλίαμα καὶ.... \aleph Q and nine cursives have ἀγαλλίασις. The place of γὰρ varies in MSS., and \aleph omits it: but eighteen cursives agree with AQ.

12. ἐγὼ εἰμι] Repeated, as is the Heb. עֲנִי. See on xlv. 19.

γνώθι τίνα εὐλαβηθεῖσα] γνώθι seems to be inserted with the view of helping the connection. B, in agreement with the Heb., has τίς οὖσα for the next two words: as has Theodotion. It may, however, be right. τίνα might have come from the Heb., by transposition, מִן-לֵךְ for לֵךְ-מִן: but εὐλαβηθεῖσα must be an intrusion from lvii. 11; \aleph AQ are supported in it by the mainly Hesychian group 26 49 86 106 198 233 239 306.

ἐφοβήθης ἀπὸ ἀνθρώπου] The preposition rather strains the Greek idiom; but it represents Heb. מִן, cf. i. 29, xxxiv. 6, &c.

ἐξηράνθησαν] Cf. xl. 8. Here Heb. has only 'is given (up),' or, 'is made....'

13. ἐπελάθου] Sometimes found with accus. in LXX. Ps. ciii. 2, cxix. 83, 141, 176, &c. So occasionally in classical Greek, more especially perhaps when in antithesis with a verb taking acc.: Herod. III. 46, Eur. *Helen*. 265.

τὸ πρόσωπον] Generally ἀπὸ προσώπου to translate literally the Heb. מִפְּנֵי, = 'before,' 'from before,' 'because of.'

ὃν τρόπον γὰρ] The Heb. is the rel. particle preceded by כִּי, 'as': here probably 'when,' or 'as if': but Delitzsch renders by 'how...?' The γὰρ can hardly be construed without an ellipse, unless the καὶ following is taken as marking the apodosis: see above on ver. 8.

ἀραὶ σε] ἀρέσαι σε, A, is doubtless dittography. [\aleph * has ἀρε, and Γ ἀρεσαι.]

ποῦ ὁ θυμὸς] A characteristic mode of expression throughout the book: see xix. 12, xxxiii. 18 (especially), xxxvi. 19, xxxvii. 13, l. 1, lxvi. 1.

14. The Heb. is obscure: the first part of the verse runs, probably: 'the bowed-down hasteneth to be set free.' Of this LXX. seems to be a paraphrase, and the second part is omitted in the best texts, several cursives supplying it, as usual, from Theodotion, but with some variation.

οὐδὲ χρονεῖ] Quoted, with part of xxvi. 20, in Heb. x. 37. With the Greek compare xiii. 22, and Habak. ii. 3.

15. ὁ ταρασσών] Vulg. *qui conturbo*. R.V. and most moderns similarly. It might be taken as meaning 'that calmeth': see above, on ταχύ, ver. 5. Jerem. i. 34, however, seems against this.

16. ἔστησα] Heb. has here infin. of a verb 'to plant' (xl. 24, Gen. ii. 8) which differs only in its final guttural from that used for 'to stretch out,' ver. 13, xl. 22, xlii. 5, &c. Many critics suggest substituting the more usual word. Whether the infin. is to mean 'for Me to plant,' as A.V. takes it, or 'for thee...', as Vulg. *ut plantes*, the context must decide. LXX. supports the former so far as an inexact rendering can, and it is on the whole the more approved.

σκιὰν τῆς χειρός. A's δεξιὰν in place of this is unsupported. \aleph^a has σκέπην for σκιάν.

17. ἐξεγίρον] A diff. form of the verb (here Hithpaël, reflexive) from that in ver. 9, lii. 1.

τὸ ποτήριον...τὸ κόνδυ] Right, or nearly so. R.V. 'the bowl of the cup,' an unusually full expression. 'Dregs' in A.V. is said to come from an error of Jewish interpreters.

πτώσεως] Heb. 'bewilderment' (οἶνον κατανύξεως; Ps. lx. 3). Again in ver. 22.

τοῦ θυμοῦ 2^o] Added by LXX. ἐξέπιες, $\aleph B$ &c. seems more forcible than the simple verb, as given by A.

18. παρακαλῶν] LXX., reading מנחם for מנהג, presumably. Cf. xlix. 10.

ὑψώσας] Cf. i. 2.

19. δύο ταῦτα] Cf. xlvii. 9. Two classes of calamity can be easily distinguished in the four terms that follow. We are reminded of David's choice between three, 2 Sam. xxiv. 12.

The Roman edition had δύο for δύο: often reproduced in printed editions, but an error without MS. authority that can be ascertained.

συλλυπηθήσεται] Heb. verb = to 'mourn' or 'condole with,' Job ii. 11.

τίς σε παρακαλέσει] Heb. 'how,' or more properly, 'who shall I comfort thee?' This is a difficulty: see Davidson's *Syntax*, § 8, Rem. 1. LXX. and Vulg. agree in reading 3rd pers., with prefix י for נ.

20. οἱ ἀπορούμενοι] Heb. עלפו, 'have fainted' or 'are covered over.' Possibly a paraphrase. ἀπορία appears to represent ערפיה in v. 30, and some confusion is possible: had LXX. read ערפו, they might well have rendered it thus.

ὥς σευτλίον ἡμίεφθον] This discrepancy with the Heb. is well known and of old date. Heb. is usually taken to mean, 'like an antelope in a net': assuming that נֶוֶן here is the same as נֶוֶן in Deut. xiv. 5, as to which there is general agreement in default of any better hypothesis. 'An antelope of a net' is perhaps somewhat obscure for 'caught in a net': but not more so, perhaps, than 'a rain-storm of a wall,' xxv. 4. Vulg. has *sicut oryx illaqueatus*, and Aq. Theod. Symm. translate similarly.

Jerome remarks on the passage: "Pro beta semicocta reliqui interpretes *orygem captum* et *illaqueatum* transtulerunt; qui Hebraice dicitur THO... pro quo LXX. Syra lingua opinati sunt THORETH quae dicitur *beta*."

Prof. F. C. Burkitt suggests that for THORETH, which does not mean 'beet' in Syriac or any known language, we should read THOMECH (a bitter herb used at the Passover): and that Jerome meant that the translator, having the text כַּתְּמִכְמִךְ before him, thought of this, and of מַר 'bitter.' The ingenuity of this guess is manifest: and it gives support to the Hebrew text. There is however no clue to the real meaning of the Hebrew, more than that already gained from the other ancient versions: and the LXX. rendering may not have been rightly accounted for by Jerome. σευτλίον is puzzling, maybe corrupt, and Dr Alexander suggested that it might be a corruption of some Egyptian word: ἡμίεφθον, compared with Aquila's ἡμφιβληστρευμένος and Symm.'s ἐν ἀμφιβλήστρω, certainly raises suspicion, that it may have been corrupted from some compound with ἡμφι-. (Cf. Ps. cxli. 10, and note there in Mozley's *Psalter of the Church*.) But there is no safe material on which to build a conjecture.

21. οὐκ ἀπὸ οἴνου] Cf. xxix. 9 (and LXX. of xxviii. 1).

Lowth compares the phrase of Aeschylus, *Eumenides* 860,

Ἀοίνοισι ἐμμανεῖς θυμώμασιν.

23. τῶν ταπεινωσάντων] AQ prefix καί. The phrase is not in Heb., and perhaps duplicates τῶν ἀδικησάντων.

For ἐμβαλῶ (AQ) B has δώσω: cf. ἐμβαλῶ in xxxvii. 29, θήσω in the corresponding verse of 2 Kings.

τὰ μετὰφρενά σου] This looks like an explanation, which has turned out τὰ μέσα, read by B, which renders the Heb. literally.

ξῶ] ἱπ, 'open place' or 'street,' means 'without,' 'abroad,' when accompanied by certain prepositions. LXX. may have read נ before it as נ or ל. (Cf. xlii. 2.)

LII. 1. τὴν δόξαν σου] Heb. is almost more 'beauty' than 'glory.' Cf. Exod. xxviii. 2, where δόξα is used, as here. LXX. omits 'garments of.'

2. **ἐκδυσαι**] So **NA** and several cursives; **Q*** has **ἐνδυσαι**, the **Luc. MSS.** **ἐκλυσον**, and **B 109 305** (with **Q^{ms}**) **ἐκλυσαι**. This last seems preferable, translating **Heb.** more closely, and accounting for the other readings, **Δ** and **Λ** being easily confused, and **ἐνδυσαι** having occurred twice in the previous verse. 'Loose from thee' is the **Heb.** marginal reading, which seems to have been generally followed: so **Aq. Symm. Theod.** and **Vulg.** *solve vincula*. The **Heb.** text has '(the bands) are loosed.'

3. **ἐπράθητε**] **Heb.** is better rendered as passive than as reflexive: cf. l. 1. **δωρεάν** is a felicitous rendering.

4. **βία ἤχθησαν**] The termination, 3rd pers. sing. as object, has been read as 3rd pers. plur. personal suffix, and the verb taken as passive. Even so, **ἤχθησαν** is not an exact translation, the **Heb.** meaning not 'led (captive)' but 'oppressed.' **βία** seems to convey the idea of irresponsible tyranny: the **Heb.** expression when followed by a noun means simply 'without,' literally, 'in nothingness.' Compare the use of **βία** = 'in spite of,' as **Thucyd.** I. 43, **ξυμμάχους δέχεσθε βία ἡμῶν**: and with the whole phrase, **Aesch. Persae 771**, **Ἴωνίαν τε πᾶσαν ἤλασεν βία**.

5. **τί ὧδε ἔστε**] **A** and seven cursives read **ἔσται**, but 2nd pers. plur. is probably intended. **τᾷδε** following is not in **Heb.**, in either place in the verse, but is supplied, as in iii. 16, v. 9 (**ταῦτα**), xiv. 24, xvii. 4, 6, &c.

θαυμάζετε] Perhaps **יִשְׁתְּמוּ**, 'wonder ye' for **יִשְׁמְוּ**; though the verb seems hardly to be intended as an imperat. in the Greek.

ὀλούζετε] It is generally agreed that the **Heb.** verb is not causal (3rd pers. plur. indic. and 2nd pers. plur. imperat. are alike in consonants). The **Heb.** word is not generally used of joy: nor is it necessarily so here, but of loud noise. **LXX.** insert **δι' ὑμᾶς** and **ἐν τοῖς ἔθνεσιν**, perhaps following out an independent idea of the meaning.

6. **πάρεμι**] The **Heb.** phrase, a very common one, is exactly *Me voici*.

7. **ῥα**] No doubt expresses 'beauty,' esp. that of early prime, as in the spring, &c. This meaning comes out particularly in the adjective. It has indeed been suggested that ver. 6 should be brought to a full stop, as in **Heb.**, after **πάρεμι**, and ver. 7 read **ὥς ῥαῖοι ἐπὶ τῶν ὁρέων οἱ πόδες κ.τ.λ.** The syntax however is in any case different from **Heb.**, and the text not of a kind without parallel in **LXX.**

Cf. with this verse **Nah.** i. 15.

8. **ὀφθ. πρὸς ὀφθαλμοὺς**] Apparently **ὀφθαλμοὶ** is intended to be the subject of **ῥψονται**, but it is not so in **Heb.** In **Numb.** xiv. 14, **B** reads **ὀφθαλμοῖς κατ' ὀφθαλμούς**. With the force of the expression

compare 1 Cor. xiii. 12, Rev. xxii. 4. The modern sense of mutual understanding must not be read into the English of A.V. It is an analogous phrase, in higher sense, to that used plainly and literally in Jerem. xxxii. 4.

ἁλῆσθ] The Heb., if causal, which more probably it is not, is to 'bring back,' and so occasionally to 'refresh' or 'restore,' when followed by 'the soul' as obj. Ps. xxiii. 3, and probably xix. 7: Prov. xxv. 13, &c. LXX. generally renders by ἐπιστρέφω, except in Prov. l.c. (ὠφέλει). Here they paraphrase in familiar language.

9, 10. Cf. Ps. xcvi. 1, 2, 4.

ἀφορίσθητε] Heb. 'purify yourselves': the word sometimes has the force of setting apart: as in Ezek. xx. 38 ἐλέγξω ἐξ ὑμῶν τοὺς ἀσεβεῖς, Eccl. iii. 18 διακρινεῖ αὐτοὺς ὁ θεός. The passage is quoted, 2 Cor. vi. 17, in a compound quotation, with Ezek. xx. 34, Jerem. li. 45, and possibly a reference to Numb. xvi. 26.

φέροντες τὰ σκεύη] The Heb. phrase is the regular one for 'armour-bearer' (1 Sam. xiv. 1, &c.), but might also have this meaning, as Numb. iv. 15 shows: and the plural is perhaps in its favour, unless both meanings are combined.

ἐπισυνάγων] ἐπι- gives the required sense of closing the rear of a march: in Numb. x. 25 the same word is rendered by ἔσχατοι. Cf. Exod. xiv. 19, Josh. vi. 9. Also lviii. 8.

συνήσει] Literal, but the Heb. verb often indicates action as well as wisdom: as, perhaps, 1 Sam. xviii. 30, cf. ver. 5, 14 of the same chapter.

LXX. omit one of the four Heb. verbs: by general agreement, the last: supplied only as a Hexaplaric addition.

14. LXX. use 2nd person in the parenthetic clause, whereas Heb. has 3rd: but the changes of person in prophecy are often perplexing: see, for instance, i. 29.

θαυμάσονται] The Heb. is obscure: some render it, 'he shall astonish,' or, 'startle many nations': of which LXX. might seem to be an inversion. It was formerly generally taken to mean, 'he shall sprinkle': so A.V., Vulg. *asperget*, Aq. and Theod. ῥαντίσει: Kay and Pusey support this, but it is objected that the verb means, not to sprinkle a person with a liquid, but to scatter as the liquid itself. It is, however, going rather far to pronounce that the sense cannot be transferred, as it evidently is in some languages. Lowth, favouring an emendation, וַיִּרְאוּ, 'they shall regard,' quoted Hesiod (*Theogonia* 84)

οἱ δὲ νῦν λαοὶ

πάντες ἐς αὐτὸν ὁρώσι,

and Themistius, *Or.* I,

Εἶτα παύσονται οἱ ἄνθρωποι πρὸς σὲ μόνον ὀρώντες, καὶ σὲ μόνον θαυμάζοντες.

συνάξουσιν] So A, 305: other MSS. συνέξουσιν.

The syntax is somewhat altered.

LIII. 1. Κύριε] Quoted, both in John xii. 38 and Rom. x. 16, with this word, which is not in Heb.

2. ἀνηγγέλαμεν] One would suppose this to be a case of confusion between ἀναγγέλλω and ἀνατέλλω. Cf. xlii. 9, xlv. 8. The part of the verb is not one of the closest in point of resemblance, but the corruption might have taken place by stages. O.L. writers have *annuntiavimus*, Tert. *adv. Marc.* III., Cypr. *Testim.* II. 13, &c. On the text see Hatch, *Essays in Bibl. Greek*, p. 178.

Prof. Cheyne writes on the tenses of this passage: "We ought clearly to carry either the perf. or the future (the latter would express the ideality, the prophetic imaginativeness of the point of view) throughout ver. 2—10a. The inconsistent future of A.V., ver. 2, comes from the Vulgate (though in 2b this version has the perf.). The LXX. mostly has aorists (pres. twice in 4, twice in 7, once in 10). Both LXX. and Vulg. strangely give the future in ver. 9."

παιδίον] Heb. a 'sapling,' or 'sucker,' the obvious meaning being that given by LXX., but the parallelism leads us to the former.

κάλλος] The Heb. word is from the same root as that in Haggai ii. 7, "the *desirable things* of all nations."

3. LXX. insert ἀλλὰ τὸ εἶδος, giving a more specific connection with ver. 2. For πάντας ἀνθρώπους, read by AQ* 26 198 239 316, B &c. read τοὺς υἱοὺς τῶν ἀνθρώπων, to which ⲛ prefixes πάντας. Heb. has simply 'men.' Cypr. *Testim.* II. 13 has *deficiens praeter caeteros homines*.

ἐκλείπον] Heb., either 'forsaken by men,' or 'ceasing from among men,' i.e. no longer to be counted among them. Vulg. *novissimum virorum*.

ἄνθ. ἐν πληγῇ ὧν] Heb. 'a man of pains.'

φέρειν] Explanatory insertion by LXX.

μαλακίαν] Constantly in LXX. of sickness, as the Heb.

ὅτι] Heb. 'And as....' LXX. may have read "וְכ as וְי. Heb. literally, perhaps, 'one from whom there is hiding of faces,' but the construction is doubtful.

4. καὶ περὶ ἡμῶν ὀδυνᾶται] Virtually, LXX. omit 'he supported them.' In Matt. viii. 17, the passage follows the Heb. more nearly: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

ἐν πόνῳ κ.τ.λ.] Cf. ἐν πληγῇ in the previous verse: Heb. has three participles, which might have been read, with slight change, as nouns: but it seems to be a case of freedom in rendering.

The Heb. word corresponding to ἐν πόνῳ is used in Leviticus, and in 2 Kings xv. 5, of leprosy: and so Vulg. Aq. and Symm. render it here, though there is no absolute necessity to make it specific.

5. μῶλωπι] Cf. i. 6.

6. ἄνθρωπος] 'Each,' Heb. *ish*, which in this sense is generally represented by ἄνθρωπος, and not ἀνὴρ: see however 2 Kings xviii. 31, whereas Isai. xxxvi. 16 has ἕκαστος, cf. variant in xiv. 18. Other instances are iii. 5, xiii. 14, xlvii. 15, with xxxi. 7 Heb., but prob. not xxxii. 2.

παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις] In Heb., 'sins' is the direct obj., and the verb means 'caused to meet,' or, 'to light on him.' Symm. has Κύριος καταντήσαι ἐποίησεν εἰς αὐτόν. Vulg. *posuit in eo*. LXX. omit 'all.'

7. κεκακῶσθαι] The corresponding word in Heb. is from same root as in ver. 4, LXX. omitting the previous word 'he was oppressed.'

7, 8. This passage is quoted, Acts viii. 32, 33, as read by the Ethiopian eunuch. The quotation follows LXX., MSS. of the N.T. varying between κείραντος and κείροντος, and inserting αὐτὸν with ⁸caAQ and several cursives. (Clem. Rom. omits αὐτόν: Cypr. *Testim.* II. 15, cf. *Epist.* VI., appears to read *coram tondente se*.) This differs considerably from Heb., which is difficult: some render 'From oppression and from judgment he was taken away,' i.e. removed, released: others, 'Through oppression...he was taken away,' i.e. put to death, cut off. The Heb. preposition is *ב*.

8. ἡ κρίσις αὐτοῦ ἤρθη] Possibly, '(by his humiliation) his sentence was done away with': see Mr T. E. Page on Acts, *l.c.*

τὴν γενεάν αὐτοῦ τίς διηγήσεται;] LXX. in a sense is near Heb., but the latter is again uncertain: the word 'generation' perhaps meaning the period, and the men living in it, i.e. contemporaries: so Gesenius, Cheyne, and Delitzsch, who says that the LXX. must mean 'Who can count his posterity?' the Heb. being taken to mean 'and as to his generation, who considered that he was...?' As to the sign of the accus. thus used, see Davidson, *Syntax*, § 78: but this passage is not instanced. Kay translates, 'And his life who will consider?' a lifetime, that is, so short. Lowth, 'And his manner of life who would declare?' referring to an alleged custom of inviting witnesses to character before condemnation on a capital charge, and pointing out the bearing of John xviii. 20, 21, and Acts xxvi. 4, 5. It is, however, denied by most

modern authorities that the Heb. word can mean 'course' or 'manner' of life, and Lowth's explanation seems to have dropped out of consideration.

ἡ ζωῇ] Heb. 'of the living.'

ἀπὸ τῶν ἀνομιῶν] Heb. has again the prep. מ.

ἡ χθὲ εἰς θάνατον] Heb. 'a stroke (was) upon him': the form would regularly mean 'upon *them*,' but many authorities consider it equivalent here to a singular: cf. xliv. 15, perhaps Ps. xi. 7, Job xxii. 2, &c. For this pronoun, מוֹלֵךְ, LXX. seem to have read מוֹתֵךְ, 'to death': and some have approved this as an emendation of Heb.

9. καὶ δώσω] Heb. literally, 'And (one) gave his grave with wicked men, and with a rich man in his deaths.' Some think that 'rich' must, by parallelism with 'wicked,' be a term of evil meaning: cf. Prov. xi. 28; Delitzsch thinks it rather to be antithetic: which would seem to be a natural development of parallelism, but Prof. Skinner calls this view 'utterly unwarrantable.' *Partial* antithesis is no doubt rarer, but see, e.g., Prov. xiii. 22. Some resort to emendation, Ewald reading עֹשֶׂה, 'oppressor,' for עֲשִׂיר, 'rich': LXX. however clearly support the Heb. text in the main. It is certainly tempting to read, altering the points, 'his high places,' to mean, 'his tomb': instead of 'in his deaths': LXX. do not give any colour to this, but the unpointed text would not give any clue.

τοὺς πλουσίους] Cf. Matt. xxvii. 57, ἄνθρωπος πλούσιος, and parallel passages. Note also Luke xvi. 23, ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

ἀντὶ τοῦ θανάτου] "Clearly means in requital for his death," Bp Lightfoot on Clem. Rom. *Epist.* i. 16.

οὐδὲ εὐρέθη δόλος] So ^N^{ca}AQ 26 36 41 49 51 86 90 91 (93) 104 106 144 147 198 228 233 239 306 308 309. οὐδὲ δόλος 87 97, οὐδὲ δόλον ^N*B. 22 has εὐρέθη inserted and δόλος apparently altered from δόλον.

Clem. Rom. has εὐρέθη δόλος, also Justin Martyr. Cyprian, *Testim.* II. 15 has *insidias*, August. *de Civit. Dei* XVIII. 29 *dolum*. The treatise *Adv. Judaeos*, attributed to Tertullian, has *dolus inventus est*. See Vol. I. Introd. p. 33. Also Hatch, *Essays in Biblical Greek*, IV. p. 202.

'Guile' in the Heb. is nominative, and εὐρέθη would easily be inserted, as in fact in some Latin evidence *locutus est* has come in with the accusative. On the other hand δόλον is more likely than not to have been altered to match ἀνομίαν. Dr Hatch is perhaps right in considering οὐδὲ δόλος the original reading: but εὐρέθη must have been inserted very early, and is probably due to the influence of the

quotation in 1 Pet. ii. 22; the texts also, perhaps affected by Ps. xxxii. 3, xxxiv. 13, the latter tending towards δόλον.

10. καθαρίσαι] Scholz gives this as= הִכִּי read by sound for יִכִּי. τῆς πληγῆς is for the verb, 'he laid sickness on him.'

ἐὰν δώτε] Syntax differs again from Heb., which is either 'if his soul should make a guilt-offering,' or, 'if thou shouldst make his soul.' To read 'if...' or 'when *he* shall make...' with Ewald and Cheyne, a letter must be altered.

ἀφελεῖν] The connection of the words differs from Heb. LXX. omit 'in his hand,' and this infin. corresponds to 'shall prosper.' Whether as a paraphrase, or by reading הָיָה for הָלַץ, the alteration of one letter to ὠφελεῖν would bring the Greek nearer to Heb. The construction and sense, however, would not, even with a change of punctuation, be improved thereby.

11. δεῖξαι] Represents 'shall see,' taken as causal, φῶς being a supplement on the part of LXX.

πλάσσαι] Heb. 'he shall be satisfied.' Schleusner's conjecture that πλῆσαι is the original LXX. reading seems most probable.

12. κληρονομήσει...μεριεῖ] Heb. has the same verb in both clauses, but LXX. introduce a variety, perhaps being unable to dispense with it. It seems preferable to make κληρονομήσει causal, cf. xiv. 2, xlix. 8, and not render 'shall inherit many,' which gives, at the least, a difficult sense.

παρεδόθη] May be taken the first time as a paraphrase for 'he poured out,' though inverted: the second time the Heb. is quite different, being the same as that rendered by παρέδωκεν in ver. 6, but it seems scarcely possible to connect the two verses in translating. The primary meaning seems to be that of meeting or (bringing into) contact, and many renderings occur in different passages of A.V. See Albert Barnes on ver. 6, above. LXX. have probably guessed, falling back on their favourite word.

ἀμαρτίας πολλῶν ἀνήνεγκεν] Quoted, Heb. ix. 28: cf. ver. 4.

LIV. 1. Quoted, Gal. iv. 27, accurately from LXX., down to ἀνδρα. LXX. omit 'singing.'

2. τῶν αὐλαίων σου] LXX. omit 'of thy habitation' (word used for the Tabernacle), which is also called a 'tent,' see Exod. xxvii. 19 (habitation) and 21 (tent).

3. ἔτι...ἐκπέτασον] Heb. 'for thou shalt.' If ἔτι were originally ὅτι, a future following might have been assimilated to the previous imperatives. Heb. has 'break forth,' which is softened by LXX.

4. κατησχύνθης...ὧνεδίσθη] LXX. taking these verbs in the past—

rather contrary to their practice, as Heb. has impf.—have thought it necessary to omit the negatives.

5. *θεὸς αὐτὸς Ἰσραὴλ* is the reading of A, alone, other MSS. having *αὐτὸς θεὸς Ἰ.* *ἅγιος Ἰσραήλ*, *θεὸς* would correspond to Heb. Grabe printed *ἅγιος*, but kept A's order.

6. *οὐχ...οὐδ'*] Heb. has no negatives: the first time LXX. may have read *י* 'for,' as *ל*: but the second, at least, must be due to the translators' view of the meaning.

A* omits *καὶ ὀλιγόψυχον*, probably an inadvertence. The two words 'forsaken' and 'grieved' are closely alike in Heb., differing only by *י* and *צ* in the middle of the words.

7. *ἐλεήσω*] Heb. has 'I will gather': which (though a careless paraphrase is possible) looks as though the right word had been lost in the Greek, by confusion with ver. 8; where AQ*^{vid} 26 106 306 have *ἠλέησα*, N^{cb} *ἐλέησα*, but B &c. *ἐλεήσω*.

8. *ἐν θυμῷ μικρῷ*] Heb. 'in a gush,' or 'outburst of wrath,' the word for 'outburst' being unknown elsewhere, but supposed to be a variant of a word for 'torrent.' It forms a strong rhyming assonance with the word for 'wrath.' LXX. and A.V. explain the idea as of brief, passing anger, carrying on the idea of ver. 7. Vulg. has *in momento indignationis*.

9. *ἀπὸ τοῦ ὕδατος*] The present Heb. text begins *יְיָ יְיָ*, 'For the waters (of Noah is this)...' LXX.'s reading is *יְיָ יְיָ*, one word, and Vulg. *יְיָ יְיָ*, *sicut in diebus*, also one word. Theod. has *κατὰ τὰς ἡμέρας Νῶε*. Some few MSS., the Peshitta, and many editors, including Delitzsch, support this reading. Cf. Matt. xxiv. 37, *ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε*, and Luke xvii. 26; but it can hardly be argued that the occurrence of so simple a phrase in N.T. gives anything approaching to evidence as to the present passage, in which, moreover, 'the waters of Noah' follows in the next clause, this repetition being of a kind often brought forward as characteristic of Isai. xl.—lxvi. On the other hand, LXX. omit this second reference to 'the waters of Noah' altogether, the clauses being apparently confused: which detracts from the value of their evidence very seriously: and *ἐν τῷ χρόνῳ ἐκείνῳ* may have some reference to 'days.'

τοῦ ἐπὶ Νῶε] 'Which was in the time of N.,' a familiar construction, the case after *ἐπὶ* being regularly genitive: e.g. Luke iii. 2, *ἐπὶ ἀρχιερέως* (v. l. *ἀρχιερέων*) *Ἀννα καὶ Καϊάφα*. Thucyd. II. 2, *ἐπὶ Χρυσίδος ἐν Ἀργεὶ τότε πενήτηκοντα δυοῖν δέοντα ἔτη ἱερωμένης*, κ.τ.λ.

τῇ γῇ θυμ. ἐπὶ σοί] The confusion noted above is still in progress, 'I have sworn' being omitted the second time: the comparative clause

and its apodosis being combined: *τῇ γῇ* and *ἐπὶ σοὶ* both come into relation with *θυμωθήσεσθαι*, Heb. having the prep. *לְ* in both cases: but it seems necessary, in translating, to take *ἐπὶ σοὶ* in the sense of Gen. viii. 21, *οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν διὰ τὰ ἔργα τῶν ἀνθρώπων* (cf. Gen. iii. 17).

The connection of clauses continues to differ, into ver. 10.

ᾠμοσα] Supposing the limitations of Heb. *עָבַשׁ* to be positively known, 'sware' may fairly be considered to describe God's making of a covenant, though no oath be mentioned explicitly in Genesis.

μεταστήσασθαι.] So *NAQ**^{vid} 106. B &c. have *μεταστήσεσθαι*, which is easier in any case, and may be taken intransitively, as the Heb.

εἶπεν γὰρ Κύριος "Πεὺς σοι.] So *NAQ* and most cursives. B has *"Πεὺς σοι Κύριε*, which is practically unsupported, and difficult. Cf. Matt. xvi. 22, and Gen. xliii. 23, where Heb. is 'Peace unto you.' *Κύριος ἐλεῶν σε* would be nearer to the usual rendering of Heb.; but the Greek is too near to make it likely that there is corruption.

11. ἀνθρακα] Generally 'a hot coal,' but, when speaking of precious stones, believed to be the 'carbuncle,' whose name has the same meaning. It more generally corresponds, as Prof. Skinner points out, to *פֶּנֶן* than to *פִּינִס*, which Heb. has here, and whose meaning is 'antimony,' used for painting round the eyes, and here for a setting for the stones.

Delitzsch's note supplies all that can well be said upon the symbolical heraldry of the passage. Cf. Tobit xiii. 16, 17, and Rev. xxi. 18—21.

12. ἐπάλξεις] Vulg. *propugnacula*, and so most moderns.

ἑσπεριν] So Vulg.; Heb. = 'rubies,' R.V. &c.

λίθους κρυστάλλου] Heb. 'stones of fire,' i.e. prob. 'carbuncles,' see above.

14. ἀπέχου] Heb. verb is now generally taken as imperat.

15. προσήλυτοι] This seems to be used, almost as a participle of *προσέρχομαι*, to represent the emphatic or intensive repetition of the Heb. verb. The negative word *דַּבָּן* is omitted, probably from wrong ideas as to the meaning. Heb. is doubtful: either (i) 'they surely gather together, but not from Me: who gathereth against thee? he shall fall because of thee': or (ii) 'they stir up (strife), it is not &c.' Or either may be taken as a rhetorical condition: 'if they &c. it is not....'

16. σε] Inserted by LXX. as obj. to 'I have created': *χαλκεὺς* becomes nominative, and the sentence is converted into a simile, with negatives inserted against Heb.

17. *πᾶν σκεῦος...οὐκ*] Literal, and the negative at last agrees with Heb. A's reading *φθαρτὸν* is supported by $\aleph^{ca?} cb$ Q 22 26 36 48 49 51 62 86 90 93 106 144 147 198 233 308. Yet it can hardly be right, for B's reading *σκευαστὸν* is confirmed by the impossible *τον* of \aleph^* , which is accounted for by *σκεvas* dropping out after *σκεῦος*; also it agrees with the meaning of Heb., and imitates, though with different words, the Heb. assonance in *כֶּלֶךְ כֶּלֶךְ*. *φθαρτὸν* probably was due to *φθείραι* just before: and A's insertion of *δὲ* seems to be an attempt to improve the sense. The reading, found in $\aleph AC$ in 1 Pet. i. 23, *ἐκ φθορᾶς φθαρτῆς* for *ἐκ σπορᾶς φθαρτῆς*, may be compared.

εὐδοκῆσω] So A, 233: *εὐδῶσω* $\aleph BQ^*$; *εὐδοωθήσεται*, with Heb., Q^{ms} and sixteen cursives (Luc. and other).

πᾶσα φωνὴ ἡ...] So $\aleph^c AQ$: B omits *ἡ*, which would easily drop out in transcription: but the rel. is not expressed here in Heb.

οἱ δὲ ἔνοχοί σου ἔσονται ἐν αὐτῇ] An insertion of LXX.

LV. 1. LXX. omit the opening interjection: 'all' is also omitted, but *ὅσοι* before *μὴ ἔχετε* compensates to some extent: and 'come, buy' is not repeated.

πίετε] So $\aleph AQ$ and several cursives, of which only 36 147 233 are Lucianic: Cypr. *Test.* III. 100 has *bibite*, V 90 read *πίεσθε*: B has *φάγετε*, Heb. 'eat': the verb seems to have been changed to be more appropriate to wine, but *στέαρ* for 'milk' does not help this.

οἶνον] So $\aleph ABQ$ 49 106 198: but the Rom. edition has *οἶνον*: so Aq. Theod. Symm. Cf. xxv. 6.

2. *ἀργυρίου*] LXX. omit 'for no bread.'

τὸν μόχθον] Heb. is generally interpreted of the result or earnings of the labour: cf. xlv. 14, and another Heb. word in xl. 10, lxii. 11.

ἀκούσατέ μοι] So $\aleph^c A$: there are several variants, and B omits.

ἐντρυφήσει] Cf. xlvii. 1, lvii. 4, lviii. 14 (*ἔση πεποιθὼς*), lxvi. 11. xlvii. 9 is a diff. Heb. word.

ἐν ἀγαθοῖς] Cf. Ps. ciii. 5. Heb. here 'in fatness.'

3. *ἐπακολουθήσατε ταῖς ὁδοῖς*] Amplified from the original 'Come unto me': cf. such passages as ii. 4, xxx. 21.

ἐν ἀγαθοῖς] Repeated from ver. 2; not in Heb.

διαθήσομαι...διαθήκην] The kindred words are not so in Heb., but form a familiar and assonant phrase, *כֶּרֶת כֶּרֶת*. Cf. lxi. 8, &c.

τὰ ὅσια] Heb. 'loving-kindnesses.' Quoted, Acts xiii. 34, *δώσω ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιστά*, and coupled with *οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν* (Ps. xvi. 10).

Cf. the promises in 2 Sam. vii. 15, 16, Ps. xviii. 50, lxxxix. 28, &c.

The Heb. word is generally rendered by ἔλεος: but see Ps. xviii. 25 and the parallel 2 Sam. xxii. 26.

4. μαρτύριον] The Heb. is said to be used here rather of the bearer of witness than the witness borne. But the distinction is not easy to maintain: cf. Horace, *Odes* IV. iv. 37,

“Quid debeas, o Roma, Neronibus
Testis Metaurum flumen et Hasdrubal
Devictus,”

and the habitual use of *nuntius* in Latin.

5. ἤδεισαν...ἐπικαλέσονται] The Heb. ‘thou knowest,’ ‘thou shalt call,’ is less exactly parallel to the next clause.

ἤδεισαν AQ, and some cursives, mostly Hesychian, with variants. οἶδασιν NB. Cypr. *Testim.* I. 21 *noverunt*, followed by *ignorabant*.

A has ἐπικαλέσωνται.

καταφεύξονται] Heb. is used of hastening, either for refuge, or to welcome: cf. the causal use in Ps. lxviii. 32. (προφθάσει χεῖρα.)

6. ἐν τῷ εὐρίσκειν] Heb. is passive: the καὶ preceding alters the connection, and most MSS. (but not A) have δὲ after ἡνίκα. A has ἐγγίζει.

7. LXX. omit ‘and to our God.’

ἐπὶ πολὺ ἀφήσει κ.τ.λ.] A paraphrase: cf. Mic. vii. 19, Ps. ciii. 12.

8. ὥσπερ...ὥσπερ] Not in Heb.: the order of the expressions is made clearer, as the ordinary mode of distinguishing subject and predicate fails. The second clause is thus seen to differ from the Hebrew, which has a *chiasmus*. Even the comparative particle in ver. 9 is omitted in Heb.: but this is not unusual in Heb., cf. lxii. 5, and see Delitzsch’s note here.

9. ἀπέχει...ἀπὸ] Heb. definitely ‘is higher than....’ Cf. Ps. ciii. 11, 12.

διανοήματα...διανοίας] The same Heb. word as βουλαὶ in ver. 8. Here the difference introduced in the Greek may be between the isolated attempts of human intelligence, and the eternal, sustained thought of God.

10. ἕως ἂν μεθύσῃ] Heb. may be so construed: but perhaps rather, ‘without having watered...’: and so in ver. 11.

ἐκτέκη...βλαστήσει] γῇ must be the subject: but the Heb. verbs are causal.

σπέρμα...βρώσιν] Quoted, 2 Cor. ix. 10.

11. LXX. omits ‘void,’ and amplifies the following clause. For εὐοδώσω, Heb. has ‘it shall make to prosper,’ or ‘do prosperously...’;

cf. liv. 17. For τὰ ἐντάλματά μου, 'that for which I sent it.' τὰς ὁδοὺς is perhaps from xlviii. 15 (cf. xlv. 11).

12. διδαχθήσεσθε] Perhaps תבנו (from בון) read for תובלן from בל, 'lead.' This seems better than to suppose that LXX. originally read ἀχθήσεσθε or a compound of it.

ἐξαλούνται προσδεχόμενοι] The metaphor is altered, and προσδεχ. expands 'before you.'

ἐπικροτήσῃ] κροτεῖν is used of clapping hands, e.g. 2 Kings xi. 12, Ezek. xxv. 6. LXX. do not allow hands to the trees here, as to the rivers in Psalm xcvi. 8, and κλάδοις somewhat impairs the effect of the phrase.

13. The trees cannot be certainly identified. The Heb. word rendered 'thorn' is found only here and vii. 19, that for 'brier' here only. The 'fir' and 'myrtle' occur, xli. 19.

Lowth quotes Virg. *Ecl.* v. 62 foll., to illustrate ver. 12:

"Ipsi laetitia voces ad sidera iactant
Intonsi montes: ipsae iam carmina rupes,
Ipsa sonant arbusta."

So in Heine's *Der Fichtenbaum*, the trees have their feelings, though not of joy:

"Ein Fichtenbaum steht einsam
Im Norden auf kahler Höh'.
.....
Er träumt von einer Palme,
Die fern im Morgenland
Einsam und schweigend trauert
Auf brennender Felsenwand."

And both feelings are imagined in Tennyson's *Maud*,

"O, art thou sighing for Lebanon,
.....
Dark cedar, tho' thy limbs have here increased,
Upon a pastoral slope as fair,"

and again,

"The red rose cries, 'She is near, she is near';
And the white rose weeps, 'She is late';
The larkspur listens, 'I hear, I hear';
And the lily whispers, 'I wait.'"

LVI. 1. ἁλως] Heb. 'righteousness,' as in previous clause.

2. ἄνθρωπος] Rightly for Heb. 'son of man,' representing human

kind: as ἀλλογενῆς in ver. 3 and 6 = 'son of a stranger,' i.e. alien-born: Exod. xii. 43, &c.

3. Ἀφοριεῖ] Rightly future, as R.V.

5. τόπον ὀνομαστόν] Heb. 'a memorial (literally, 'a hand') and a name.'

6. τοῦ εἶναι] B (alone) has τῷ εἶναι, in the style of Aquila: but ω and ου are often confused in MSS.

καὶ δούλας] Not in Heb.; cf. the addition καὶ περὶ τῶν θυγατέρων μου in \aleph AQ, xlv. 11.

7. ὁ γὰρ οἶκος...κληθήσεται] Quoted in Mark xi. 16, less fully in Matt. xxi. 13, less accurately in Luke xix. 46. The contrasted phrase, σπήλαιον ληστῶν, occurs, Jerem. vii. 11.

8. ὅτι συναξω...συναγωγὴν] Heb. 'I will yet gather unto him, to his gathered ones': i.e. probably, others beside, as A.V. (Should ὅτι be ἔτι?) Cf. John x. 16, xi. 52.

9. ἄγρια] Apparently strictly = 'of the field.' Heb. accents would make 'beasts of the forest' the object of 'devour': but the sense and parallelism are strongly against this.

10. ἴδετε] The Heb. text has a verb, which might be thus rendered: but the margin, 'watchmen,' is generally followed. The verb, in any case, would be not the usual one for 'see,' but rather 'Look,' or 'look out!'

φρονῆσαι] φρόνησιν Luc. MSS., cf. ver. 11; φωνῆσαι 49, B omits, and it is not in Heb.; B* also omits πάντες before κύνες.

οὐ δυνήσονται] \aleph with 49 239 306 prefixes οἷ, and the Luc. MSS. have a participle.

ἐνυπνιαζόμενοι κόλην] Heb. has here two participles: 'dreaming' (or, 'raving') and 'lying down.' The former, מִיִּזְה , closely resembles מִיִּזֵּה , 'seers,' which appears to have been read by Vulg. (*videntes vana*) and by Symmachus; also by a few Heb. MSS. Scholz somewhat strangely gives these words, as well as 'watchmen,' as added to the Hebrew text (as though they were not rendered by LXX.?).

With ἐνυπνιαζόμενοι cf. Jude 8. The Vulg. there omits the word.

11. ἀναιδής τῇ ψυχῇ] Heb. 'strong of soul,' i.e. greedy. ἀναιδής seems to have the sense of 'unrestrained,' by proper feeling, and so almost 'insatiate': as in Hom. *Il.* v. 593, *κυδοιμὸν ἀναιδέα δηϊότητος*, and perhaps even in *Il.* i. 158. So the corresponding Latin adjective, *improbis anser*, Virg. *Georg.* i. 119, cf. i. 388, iii. 431.

πονηροί] Taking רעים from רע 'wicked' instead of רעה 'shepherd.'

ἐξηκολούθησαν] Heb. 'turned,' 'faced': cf. lv. 3 (diff. Heb. verb).

κατὰ τὸ αὐτὸ] So $\aleph A Q \Gamma$ 49 86 106 109 239 305 306. κατὰ τὸ ἑαυτοῦ B &c. Some MSS. add, from Theodotion, ἀπ' ἄκρου αὐτοῦ. The end of the verse is thus rather vaguely treated.

12. This verse is altogether wanting in the best MSS. of LXX. It is contained, with more or less variation (from Theodotion), in V 22 36 48 51 62 87 90 91 93 97 144 147 228 233 308 309, as follows:

Δεῦτε λάβωμεν οἶνον, καὶ οἶνοφλυγῆσωμεν μέθην (μέθη?), καὶ ἔσται τοιαύτη ἡμέρα αὔριον, μεγάλη περισσως σφόδρα.

We are reminded of the suitors in the Odyssey: see, for instance, *Odys.* XIV. 89—106.

LVII. 1. Ἰδετε ὧς] Inserted by LXX. *Videte quomodo iustus perit*, *Cypr. Testim.* II. 14. Tertullian twice (*Adv. Marc.* IV. and *Scorp. adv. Gnosticos*) *Vide*, inquit, *quomodo perit iustus*.

ἐκδέχεται] The word is used by Aristotle (*Eth. Nic.* IV. i. 5) and Polybius, of 'understanding' in a given sense: here, of accepting a fact with right understanding.

ἄνδρες δίκαιοι] Heb. 'men of loving-kindness,' the latter word as in lv. 3: it is sometimes rendered by δικαιοσύνη, as in Gen. xx. 13, xxi. 23, and frequently coupled with 'righteousness.'

ἀπὸ γὰρ] כִּי in Heb. has often the same possible ambiguity as ὅτι in Greek.

2. This verse is shortened: 'on their beds' is omitted, 'He shall enter' is represented by ἔσται only: ἡ ταφή αὐτοῦ is probably 'they rest,' read as a noun, omitting initial ἡ, and interpreted. ἦρται is for the participle 'walking,' read as a finite verb, and taken in the sense of 'depart,' 'disappear': cf. ἀπολύομαι, Gen. xv. 2, ἀπελθεῖν, Ps. xxxix. 13, and for the passive, ἀντανηρέθην, Ps. cix. 23. ἐκ τοῦ μέσου does not render Heb. 'straight before him' at all closely. LXX. seem, once off the line, to have translated rather at random.

3. υἱοὶ ἄνομοι] Cf. i. 4 for the Greek phrase. But Heb. is here 'sons of the sorceress,' עֲנָנִי, which LXX. appear to have read as some form from עָנָה, 'iniquity.'

For the following phrase, cf. John viii. 41; for the connection between witchcraft and adultery, 2 Kings ix. 22. Idolatry is constantly represented as spiritual adultery in the Bible.

4. ἐνετρυφήσατε] See on lv. 2. The rest of the verse has taken on a rather different colouring from the Heb.

σπέρμα ἄνομον] Heb. 'a seed of falsehood.' The Heb. word is diff. from ἄνομοι in ver. 3, and from that rendered πονηρόν, i. 4, xiv. 20.

5. παρακαλοῦντες] Heb. 'ye that inflame yourselves,' הַנְחִמִּים (Niph. of נָחַם); which LXX. take as though from נָחַם, which they

usually render by παρακαλέω, in the sense of 'comfort': Vulg. has *qui consolamini*. Yet παρακαλοῦντες can hardly here mean 'comforting,' nor anything nearer to it than 'appease' or 'implore': cf. the use of פָּנַח in ver. 6, and i. 24.

τὰ εἰδωλα] Heb. מִלִּינִי, probably 'among the terebinths': but it has also been taken as 'with (false) gods': so A.V., and Vulg. *in diis*. NQ and several cursives, mainly Lucianic, prefix ἐπί.

ὑπὸ δένδρα δασέα] Cf. Deut. xii. 2, Jerem. iii. 13. δασύς is used of thick foliage in Homer, *Odys.* XIV. 49, ῥῶπας δ' ὑπέχευε δασείας: τὸ δασὺ of wooded country, in Xenophon: in Herod. of a lettuce, III. 32, περιτετιλμένη ἢ δασεία, also IV. 21, γῆν δασέην ὕλη παντοίη.

ἀνὰ μέσον] Shortens the Heb. 'under the clefts of...'

6. LXX. (best texts) omit 'Among the smooth (stones) of the torrent,' the word for 'smooth,' plur., being from the same root as that for 'portion,' perhaps a play on words in Heb. It has been doubted whether, as 'smooth' may mean 'slippery,' 'deceitful' (as in Ezek. xii. 24), stones are really meant. But it is most generally so taken: Delitzsch refers to Herod. III. 8, ἀλείφει τῷ αἵματι ἐν μέσῳ κειμένους λίθους ἐπτά· τοῦτο δὲ ποιῶν ἐπικαλεῖ τὸν τε Διόνυσον καὶ τὴν Οὐρανίην, and the worship of such objects seems to have been widely spread. See also Lowth's note.

ἐκένη... ἢ μέρις, οὗτος... ὁ κλήρος] The demonstratives do not exactly follow the Heb. arrangement. Their gender, agreeing with what follows, is classically correct: as in Virgil's familiar "Hoc opus, hic labor est" (*Aen.* VI. 129): cf. Soph. *Phil.* 1034, αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.

οὐκ ὀργισθήσομαι] Heb. מִנִּינִי, 'shall I relent,' or 'appease myself,' see on ver. 5 above. Vulg. similarly, *non indignabor*? Cf. Jerem. v. 9.

7. ἐκεῖ 1°] תַּשׁ 'thou hast set' read as שָׁמָּה or שָׁם 'there.'

ἀνεβίβασας] Heb. 'thou wentest up,' either taken as causal (which would need prefixed ה) and the cognate verb to 'sacrifice' omitted: or the general sense thus expressed.

8. ὧν ὅτι ἐὰν] Heb. has merely כִּי, 'for,' and LXX. have endeavoured to supply a connection (כִּי may also mean 'that,' or 'if'). N reads, for ὧν, ὥς, which, if it can be translated, must mean, 'with the idea that if...': but it is unsupported. ἀποστῆς rather strains the meaning of גָּלָה 'to go away' (into captivity), cf. xvi. 3, which is probably not the sense here. Ezek. xvi. 25, &c. looks like an amplification of this passage.

πλεῖόν τι ἔξεις] Heb. 'thou art gone up,' לָעָלָה, from עָלָה. Read probably as לָעָלָה, 'it profiteth,' and paraphrased thus.

The next two clauses are omitted in the best MSS. of LXX.

9. *καὶ ἐπλήθυνας τὴν πορνείαν σου μετ' αὐτῶν*] Heb. has 'thou hast travelled to the king with oil.' There seems no connection between the Greek and this. Some duplication suggests itself, or, more likely, that a missing clause of ver. 8 is represented by these words.

Heb. refers either to sending presents to some sovereign: cf. Hosea, xii. 1, *ἔλαιον εἰς Αἴγυπτον ἐνεπορεύετο*, and xxx. 6; or to offerings to an idol, 'Molech' being the same word as 'king' with altered vowels. Delitzsch speaks strongly against this latter view.

τοὺς μακρὰν ἀπὸ σοῦ] Heb. 'perfumes,' *רִקָּה* 'perfume' being misread as *רָחַק* 'be far off,' which occurs later in the verse in the form *רָחַקְמָה*, where *ὑπὲρ τὰ ὄριά σου* may be an attempt at variety for a supposed parallelism, or rather repetition.

ἐταπεινώθης] The causal form in Heb. has generally been taken here as though with 'thyself' for object. Vulg. *humiliata es*.

10. *ταῖς πολυοδοίαις*] Heb. would naturally mean 'much journeying,' or, 'length of way' as in Josh. ix. 13.

ἐκοπιάσας] A different Heb. word from xlvii. 13. "Lassata, necdum satiata," Juv. vi. 130.

Παύσομαι] Heb. 'It is hopeless.'

ἐνισχύουσα ὅτι ἔπραξας ταῦτα] Heb. obscure, perhaps 'thou didst find revival of thy strength.' The Greek shows little connection. [Can *ἐνισχύω* here have the sense of *ἰσχυρίζομαι*, 'insist strongly'?]]

κατεδεήθης] Heb. 'thou wast not faint,' freely rendered. *σύ*, apparently emphatic at the end, comes from the *אָתָּה* at the beginning of ver. 11.

11. *ἐψεύσω με*] Heb. verb is absolute, without obj.: cf. i. 3.

εἰς τὴν διάνοιαν οὐδέ] Not in Heb.

ἰδὼν] *הוֹן* for *הִשָּׁחֵם* suggests itself (no partic. of *הוֹן* with *ו* seems to occur). Or *σε ἰδὼν* may be a corruption of *σειγῶν*, i.e. *σιγῶν*.

παρορῶ] Pointing the Heb. word 'from of old' as a participle, with ' inserted, 'turning away' (the eyes?). The Greek verb has the same ambiguity as 'overlook' in English, but generally means *not* to see. So Vulg. *quasi non videns*.

12. *κακὰ*] interpreting Heb. 'thy works,' cf. LXX. of xliii. 26. The 'righteousness' is spurious. N*B read *δικ. σου*, but N^{ca}cbAQ* and twenty cursives *δικ. μου*, altering the sense.

13. *ἐν τῇ θλίψει σου*] Reading *בְּצָרָךְ* (or *בְּצוּקָתְךָ*) for *קְבוּצֶיךָ*, 'thy gatherings,' i.e. collections (of idols).

καταιγίς] Parallelism has led LXX. to put a word of violence rather than of slightness [or could they have read *הַמַּלְהָה*?]. Heb. 'a breath.'

14. **Καθαρίσατε]** Heb. **יָלַד**, 'cast up!' repeated. Perhaps **יָלַד** (cf. Ps. cxix. 9) read by LXX. (That they could have connected it with **לָלַח**, and taken it of *stoning* the road, as in lxii. 10, seems less likely.)

ἀπὸ προσώπου] Taking **פָּנָה** 'clear' (a way) for **פָּנִי** 'face' (same root), which would usually have some preceding preposition. The second **יָלַד** may have been misread.

"Ἅγιος ἐν ἁγίοις] Heb. simply 'holy,' but the phrases in the context may account for LXX.'s amplifying. Many think that 'Holy' is rightly a title, not an attribute of 'name.'

The rest of the verse is somewhat changed. **διδούς ζωὴν** corresponds to the second 'to revive' of Heb. If **διδούς** be taken then as corresponding to the first 'revive,' **ὀλιγοψύχοις** represents 'crushed and humble in spirit,' **μακροθυμίαν** 'the spirit of the humble,' and **τοῖς τὴν καρδίαν συντετριμμένοις** 'the heart of the crushed ones.' LXX. are apt to lose exactness when dealing with passages in which the same words recur, as here.

16. **ἐκδικήσω]** Rather 'punish,' than as Heb. 'contend.' Vulg. *litigabo*.

πνοὴν πάσαν ἐγὼ ἐποίησα] **πᾶσαν** is not in Heb., which has plur., not found elsewhere, and does not express the relative. Vulg. *et flatus ego faciam*.

17. **βραχύ τι]** Reading **עַצְבִּי**, 'of his gain,' without final **י**, as **עַצְבִּי**, meaning 'a little,' according to Lowth: but of this the LXX. appears to be the only confirmation.

ἐλύπησα...ἐλυπήθη] Heb. 'I was wroth' in both places: same verb as **ὀργισθήσομαι** in ver. 16.

ἀπέστρεψα τὸ πρόσωπον] Heb. 'hiding' (myself).

στυγνός] Heb. 'turning away,' perverse, apostate. **υἱοὶ ἀφεστηκότες**, **υἱοὶ ἐπιστρέφοντες**, Jerem. iii. 14, 22.

18. **παρεκάλεσα]** Reading **וְיָהִי** for **וְיָהִי** 'I will lead him.'

ἀληθινὴν] Heb. 'and to his mourners,' which LXX. have connected with **לִבְרִי** 'verily' (**καὶ μάλα**, as in 2 Kings iv. 14) instead of **לְבַב** 'mourn.'

καὶ τοῖς παθεινοῖς αὐτοῦ, supplied in Q^{ms}V 62 90 144 (147) 233 308 from Theodotion, is thus a duplicate.

19. LXX. omits 'Creating fruit of the lips': it is supplied from Aq. Symm. (Q^{ms}). Cf. Hos. xiv. 2, Heb. xiii. 15.

20. **οὕτως]** Omitted by B: **ΝΑQ** and 22 cursives have it.

LXX. omit 'as the sea' (supplied in Luc. MSS.), and also the last clause of the verse.

21. Practically identical with xlvi. 22. Heb. has 'my God'

instead of 'the LORD.' Some think the verse is a refrain, and this the end of a second division of the prophecy, xl.—lxvi.

LVIII. 1. ἐν ἰσχύϊ] Heb. 'with the throat,' of which LXX. give a fair explanation.

σάλπιγγα] So AQ 26 41 49 86 87 91 97 106 198 306: σάλπιγγος N, σάλπιγγι B and Luc. MSS. Theod. Symm. have gen. of a diff. word, Aq. probably dative. Cyprian has *tuba* twice, Lucifer perhaps *tubae*. The evidence for accus. is practically Hesychian, and it may be an attempt to touch up the Greek: the dative seems best attested as the original and harder reading.

2. ζητήσουσιν] So A 41 87 97 106 147 308 309: other MSS. ζητοῦσιν. N* has the following verb in the future. Cypr. *Testim.* III. 1 has *quaerunt...concupiscunt*, but the Latin evidence is less decisive on such a point. Heb. has imperf., of repeated actions, and the future is perhaps the original LXX. for both verbs.

δικαιοσύνην θεοῦ] θεοῦ is an insertion by A, of a kind to which this MS. is prone: cf. προστάγματα (+ κυρίου A), xxiv. 5.

3. λέγοντες] Inserted by LXX.; cf. A.V.

τὰ θελήματα] 'Pleasure,' A.V.: 'business,' most modern authorities, for the Heb. here.

τοὺς ὑποχείριους ὑμῶν ὑπονύσσετε] So, very nearly, Delitzsch and R.V. marg. render the Heb.; while others take it as A.V., 'exact all your labours.'

4. εἰς κρίσεις] B prefixes εἰ, and some cursives have ἰδού, with Heb. Cypr. *l.c.* has *aut enim subiectos vobis subpungitis, aut ad iudicia et lites ieiunatis, aut proximos caeditis pugnis*.

ταπεινόν] Perhaps עֲנִי 'a poor man' read for עֲשֵׂי 'of wickedness,' while Cyprian's *proximos*, which stands in different order, suggests עֲשֵׂי.

5. Heb. begins with an interrog., not negative clause.

ἡμέραν ταπεινοῦν] The infin. without some introduction, such as ὥστε or τοῦ, makes a very rough construction.

ὡς κρίκον] Heb. 'as a bulrush,' O.L. and also Vulg. *quasi circulum*. From Job xli. 2 (xl. 26 Heb., xl. 21 LXX. and Vulg.) it seems that the word קִרְכִּין is used also for a 'ring' of bulrush-rope.

δεκτὴν] LXX. omit 'and a day...to the LORD,' leaving the adj. to agree with νηστείαν.

6. ἀλλὰ λῦε] LXX. do not apparently begin this verse (or the next) interrogatively: but treat the infinitives as imperatives; a construction not uncommon in Heb., and sometimes found in Greek,

the infin. simply suggesting the action, which is perhaps the original principle of the imperative itself.

στραγγαλίδς βιαίων συναλλαγμάτων] LXX. paraphrases with unusual boldness in the latter part of this verse.

7. **ὑπερόψη]** Again paraphrased: Heb. 'hide thyself from....' *ὑπερορῶ* is sometimes ambiguous, see on *παρορῶ*, lvii. 11, where LXX. read the same Heb. verb: also Ps. x. 1.

8. **ἱάματα]** Clearly right: so Lucifer, Irenaeus (Lat.), and the Speculum, *sanitates*. But the evident corruption *ἱμάτια* is given by \aleph^{ca} 91* 106* 147, and Cypr. (*Testim.* III. 1 and elsewhere). Tertullian, *de Resur. Carnis*, xxvii., has *vestimenta*! also Barnabas (Gr. and Lat.) 3, Justin M. *Trypho* xv. Except for its wide currency, especially in Latin, the mistake is of no importance. Compare A*'s reading of *αἵματα* for *μάταια*, Amos ii. 4. And in lxiii. 3, \aleph^* has *τὰ ἱμάτια* for *τὸ αἶμα*.

περιστελεῖ σε] Heb. is almost as in lii. 12, which see. LXX. has here modified the idea: cf. Luke ii. 9.

9. **Ἰδοὺ πάρεμι]** Cf. lxv. 24, esp. in LXX.

χειροτονίαν] Heb. seems to mean 'pointing the finger' in scorn.

ῥῆμα γογγυσμοῦ] Heb. 'a word of vanity' (וְיָנִי read as וְלִי?).

10. **τὸν ἄρτον ἐκ ψυχῆς σου]** Curiously, the Heb. has only 'thy soul' (cf. discrepancy in xlv. 4), the Peshitta only 'thy bread.' (Prof. Skinner, as Lowth before him, thinks that 'bread' has dropped out of the Heb. text, and 'soul' taken its place.)

11. **καθάπερ ἐπιθυμεί]** Heb. 'in dry places' or 'in drought,' כַּחַשְׁמַל. LXX. may have read כ for ב, and some part of יָפַח, or infin. (Hithp.) of הִיחַ. Cf. Ps. lxiii. 1.

καὶ τὰ ὀστά σου πιανθήσεται] The Heb. verb means 'set free' (Vulg. *liberabit*) or 'strengthen.' A.V. has 'make fat,' and LXX. is generally considered to support, on the whole, the Heb. text, but with pass. verb for act., which is not infrequent. They might, however, have read יִחַל for יָלִיחַ, cf. xxxviii. 16, LXX. *παρακληθεῖς*. Lowth, following Abp Secker, proposed to read הִלִּיחַ, 'shall renew' (thy strength), see xl. 31, xli. 1; and Prof. Skinner favours this. But is the present phrase intrinsically unlikely, either in Heb. or LXX.? Cf. Job xxi. 24, Prov. iii. 8, xv. 30.

καὶ τὰ ὀστά σου ὡς βοτάνη ἀνατελεῖ...γενεῶν] Omitted by \aleph B and some other MSS., but found in \aleph^{ca} AQ 26 49 86 87 &c., eighteen cursives in all. It looks like a summary of parts of ver. 11, 12, which has come into the text, but is made up mainly from lxvi. 14 and xxxiv. 17.

12. LXX. omit 'thou shalt raise up,' having already inserted *ἔσται*. Above, the difficulty of Heb. 'of thee,' מִמֶּךָ, is avoided in LXX., as they make the verb passive; but some have proposed to read בְּנֶיךָ, 'thy sons.'

καὶ τοὺς τριβους τοὺς ἀνὰ μέσον παύσεις] ἀνὰ μέσον, probably בְּתִיכּוֹן or בְּתוֹךְ for נְתִיבוֹת 'paths,' duplicated, but the omission of 'Restorer' is unaccounted for. παύσεις corresponds to שָׁבַת, 'to dwell in,' or, 'rest,' Vulg. *in quietem*. It may be construed, 'thou shalt make to cease,' or, 'make to rest'; but it may also be taken as acc. pl. of παῖσις, supplying a verb from κληθήσῃ: 'and (they shall call) thy paths...resting places.' The verb is perhaps more probable. With the idea, as in Heb., cf. Aesch. *Eumen.* 13,

κελευθοποιοὶ παῖδες Ἡφαίστου, χθόνα
ἀνήμερον τιθέντες ἡμερωμένην.

13. τὰ θελήματα] As ver. 3.

τρυφερὰ] See on lv. 2.

ἅγια τῷ θεῷ σου] N*B omit the pronoun, for which the authorities are N^{ca}AQ and eleven, mostly Hesychian, cursives.

From this point LXX. continue freely, omitting 'honourable, and shall honour it.' ἐν ὀργῇ ἐκ τοῦ στόματος has nothing corresponding in the Heb. Delitzsch takes 'words' here to mean 'mere words.'

14. ἔση πεποιθὼς] Not the usual word, but from the same root as τρυφερὰ above. Either the καὶ here marks the apodosis, or else it begins at καλέσεις (in the Greek).

The injunctions as to keeping the Sabbath, as in lvi. 3—6, clearly put it on an entirely different footing from ceremonial observances. None of the other commandments in the Decalogue are ceremonial. Cf. Jerem. xvii. 22 foll., Ezek. xxii. 8, 2 Chron. xxxvi. 21.

ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ] Heb. 'cause thee to ride on the high places.' Cf. Deut. xxxii. 13.

LIX. 1. Μὴ οὐκ ἰσχύει] Μὴ is of course interrog., and οὐ connected closely with the verb. Perhaps אֵלָּן הָאֵל was read אֵלָּן הָאֵל. Cf. l. 2.

τοῦ σώσαι] Heb. 'from saving,' i.e. so as not to save, a common construction. LXX. frequently use τοῦ with inf. to render this, no doubt recognising an analogy between Heb. מִן and Greek genitive. Here, the preceding negative with ἰσχύει brings the translation practically to the required sense.

ἐβάρυνεν] Heb. is intrans., said of the ear. (Kay points out, comparing vi. 10, that their (i.e. Israel's) ears were dull, not His: and so, their hands, not His, were powerless to save.)

2. ἀνὰ μέσον] Repeated before the second substantive, according to the Heb. idiom: as Gen. i. 4, 7, &c.: see note on v. 3.

διὰ τὰς ἀμαρτίας...ἀπέστρεψεν] In the Heb., the *sins* are the subject, as in the preceding clause.

ἀλεῖσαι] Heb. simply 'hear.'

3. μελετᾷ] Heb. to 'growl,' 'murmur,' and sometimes 'meditate': cf. xxvii. 8, xxxviii. 14, and ver. 13 below; also Heb. of viii. 19. Cf. Josh. i. 8, Ps. ii. 1, xc. 9, &c.

4. λαλεῖ δίκαια] Heb. 'speaketh in righteousness' (publicly): or 'pleadeth (his cause) in righteousness,' perhaps better.

ἐπὶ ματαίοις] Cf. Exod. xx. 7.

πόνον] At least a possible rendering, instead of 'mischief': cf. Job xv. 35, Ps. vii. 14.

5. ἔρρηξαν] literal.

The second part of the verse differs from Heb.: ὁ μέλλων φαγεῖν, and the insertion of εὗρεν...αὐτῷ, seem to be free treatment, and 'dieth' is omitted. συντρίψας is active for pass. 'that which is crushed.'

οὐρίον] lit. 'a wind-egg': can LXX. have read some part of רָקַב, 'make empty,' instead of עָרַבַת? But the translation is here loose, in any case.

6. LXX. omit the final clause of the verse, which is parallel to the preceding one.

7, 8. Parts of these verses appear in the composite quotation, Rom. iii. 10 foll.; which begins with Ps. xiv. = liii. (in LXX., xiii., lii.) and continues with Ps. v. 9, cxl. 3, x. 7, the present passage, perhaps a reminiscence of Prov. vi. 18, and Ps. xxxvi. 1. The LXX. is generally followed with fair exactness, ὅξεις οἱ πόδες being perhaps as wide a departure as any. A comparison of the various contexts will show how easy the transitions generally are. [δίκαιος in Romans perhaps from ver. 4, above.]

The whole of the composite passage appears in some texts of the LXX. of Ps. xiv. (xiii.). Opinions differ, but the most usual explanation is that it has intruded from the text of Romans. (From LXX. it passed into the O.L., and as Jerome's "Gallican" Psalter, based on the O.L., is generally preserved in texts of the Vulgate, so into our Prayer-Book version.) Many cursives omit it, but the chief authorities for its omission are N^{ca}A, which are the chief for *inserting* Prov. i. 16, in agreement with Heb., identical with the beginning of the present verse, lix. 7.

See Hatch, *Essays in Bibl. Greek*, v. p. 204 foll.

αἷμα] LXX. omit 'innocent.'

ἀφρόνων] Heb. 'of vanity' or 'iniquity,' the common word פְּנוּנִים. BQ read ἀπὸ φόνων, and ἡ^{eb} is with them, but most cursives support ἡ^{*A}. ἀπὸ φόνων is presumably a corruption. Yet it may be remarked that ἀφρόνων is an unusual rendering for the Heb., and the remembrance of the opening of Ps. xiv. might have confused a scribe.

σύντριμμα καὶ ταλαιπωρία] Heb. 'wasting and destruction.' The second Greek term scarcely expresses the meaning.

8. κρίσις] Heb. מִשְׁפָּט here, as in Amos v. 24, seems to mean the choice and practice of right.

διστραμμένα] Kay compares Acts xiii. 10, διαστρέφων τὰς ὁδοὺς τοῦ Κυρίου.

ὡς διοδεύουσιν] Heb. 'he that goeth therein,' connecting with what follows: participle, and no relative.

9. The pronouns and verbs are 1st pers. plur. in Heb., 3rd pers. in Greek, and so to the middle of ver. 11.

αὐτῶν] B* and A* omit: Tyconius, 74, *dum sustinent ipsi*.

ἁωρία] Generally followed by νυκτὸς to give this meaning.

10. τυφλοί] τυφλός, ἡ^{eb}Q 26 36 49 87 91 97 106 147 233, and Tycon. *caecus*.

καὶ πεσοῦνται] om. καὶ, B 22 51 62 90 93 109 144 228 308: Tycon. *et cadent*.

ὡς ἀποθνήσκοντες] The previous word is omitted by LXX. [It would be possible to put the stop after ἀποθνήσκοντες, and connect the verb with ver. 11, as in Heb.] Its meaning is quite uncertain: 'among the fat ones,' i.e. the lusty and strong, Ewald, Delitzsch, Vitringa, Cheyne, and R.V. substantially: Gesenius and Hitzig, 'in fruitful places': Vulg. *in caliginosis*, and so Kay, following several Jewish authorities. What was in the LXX.'s copies of the Heb. we cannot tell: but the chance of its dropping out would probably be greatest, if they took its meaning to be similar or parallel to ἐν μεσονυκτίῳ. For the general meaning, cf. Deut. xxviii. 29, Zeph. i. 17.

11. ἅμα πορεύονται] Heb. 'mourning we mourn,' הָגָה נָהָגָה, which is not very like יָדָה לָבָה. LXX. also omit 'all we' after 'bears,' and make both that and 'doves' singular.

The dove is often chosen as an example of mourning, e.g. xxxviii. 14, Ezek. vii. 16, and probably Nah. ii. 7. The bear similarly is said to groan, Hor. *Epod.* xvi. 51, "circumgemit ursus ovile," quoted by many commentators: not elsewhere in the Bible. The explanation is simply the melancholy tone of the creatures' natural cries.

σωτηρία] This is the object of the verb 'wait for,' parallel to 'judgment,' in Heb.

12. ἀντέστησαν] So Jerem. xiv. 7, same word in Heb. and Greek. Heb. is perhaps 'speak against': the Greek rather implies the witness than expresses it: as in English we speak of 'appearing against' a man.

ἐν ἡμῖν] Heb. 'with us' (תָּא).

13. ἀπὸ ὀπισθεν] B omits ἀπὸ, which \aleph AQ and 20 cursives have. It is literal, and coincides with the characteristic rendering of Aquila, to whom it is perhaps due. (Q^{ms} denies it to the LXX.)

Vulg. supplies *ne iremus* (post tergum).

ἐμελετήσαμεν] See on ver. 3.

LXX. omits '(against) the LORD,' the converse difference to lvii. 11 (diff. Heb. verb).

14. ἀπεστήσαμεν] Heb. has a clause with a passive verb, more nearly parallel to the next.

καταναλώθη] Almost='is perished.' Heb. 'is driven backward.'

δι' εὐθείας] Heb. is here 'uprightness,' which LXX. take adverbially: this would probably represent a slightly different text.

15. ἦρται] Heb. 'is missing.'

μετέστησαν] Heb. verb is sing. and intrans., and a relative is supplied with it.

τὴν διάνοιαν] Reading מֵרַע for מֵרַע 'from evil.'

τοῦ συνιέναι] Heb. probably 'is made,' or 'maketh himself a prey.' LXX. having missed the track with διάνοιαν, tried after some kindred idea: συνιέναι is therefore probably a misreading, induced by the former mistake, of מִשְׁתַּלֵּל (Hithp., cf. Ps. lxxvi. 5) as מִשְׁכַּל.

In the middle of this verse comes somewhat of a transition, with marked resemblances in the following passage to lxiii. 4, 5. Cf. also l. 2, with which ver. 1, 2 had something in common.

16. κατενόησεν] Heb. 'was amazed.' Scholz thinks the Greek represents התבונן for ישתומם, by sound: but the resemblance is not very close, and it may be a loose attempt at a rendering. (προσενόησα in lxiii. 4.)

ὁ ἀντιληψόμενος] Heb. 'that should interpose': 'a champion,' Cheyne: one to play such a part as, e.g., Phinehas, Num. xxv. 7, 11, Psalm cvi. 30 (ἐξίλάσαστο): cf. also Ezek. xxii. 30. The Heb. in lxiii. 4 differs.

ἡμίνατο αὐτούς] ἐργύσατο αὐτούς in lxiii. 5. Heb. 'his arm saved (or, wrought salvation) for him,' and the same expression in 1st pers. in lxiii.

τῇ ἐλεημοσύνῃ] Heb. 'his righteousness' (cf. lvi. 1), which is subject of the verb: there are further differences of pronouns.

17. This verse seems to contain the main idea worked out by St Paul in Eph. vi. 13—17, and alluded to, 1 Thess. v. 8. Other passages from Isaiah are drawn upon, as xi. 4, 5, xlix. 2, lii. 7. Cf. Hosea vi. 5.

LXX. omit 'wrapped himself in jealousy,' prob. as being a parallel phrase.

περιβόλαιον] B adds αὐτοῦ, and eight Luc. cursives ζήλον.

18. This verse is much shortened by LXX, only the Luc. cursives, with V, supplying the last clause from Theod. Symm. The word גַּמְלוּ, rendered 'deeds' and 'recompense,' is a word of correlative meaning, implying a deed, good or bad, and its return, in reference to each other. ὄνειδος hardly represents any term of the Heb. with exactness.

19. ἤξει...βίαιος] Heb. is difficult, and generally taken in one of two widely different ways: (i) 'For He shall come as a pent-up stream, which the breath of the LORD driveth': so Vulg., *cum venerit quasi fluvius violentus, quem spiritus Domini cogit*: and so R.V. and most modern authorities, but against the Heb. accents. (ii) 'When the adversary shall come in like a river, the Spirit of the LORD lifteth a banner against him.' So, practically A.V., Peshitta, and Jewish authorities: Kay defends it: Alexander rather strangely endeavours to combine the first clause of (i) with the second of (ii).

βίαιος is meant to render צַר, though whether as 'hostile,' and so furious, or as 'pent-in,' and so violent, it is not easy to say. ὀργή is an attempt to explain 'breath' or 'spirit.' The connection of the last words with Heb. is quite obscure: the word דָּם causes difficulty, cf. x. 18.

21. LXX. omit 'out of the mouth of thy seed's seed,' either by inadvertence, or because the piled-up reiteration seemed cumbrous and difficult to render in Greek, besides being virtually implied. The later Greek versions have it, and the Luc. MSS. 22 51 62 90 93 supply it from them.

LX. I. Φωτίζου φωτίζου] Heb. 'Arise, shine.' Perhaps the remembrance of li. 9, lii. 1, led to the doubling of the word here; it seems unlikely that LXX. read קוּמִי as אֲרִי preceding that word.

Ἱερουσαλήμ] A natural insertion: also in Vulg.

Light breaks on the city, awaking at last from the night which has shrouded her, and still covers other peoples.

2. ἐπ' ἔθνη] The preposition is possibly due to the translator confusing עַמִּים, 'peoples,'—the word frequently rendered by

ἄρχοντες, see on xxxiv. 1, xli. 1—with the more usual דִּמְנָה, preceded by ה.

The text is that of **NAQ** 26 87 91 97 106 198 228 239 306 309, mainly Hesychian authorities. A 306 alone read καλύπτει for the future. B & c. have the words arranged in agreement with Heb.

3. βασιλεῖς...ἔθνη] Interchanged in order from Heb.

τῷ φωτί...τῇ λαμπρότητι] The dat. here represents Heb. with ה: it can scarcely be construed in the sense which Heb. bears, of 'to thy light,' &c.; but as it stands, the Greek phrase recalls ii. 5, l. 11.

4. τὰ τέκνα σου] Inserted by LXX., and συνηγμένα made to agree with it, instead of 'they all,' omitted.

ἦκασιν] This verb is attached by LXX. to 'thy sons,' and the second 'they come' is omitted, which belongs in Heb. to 'thy sons': another verb was not needed, and it begins somewhat like 'and thy daughters.'

ἐπ' ὤμων] Heb. 'on the side': cf. lxvi. 12. The translator did not, perhaps, realize the reference to the Eastern way of carrying children on the hip. xlix. 22 is different in Heb.

5. ὅψη] LXX. omit 'and shalt be bright,' or, 'be lightened' (a better rendering than 'flow together': some think the meanings belong to two distinct words, but Delitzsch does not: cf. Ps. xxxiv. 5). The other verbs are 2nd pers. in Greek, 3rd in Heb., with 'heart' for the subj.

ἐκστήσῃ] The idea is somewhat changed: Heb. 'shall expand': on which Del. remarks that this expression is strange to the classical languages, though its converse, of straitening, *angustiae*, is familiar enough.

πλοῦτος] Heb. 'abundance': cf. xxix. 5, 7. Note St Paul's use of the Greek phrase, Rom. xi. 12.

ἐθνῶν καὶ λαῶν] LXX. omit 'wealth' (lit. 'strength') in this clause, but duplicate the genitive. The verbs which follow are attached in the Greek each to the following instead of the preceding subject.

6. ἀγέλαι] Heb. 'a stream' or 'inundation': nearly the same word as in Deut. xxxiii. 19 (πλουῖτος), and more exactly that rendered 'abundance' in A.V., Job xxii. 11, Ezek. xxvi. 10.

Μαδιὰμ...Γαιφάρ] If identity is assured by the names, these, as well as Sheba, Kedar, and Nebaioth, were descended from Abraham, Gen. xxv. 2—4, 13. The spelling Γαιφάρ in **NAQ** and many cursives (B and Aq. Th. Symm. Γαιφά) may point to an uncertainty in the mind of the scribe or translator between 'Ephah' and 'Epher,' who stand next one another in Genesis. It is a question whether Nebaioth

and Kedar are to be identified with the Nabataei and Cedrei of classical writers.

All the five appear to be nomadic tribes, and some, like the Midianites of old (Gen. xxxvii. 28) given to trading.

καὶ λίθον τίμιον] So N^{*}A and several cursives, but not BQ or Lucianic cursives, except 36 147 233. Not in Heb.

τὸ σωτηρίον] Explanatory: cf. xxxviii. 11, xl. 5.

7. ἀνερχθήσεται δεκτὰ] Heb. 'They shall ascend upon (i.e. with, on a footing of) acceptance.' LXX. have inverted, altering the sense; the verb being taken as though passive of the causal form, nearly conversely with Judg. vi. 28.

ὁ οἶκος τῆς προσευχῆς] The remembrance of lvi. 7 probably helped to confuse תפלתִי 'of my prayer' with תפארתִי 'of my glory,' which Heb. has here.

8. τίνες οἶδε ὡς νεφέλαι] It is not certain that the figures of the clouds, *nebulae volucres*, Ovid, *Metamorph.* I. 602, and of the doves, also white, *ibid.* II. 536, 7, refer to the sails of the ships mentioned in ver. 9, though they form a beautiful and vivid mental picture: Delitzsch compares another line of Ovid *celeres...cavis seturribus abdunt*.

σὺν νεοσσοῖς] Reading probably אפרחיהם 'their young' for ארבתיהם 'their lattices': some preceding words in Heb. may have tended to confuse the eye (end of ver. 7).

The word for 'lattices' or 'windows' is used in Gen. viii., but of the flood gates of heaven, not of the windows of the ark. Cf. also xxiv. 18.

9. πλοῖα Θασαῖς] See on ii. 16, xxiii. 1.

ἐν πρώτοις] Generally in Greek='first of all,' which agrees practically with Heb.; πρώτοι, Num. x. 14, same Heb.

διὰ τὸ ὄνομα] καὶ τὸ ὄνομα, B 109 305. The Roman text has καὶ διὰ, but this appears not to be read by any leading uncial.

τὸ ἅγιον] LXX. substitute this for 'thy God': there is perhaps some confusion with the next clause, which departs from the Heb. syntax. Yet it may be an attempt to enforce, in a wider sense, the spirit of 1 Kings ix. 3 (cf. the clause in the Lord's Prayer, Matt. vi. 9).

10. ἀλλογενεῖς] Cf. lvi. 3.

11. καὶ ἀνοιχθήσονται αἱ πύλαι] See the description of the New Jerusalem, Rev. xxi. 25 &c. There are many allusions to this chapter, and to other passages of Isaiah; the Divine Light, replacing sun and moon; the coming of the kings of the earth, the glory of the nations, the absence of all wickedness.

13. Cf. xxxv. 2, xli. 19.

LXX. omit the last clause: supplied from Aq. Theod. Symm. by V and several cursives (Hexaplaric).

14. So i. 26, xiv. 2, li. 23. The scattered promises are here bound up together, and former threats and judgments reversed.

LXX. omit 'shall bow themselves to the soles of thy feet,' a parallel clause: again supplied, with variants, from the Hexapla, by many cursives.

παροξυνάντων] This Greek verb represents many Heb. words. To provoke by scorn seems to be the idea. Cf. *παροργίζω* in i. 4, and see v. 24, xxxvii. 23.

15. **οὐκ ἦν ὁ βοηθῶν]** Perhaps reading עֹזֵר 'helper' for עוֹבֵר 'passer-by': but it may be a hasty rendering, cf. lxiii. 5, Ps. xxii. 11.

16. **πλουτόν...φάγεσαι]** Explanatory rendering. The Heb. expression is "intentionally spiritualized" (Delitzsch).

θεὸς Ἰσραὴλ] Heb. 'Mighty one of Jacob.'

17. As lxi. 3 reverses the curse of iii. 24, so here: the falling away of I Kings xiv. 27 is made good: the golden age of Solomon, I Kings x. 21, 27, returns in higher guise. See Kay's and Delitzsch's notes.

καὶ δώσω τοὺς ἄρχοντας] Cf. i. 26. The evils of iii. 4, 12 are also reversed. The prepositional phrases *ἐν εἰρήνῃ*, *ἐν δικαιοσύνῃ*, give a possible rendering, but enfeeble the meaning (so Prof. Skinner).

ἄρχοντας...ἐπισκόπους] The Heb. words from these roots are generally of severe rule. Cf. for the first Judg. ix. 28 (*ἐπίσκοπος*), Gen. xli. 34 (*τοπάρχας*); for the second, Job iii. 18, xxxix. 7 (*φορολόγου*).

See a note on this verse in Hatch's *Essays in Biblical Greek*, iv. p. 179.

18. **σύντριμμα...ταλαιπωρία]** See on lix. 7.

Γλῶμμα] Heb. 'Praise.' The discrepancy is curious. But probably, as suggested by Schleusner, the Greek is a corruption of ἀγαλλίαμα, used to translate the same Heb. in lxi. 11: or ἀγαυρίαμα, as in lxii. 7.

19. Again compare Rev. xxi. 23, xxii. 5.

φωτει σοι τὴν νύκτα] The insertion of *τὴν νύκτα* by LXX. modifies the clause. Dr Hatch (*Essays in B.G.*, p. 17) considered this a free translation: possibly LXX. duplicated לָנֶחָמָה as לֵילָה. Lowth suggested something similar. ABQ and 19 cursives have σοι: N 109 147 305 σε: there can be little remaining authority for σου of the Roman text.

20. **δύσεται**] **N*B*** coincide in reading **δυνήσεται**! Cf. their **ὑπὸ** in Mark iv. 21.

σου] So A 26: omit 62 90 144 308; other MSS. **σοι**.

ἐκλείψει] Heb. is similarly rendered in Hosea iv. 3.

21. **χειρῶν αὐτοῦ**] LXX. translate as though they read 1-, 3rd pers. termination, after **ἦ**.

φυλάσσω τὸ φύτευμα] **φυλάσσω** = **רָצַן** 'guarding' for **רָצַן**, and **φύτευμα** concrete for abstract.

22. **κατὰ καιρὸν**] 'in due season': Heb. similarly, 'in its time.'

LXI. 1. The reading of this passage by our Lord is recorded, Luke iv. 17—19. As there given, the LXX. is mainly followed; but the words **ἰάσασθαι...καρδίαν** are omitted (by most good authorities); and a clause from lviii. 6, LXX., is inserted at the end of ver. 1, returning to the last clause of the quotation with **κηρῦξαι** instead of **καλέσαι**. The inserted clause from lviii. 6 comes very near in meaning to that omitted.

τυφλοῖς ἀνάβλεψιν] Heb. 'opening to the bound': the word for 'opening' being a curious reduplicated form, printed, according to tradition, as two words. (Cf. the word rendered 'moles' in ii. 20.) The ordinary form of the word is used of opening, specially, the eyes (or ears); as xxxv. 5, xlii. 7; hence LXX. naturally took it so here, and **τυφλοῖς** is either intended to explain 'bound,' regarded as a metaphorical phrase (*cauti oculis*), or due to reading **עוֹרִים** 'blind' for **מְעוּרִים** 'bound' as Del. apparently thinks. These two words occur in consecutive clauses, Ps. cxlvi. 7, 8.

2. **ἀνταποδόσεως**] After this, LXX. omit 'for our God.'

3. **δοθῆναι**] LXX. thus translate 'to appoint,' pass. for act., omitting the following 'to give,' which repeats the former verb in a widened sense.

ἀντὶ] Kay, in his Introduction, in *Speaker's Comm.*, points out how the corresponding Heb. word, four times repeated here and in ver. 7, answers its five-fold use in iii. 24.

δόξαν] The ordinary meaning of the more usual Heb. noun from this root: the present form is generally taken as=a head-dress of honour, 'turban' or 'diadem.' The Heb. has here a play on words, '**פֶּאֶר** instead of **פֶּאֶר**.'

γενεαί] To explain 'oaks,' here as "an emblem of the life of the righteous" (Skinner). Cf. lxv. 22: Job viii. 16, Ps. i. 3, Jerem. xvii. 8, &c.

4. **ἐξαναστήσουσιν**] The verb does not generally mean 'raise up again,' but must have nearly that force here.

5. ἥξουσιν] Heb. 'shall stand': possibly, but not necessarily, read as יָבֹעַ for יָמַע.

ποιμαίνοντες τὰ πρόβατα] So, in Acts vi., Hellenists and proselytes were chosen to 'serve tables,' while the Apostles were as 'Priests of the Lord.'

ἀλλόφυλοι] Not to be taken here of the Philistines: see on xiv. 29.

6. ὑμεῖς δὲ ἱερεῖς κ.τ.λ.] This was proclaimed in Exod. xix. 6. As the priests to the people, so now all Israel to the outer nations. And eventually all may rank among the true Israel: see 1 Pet. ii. 9, where there is a reference to xliii. 20, 21.

ἰσχύν] Same word in Heb. as that rendered δύναμιν in lx. 11. A reads ἰσχυς, which might be ἰσχυς, acc. pl., as far as the form goes: Plato twice uses the plural, *Rep.* 618 D, and *Laus* 744 B, κατὰ σωμάτων ἰσχυς καὶ εὐμορφίας: but the special aspect of the sense is wanting here, Heb. is sing., and A is unsupported.

πλούτῳ] Heb. כְּבוֹד, 'glory.'

θαυμασθήσεσθε] This verb, like παραδίδωμι, and a few others, has a tendency to occur in dubious passages: cf. lii. 15. Heb. has 'ye shall boast (yourselves),' Vulg. *superbietis*: so some Jewish authorities, Vitringa, Delitzsch: many moderns however render, 'to their glory shall ye succeed,' with the idea of *exchange*. Del. thinks LXX. is perhaps a free attempt at the former rendering, θαυμασθ. "in the sense of *spectabiles eritis*." For this use of θαυμάζω in pass. cf. Thucyd. i. 38, ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι.

Perhaps, however, LXX. read Hithp. of תָּמַח for that of יָמַח, i.e. תָּתַמַּח for תָּתִימַח: cf. Habak. i. 5. The Greek verb, it is true, is passive: but they are often loose in this respect.

7. The first part of this verse is omitted by LXX.; supplied from Hexapla (Theodotion) in Q^{ms} and about a dozen cursives, mostly Lucianic. 106 has it, with ἡμῶν for ὑμῶν.

ὑπὲρ κεφαλῆς] Inserted by LXX., doubtless from xxxv. 10, li. 11.

8. ἐξ ἀδικίας] Heb. text בְּעוֹלָה, and A.V. and Vulg. take it accordingly as 'with a burnt-offering.' Practically all moderns take it, like LXX., as though בְּעוֹלָה 'with injustice,' Delitzsch holding that the pointing resembles that in Job v. 16, Ps. lviii. 2, lxiv. 6.

δώσω] literal: μὶχθον, Heb. perhaps = the reward of work, as in xl. 10, xlix. 4, lxii. 11; also xlv. 14, lv. 2 (lxv. 7).

δικαίῳ] Heb. 'with truth.'

διαθήσομαι διαθήκην] See on lv. 3.

9. LXX., as represented by N^a A Q 26 239 306, omit the parallel

phrase, 'among (in the midst of) the peoples': but most MSS., and even B, contain the words ἐν μέσῳ τῶν λαῶν, probably Hexaplaric (Q^{mg}).

10. The first clause, 1st pers. in Heb., is 3rd pers. plur. in LXX., and attached to ver. 9.

χιτῶνα εὐφροσύνης] Heb. '...of righteousness,' but LXX. may have carelessly repeated the term from the opening of the verse.

περιέθηκεν...μίτραν] LXX. have shortened the sentence, omitting one verb. Heb. has 'he hath wrapped me...as a bridegroom decketh himself with a (priestly) garland,' Heb. for *μίτραν* the same word as *δόξαν* in ver. 3. The verb 'decketh himself' is peculiar: literally, 'acts the priest.' (Aquila, *ἐρατευόμενον στεφάνῳ*.)

νύμφην κατεκόσμησέν με κόσμῳ] In Heb. the words for 'bride' and 'jewels' resemble one another, if not actually akin.

11. Cf. lv. 10, 11. LXX. omit the verb to which 'garden' is the subject: it is akin to the word 'sprout' in the previous clause.

LXII. 1. ἡ δικ. μου...τὸ σωτήριόν μου] For the first *μου* B, with a few Luc. cursives, but not 62 147, has *αὐτῆς*. Heb. 'her...' in both clauses.

2. τὸ ὄνομά σου] So NAQ 62 147 and about a dozen other cursives, mostly Hesychian: B &c. omit *σου*.

δ...ὀνομάσει αὐτό] The usual Hebraistic construction of the relative.

3. κάλλους] The Heb. for 'beauty' or 'glory' here is akin to that for 'garland' or 'turban,' lxi. 3, 10. It occurs, e.g., Exod. xxviii. 2 (*δόξαν*).

διδῆμα] Heb. word is akin to that used of the high-priest's headdress, Exod. xxviii. 4, cf. Zech. iii. 6 (*κίδαρις*); in Ezek. xxi. 26, it is doubtful whether it belongs to the high priest, or, as Del. thinks, to the king.

4. LXX. translates all four names, two of woe, two of blessing: A.V. only the former two.

Καταλειμμένη] Heb. *Azubah*. Asa's wife, Jehoshaphat's mother, bore this name (2 Chron. xx. 31). The word occurs, not as a proper name, vi. 12 *καταλειφθέντες*, liv. 6, *καταλειμμένην*. So *Shemamah*, Desolate, occurs, i. 7, vi. 11, lxiv. 10.

Θάλημα ἐμὸν] Heb. *Hephzibah*, 'My delight is in her.' This was the name (2 Kings xxi. 1) of Hezekiah's wife, mother of his successor Manasseh. See Blunt's *Coincidences*, III. v. p. 225.

Οἰκουμένη] Heb. *Beulah*, 'married,' 'possessed,' or 'owned': akin to *ba'al*, 'lord,' 'husband.' Some have found the figure suggested

by this name, and worked out in ver. 5, repugnant, logically and otherwise. But the breadth and range of Scriptural metaphors transcend all ordinary ideas, regardless of possible charges of inconsistency. It is matter of history, how heresies arose from overstrained human logic. See a notable passage near the beginning of Bp Gore's *The Case for Rome*.

Jesus Christ, Perfect God and Perfect Man; Judge, Advocate, and Witness; Priest and Victim, King and Servant; lifts us out of the realm of Logic into that of Spirit.

Some have proposed to alter the Heb. text slightly, and read 'thy builder' for 'thy sons': cf. xlix. 17. But LXX., though they have endeavoured to soften the phrase, support the existing text.

The rest of the verse is omitted by NAQ 26 41 109 (198 partly) 239 305 306: B &c. contain it (Hexaplaric? Theod. Symm.).

6. **μνησκόμενοι Κυρίου**] Heb. joins these words to ver. 7, and the participle is causal, 'ye that put the LORD in remembrance.' Eastern kings' remembrancers often fulfilled their office by word of mouth: as in the story of Darius, Herod. v. 105, *προστάξει ἐνὶ τῶν θεραπόντων, δείπνου προκειμένου αὐτῷ ἐς τρις ἐκάστοτε εἰπεῖν. Δέσποτα, μέμνεο τῶν Ἀθηναίων*.

7. **οὐκ ἔστιν γὰρ ὅμοιος**] Literally, Heb. runs, 'No rest to you, and give not rest to Him.' There are two similar roots, **נָמַד** = resemble, and **נָמַד** = **נָמַד**, be (or become) dumb or silent. LXX. have condensed two clauses into one, and referred the principal word to the other root.

ἐάν] Perhaps = 'to see if,' the previous clause being parenthetic.

8. **ῥησεν...κατὰ τῆς δόξης**] *κατὰ* with gen. of that by which an oath is sworn is regular in classical Greek: e.g. Thucyd. v. 47, *ὁμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἕκαστοι τὸν μέγιστον κατὰ ἱερῶν τελείων*. Heb. has **ב**, cf. Matt. v. 34, *μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ...μήτε ἐν τῇ γῇ*.

The object sworn by was regarded as imperilled, if the oath were not kept.

δόξης] A corruption, one would think, of *δεξιᾶς*, which is read by B^a, and Q^{ms} gives it as Theod.'s reading, attributing *ἰσχύος* to LXX.

ἰσχύος] Here NAQ are alone in reading *δόξης*: *ἰσχύος* corresponds with Heb., except that LXX. have inverted the phrase.

Εἰ ἔτι δώσω] Usual form of negative oath in Heb. is, 'If I shall...'; of a positive one, 'If I shall not...'; see on v. 9.

καὶ τὰ] Inserted by LXX., modifying the sense.

9. **συνάγοντες** 1° 2°] So AQ, with fair, but varying, support : B **συναγάγοντες** each time. Heb. has two different but parallel verbs.

10. **πορεύεσθε**] Not repeated, as in Heb.: and 'cast up, cast up' is omitted altogether, the sense being already given by **ὁδοιποῦσατε**: the next clause is rearranged; Heb. literally 'clear it from a stone.' There may have been confusion between **לִבְד** and **לִקְד**.

11. **εἶπατε τῇ θυγατρὶ Σ.**] In Matt. xxi. 5, the quotation from Zech. ix. 9 is introduced thus, instead of, as in Zechariah, **Χαίρε σφόδρα.**

σοι ὁ σωτήρ] Heb. 'Thy salvation' (personified).

ἔργον] See above, on lxi. 8.

12. **Ἐπιζητούμενη**] Almost = *desiderata*. Vulg. has *quaesita*.

LXIII. This prophecy is generally regarded as separate from the foregoing, whether it is to be divided at ver. 7 or not. Prof. W. E. Barnes, however, thinks otherwise, connecting it with lxii. 10—12. Edom is often the type of a special and bitter enemy of Israel: cf. xxxiv. (esp. 5—8), Ezek. xxv. 12—14, xxxv., Obadiah, Malachi i. 1—4, Amos i. 9, 11, 12, Ps. cxxxvii. 7. But it is also the quarter whence God advances to manifest Himself in triumph: He comes from Seir and Edom, Judg. v. 4 (cf. the next verse with lxiv. 1); from Teman and Paran, Habak. iii. 3; while Deut. xxxiii. 2 joins Paran and Teman with Sinai.

1. **Ἐδὼμ...Βόσorp**] Edom is akin to the word meaning 'red,' and Bozrah to that for 'vintage.' Some have wished, therefore, to emend the Heb. accordingly: but LXX. evidently give no support to the idea.

ἐρυθήματα ἱματίων] Tert. *adv. Marc.* iv. 40 (60) has *rubor vestimentorum*. Vulg. *tinctis vestibus*. Heb. 'bright-red of garments,' the adjective being more exactly a participle of a verb 'to be bitter' or 'piercing,' and hence, probably, vivid of colour. Evidently, from what follows, there is something strange and striking in the appearance.

οὕτως ὡραῖος] Perhaps *οὗτος*, as read by 41 48 62 87 93 106 147, is the right text: for *ὡραῖος*, Vulg. gives *formosus*, Tertull. *decorus*. Originally the word means 'swelling,' the word used of the "tumid hills" in xlv. 2; the word is akin to that in Ps. civ. 1, LXX. *εὐπρέπειαν*.

βλέ μετὰ ἰσχύος] LXX. omit the word 'travelling' (so A.V.): which is that used in li. 14 (Heb.), in the sense of bowing down. Gesenius and Cheyne render, 'tossing the head': Delitzsch, 'bending,' or 'swaying to and fro,' with which idea we may perhaps compare the phrase in Judg. ix. 9, 11, 12, 'to wave to and fro (?) over the trees,'

LXX. κινεῖσθαι, Heb. נָוַע. Vulg. has *gradiens*, which some think represents not צָעָה, but צָעַד.

βία corresponds to בָּרַב, with greatness (of strength): but possibly בָּרַב was taken as רִיב = רִיב, as later in the verse: 'strife,' and so 'violence': Tertull. has *violenta cum fortitudine*.

κρίσιν] Here בָּרַב, mighty, is clearly taken as רִיב or רִיב, a 'suit' or strife, and then, according to one development of the verb's meaning, 'a judgment or decision.' Tertullian omits this clause.

2. ἐρυθρά τὰ ἱμάτια] Heb. has 'Why is there red on thy raiment?'

πατητοῦ] Q reads πατήματος, which might be a marginal note to show how πατητοῦ should be taken. But Cyr. *Epist.* lxi. 7 has *velut a calcatione torcularis*: Jerome, on this passage, *sicut calcantium torcular*. ληνός seems to be by implication feminine in the next clause: but πατητοῦ might be regarded as of two terminations.

3. πλήρης καταπεπατημένης] LXX. have omitted 'alone': πλήρης corresponds in place to 'wine-trough,' which is a different word from 'winepress' in ver. 2, and occurs elsewhere only in Haggai ii. 16.

The only way to translate, if the verses be divided as in the Heb., will be, '(I am) full with the trodden (press).' So (see Vol. I. *Introd.* p. 34) Sabatier on this passage quotes from Nobilius, "id est, oppletus sum," which he gives as a rendering with reserve as to the correctness of the text.

But ἄQmε, and several cursives, read πλήρους. Cyprian's quotation continues (*torcularis*) *pleni et conculcati*, while Tertullian has *sicut de foro torcularis pleno conculcato*, and Jerome *torcular plenum conculcatum*. This evidence seems to converge in favour of reading πλήρους καταπεπατημένης, and carrying down the sentence to that point. The evidence for πλήρης however is very strong: and it is possible that whereas a genitive seems preferable, πλήρης may be taken as indeclinable. See Hort, *Introd. to N.T. in Greek*, Appendix, p. 24, on Mark iv. 28, where he suggests that πλήρης is to be read, as indeclinable, there and in Acts vi. 5 (where A has it also in ver. 3). So Γ reads πλήρης in l. 15, and B in li. 20; cf. A, in 2 Kings vi. 17. If then we place the stop after καταπεπατημένης, and regard πλήρης as genit., the resulting sentence is no doubt incoherent and ill-balanced. But this is not decisive against it, and the evidence is considerable that it was so taken in ancient times.

κατεπάτησα...κατέθλασα...κατήγαγον] There is general agreement that the Heb. verbs are to be treated as past, the vowel-points being, if necessary, altered to make the ἵ converse (consecutive). But can they not be regarded as frequentative?

For the repeated preposition, cf. Aesch. *Agam.* 1410, ἀπέδικες, ἀπέταμες, ἀπόπολις δ' ἔσει (MSS. ἄπολις): and 1553, κάππεσε, κάτθανε, καὶ καταθάψομεν.

κατέθλασα] See below, on ver. 6.

ὡς γῆν] Perhaps reading כַּחמֶר, 'as earth,' for בַּחמִּי 'in my fury.'

κατήγαγον...εἰς γῆν] There is apparently some confusion with ver. 6. The Heb. word for 'blood' (literally 'juice,' keeping up the figure) occurs only in these two verses. B* omits εἰς γῆν.

4. ἐπῆλθεν αὐτοῖς] Heb. '(is) in my heart,' בַּלְבִּי; the Greek might represent לֵבָי בִּי.

λυτρώσεως] Heb. generally taken 'of my redeemed ones': but many, including Del. and Cheyne, treat the plur. as equivalent to an abstract term: 'of my redemption.' With this LXX. substantially agrees, and also Vulg. *annus redemptionis meae*.

5. Cf. lix. 16.

ἐπέστη] Heb. 'supported me' (ἐστηρίσατο, lix. 16). The Greek verb seems to be equivalent in meaning to *instare*.

6. The middle clause, 'and made them drunk in my fury,' is omitted by LXX. (supplied in Luc. cursives from Hexaplaric text, due to Th. Symm.). Many authorities, including several Heb. MSS., read שִׁבַּר 'shatter' for שָׁכַר 'make drunk.' If LXX. had read thus, it may be that the confusion between this verse and ver. 3, which might naturally arise, explains the presence of κατέθλασα above.

αἷμα] As above, ver. 3, though A.V. and Vulg. (*sanguis...virtutem*) both change their rendering.

7. ἐμνήσθην] Heb. has the impf. = future.

κριτής] Heb. 'abundance,' רַב: see on ver. 1. LXX. divides the sentences differently from the Heb. accents, and κριτής is hardly a possible rendering, in any case.

ἐπάγει] Heb. 'bestows in recompense': see on lix. 18.

δικαιοσύνης] Heb. 'lovingkindnesses': the converse of the difference in lvi. 1, lix. 16. Cf. δίκαιον in lvii. 1: also Gen. xx. 13, xxi. 23.

8. The negative, with a question, comes to the same sense as Heb.: but LXX. may have read נָא wrongly.

ἀθετήσωσιν] Cf. i. 2, xxi. 2, &c. This verb is used with ἐν, 2 Kings i. 1; with εἰς, as 1 Kings xii. 19: often with simple accus., or absolutely, as here. Heb. has here 'deal falsely': ἀθετέω also renders נָגַד, 'act treacherously' or 'barbarously,' without regard for obligations or feelings: and (generally with prepos.) פָּשַׁע, 'rebel.'

9. ἐκ πάσης θλίψεως] LXX. connect this with ver. 8, and possibly read מ for ב before the noun.

οὐ πρέσβεις] All MSS. but A have the sing., i.e. צִיר 'a messenger' for צַר, and the negative, with Heb. text, which the margin directs to be read as לוֹ 'to him.' Most opinions are in favour of this latter: 'In all their distress He was distressed': but a few follow the 'written' text, and render, 'In all their adversity he was no adversary': less probably, 'there was no real affliction.' Kay's note in favour of the negative, Delitzsch's and Skinner's against it, should be consulted.

The quotations of this verse in the O.L. patristic writers are examined by Prof. Burkitt in his edition of *The Rules of Tyconius*, pp. lv., lvii.

ὑψωσεν] Possibly the right meaning, at any rate one which the Heb. verb can bear. Cf. i. 2 (a diff. Heb. verb, but of meaning very similar). The present Heb. word, Exod. xix. 4 ἀνέλαβον, Deut. xxxii. 11.

11. LXX. omit 'Moses, his people': which is considered a difficult phrase in the Heb., and Profs. Cheyne and Skinner think it is made up of marginal glosses on 'the shepherd' and 'flock' below. Hitzig, Ewald, Del., and Prof. W. E. Barnes make 'people' the subject of the verb, and construe, 'Then remembered his people the ancient days of Moses': the chief objection to which is, that it is a little too ingenious. Others have taken the phrase, 'the Moses,' i.e. the deliverer, 'of his people.'

ἐκ γῆς] So NA 22 36 48 51 87 91 97 106 147 228 233 309: Ba^{ms} Q 26 41 49 62 86 90 93 144 239 306 308 have ἐκ τῆς γῆς: B* is all but alone in reading ἐκ τῆς θαλάσσης, with Heb. and the later versions. ἐκ γῆς seems to be due to thinking of the land of Egypt, as in Exod. vi. 1, xx. 2, rather than of the Red Sea.

τὸν ποιμένα] The Heb. MSS. are divided between the sing. and plural, the highest modern authorities on the whole favouring the latter. Del. supports A.V. in taking תַּח as 'with' rather than as the sign of the accus.; so Vulg. *cum pastoribus*. Ps. lxxvii. 20 is quoted in support of the plural. Heb. is thus generally taken, 'Where is he that brought them up...with the shepherds (or, shepherd) of his flock?' but a few take it as LXX.

12. Μωσῇ] A's reading may be intended for the genitive case, which would be nearer to Heb. as it is generally construed: 'that caused the arm of his glory to go at the right hand of Moses.' LXX. have kept the words in their order, but altered the syntax. (Μωσῇ would regularly be genitive: but no other MS. reads it, and the line over η may have disappeared in A: Luc. MSS. prefix τόν.)

κατ(σ)χυσεν] Heb. verb=(i) cleave, divide, (ii) subdue. It occurs,

e.g., vii. 6 'take it by storm,' ἀποστρέψωμεν: and lix. 5, 'brake,' 'crushed,' ἔρρηξαν, συντρίψας (?).

13. δι' ἐρημοῦ] Heb. 'wilderness' here seems mainly to imply open country: cf. Ps. cvi. 9.

καὶ οὐκ ἔκοπ(ασαν)] LXX. supplies καί: Heb. has the simple imperfect with negative, serving as a circumstantial clause: weariness is implied in the verb 'stumble.'

14. καὶ ὡς κτήνη διὰ πεδίου] Heb. has no connecting particle, and begins a new comparison here, at least according to most authorities.

πεδίου] Heb. 'valley' or 'cleft,' word akin to 'dividing' in ver. 12. LXX. however render elsewhere by πεδίων, as Josh. xi. 17, xii. 7.

κατέβη] In Heb., the subject of this verb is 'beast' (sing.); LXX. transfer it to πνεῦμα, and couple the next verb by καί.

ώδηγησεν] Reading ונחניח, 'gave him rest,' probably as ונחניח from נחן 'lead.' So Vulg. *ductor fuit*.

15. Ἐπιστρεψον] Heb. 'look,' 'take notice.'

πλῆθος] Often for Heb. ומוח, 'sound' or 'multitude,' as xvii. 12; πλοῦτος is sometimes used; both words in xxix. 5, and a variant reading in 8 of lx. 5. Here the Heb. idea, which is as in xvi. 11, is softened down; ἐλέους being used for the supposed physical seat of compassion, the bowels (1 John iii. 17), and πλῆθος giving a different aspect to the phrase.

ἀνέσχου] The person of this verb, and consequently the sense, are altered from Heb.

16. ὅτι] The particle is כִּי, rightly rendered here by LXX.

ῥύσαι] Heb. has a participle, and LXX. have divided the clauses differently: ἐστὶν ἐν ἡμῖν A, or ἐφ' ἡμᾶς ἐστὶν B &c. is not in Heb., and perhaps comes, in the latter form, from ver. 19.

18. κληρονομήσωμεν] 3rd pers. pl. in Heb., a diff. root from that rendered κληρονομίας just above. ἵνα is inserted, perhaps induced by ἵ before 'a little,' which might seem to suggest purpose.

ὄρους] As though reading הָר 'mountain' for עַם 'people': several commentators have approved this, principally because the verb is thought to require an object. But see Deut. ii. 24, 31 (so Delitzsch).

οἱ ὑπεναντίοι...ἀγ(ασμά σου)] Omitted by 8B, perhaps because their original (the original LXX.?) missed out from the first to the second קשר in Heb. The clause, as supplied in AQV and almost all cursives, is not marked as Hexaplaric by Q, nor would its attestation suggest that: yet it scarcely approves itself as belonging to the true LXX. here.

19. τὸ ἀπ' ἀρχῆς] In Heb. this goes with the following negative = 'never.' The particles ὡς, ὅτε are inserted, and ἡμᾶς is for a 3rd pers.

The Hebrew verse includes lxiv. 1, as divided in LXX., Vulg., and A.V. The connection seems to be close: Del. defends the Heb. division of the verses, and the chapter-division is of later origin.

LXIV. 1. Ἐάν] Conditional particles are used in Heb., as in many languages, to express wish: Davidson, *Heb. Syntax*, § 135, Rem. 1, points out Gen. xxiv. 42, Exod. xxxii. 32, as instances of a transitional stage.

ἀνολέης] Heb. is stronger, 'rend,' as in xxxvi. 22, ἐσχισμένον, Gen. xxxvii. 29, 34.

τρόμος λήμψεται] Scholz gives this as due to reading ירע for ירד, and so again in ver. 3.

τακῆσονται] Heb. better 'quake': cf. Judg. v. 5 (ἐσαλεύθησαν).

2. ὡς κηρὸς ἀπὸ προσώπου πυρὸς τήκεται] LXX. took מִמֶּסֶח to be from מִמֶּסֶח, 'melt,' cf. Ps. lxviii. 2, and translated accordingly, τήκεται, and κηρὸς may be a guess for קִיר, 'kindleth,' or else these words may have been rendered conversely: the order is in favour of the former view, but the verse in the psalm, which at any rate probably accounts for προσώπου in A, may have affected the rendering here.

κατακαύσει] Heb. 'makes water to boil.' LXX. omit 'water,' perhaps losing sight of מֵיִם after מִמֶּסֶח, and prob. read בער for בעה (in which *heat* is not the notion implied).

τοὺς ὑπεναντίους] Supplied as object to the verb, from the next clause. καὶ φανερόν ἔσται gives the sense of 'to make known.'

3. ἔνδοξα] For the same Heb., Ps. cvi. 22 has φοβερὰ.

4. In 1 Cor. ii. 9, St Paul is generally considered to be quoting freely from this passage, his quotation being neither exactly with Heb. nor with LXX., but fairly near the latter, with a clause incorporated from lxv. 17.

Clement of Rome has a quotation (*Ep. Cor.* xxxiv.), which resembles that of St Paul, but is nearer to LXX. in having ὑπομένουσιν for ἀγαπῶσιν: which indeed is read by 87 91 97 228 309, in the next clause, for ποιοῦσιν.

ἠκούσαμεν] 3rd pers. in Heb., which has then another verb of parallel meaning; this LXX. omits, but on the other hand supplies τὰ ἔργα σου ἃ... ποιήσεις also corresponds to a 3rd pers. (sing.) in Heb.

θεὸν πλὴν σοῦ] A* omits, probably a mere clerical error.

τὰ ἔργα σου] Luc. MSS. add ἀληθινὰ. The old emendation, ἃ λήθει, is disposed of by Field, in his *Hexapla*.

5. There are differences of person in the verbs. LXX. omit 'him

that rejoiceth,' except that ἔλεος is supplied in a few texts in that place. The end of the verse is also different; Heb. is obscure, and is literally, 'in them long time, and we shall be saved.' 'In them' would most naturally mean 'in our sins,' and in that case it seems almost a necessity to take the verb as interrogative. LXX.'s ἐπλανήθημεν is probably נפשע נישע for נישע: see Delitzsch's note, and cf. xlvi. 8, and Ezek. xxxiii. 12.

6. ἀκάθαρτοι] The Heb. word is used of the leper, Lev. xiii. 44, &c. Cf. xxxv. 8, lii. 1.

7. μνησθεις] Heb. 'that rouseth himself.'

παρέδωκας] Reading תמוננו, 'thou gavest us up,' for תמוננו, 'thou hast melted us,' according to Lowth's probable explanation. Yet, as Del. points out, the verb in Heb., in this context, is equivalent to *liquefecisti et tradidisti*. With LXX. cf. Rom. i. 28.

διδ] Heb. 'by the hand of' = because of.

8. LXX. omit 'and thou our potter.'

9. ἐν καιρῷ] Perhaps reading לעת or בעת 'in season' for לעד 'for ever.'

10. The clauses are divided differently in Heb. and LXX. The phrase 'thy holy cities,' in Heb., does not occur elsewhere. Vulg. like LXX. has the singular. The difference is only that of 'y'.

εἰς κατάραν] Perhaps a free rendering of Heb. 'a desolation': שבעה (lxv. 15) is not very near to שמה, but is possibly what LXX. read. For the Greek phrase cf. lxv. 23.

11. ἐνδοξα] Heb. 'desirable things,' cf. a kindred form in Haggai ii. 7.

συνέπεισεν] May be due to reading חריסה for חרבה: cf. Amos ix. 11 (κατεσκαμμένα, with πεπτωκότα earlier in the verse) and xlix. 19.

12. πᾶσι] Not in Heb.

ἀνέσχου] Cf. lxiii. 15. The sentence is interrog. in Heb., and the verbs impf. = future.

LXV. It is doubtful whether this chapter begins with an answer to the appeals at the end of lxiv., or whether lxv., lxvi. form a separate section of the prophecy.

1. ζητοῦσιν...ἐπερωτῶσιν] So \aleph AQ and several cursives: B and most Lucianic cursives have the converse order, agreeing with Heb. Cypr. *Testim.* i. 21 has *quaerunt...interrogabant*, and the quotation in Rom. x. 20, 21 agrees with \aleph A (ἐγενόμην also for ἐγενήθην), as to the participles, but is against all the uncials in the order of the verbs: εὔρεθην...ἐμφανῆς ἐγεν., 62 90 308: but the ordinary LXX. text is nearer Heb. in this.

Ἰδοὺ εἰμι] Not repeated as in Heb.

ἐκάλεσαν] Heb. is pass., with different vowel-points: many support this, and also Vulg. *quae non invocabat*. Cf. however iv. 1, lxiii. 19, &c.

2. καὶ ἀντιλέγοντα] Not in Heb., but so quoted in Romans.

οἱ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ] So ^{eb}AQ* and about a dozen cursives, mainly Hesychian: B &c. read τοῖς πορευομένοις ὁδῷ οὐ καλῇ, ^N* οὐκ ἀληθῇ, the later versions having ὁδῷ οὐκ ἀγαθῇ. On the whole, AQ*'s reading, which is furthest from the Heb., seems most likely to be the real LXX., or near it; but the question is a nice one, most arguments being double-edged. See Vol. I. Introd. p. 35.

ἀμαρτιῶν] Points the moral, Heb. having simply 'thoughts' (lv. 8, 9).

3. θυσιάζουσιν] A 106 309 read θυμιάζουσιν, but this is probably a mistake, by confusion with the following verb.

τοῖς δαιμονίοις αἱ οὐκ ἔσται] Not in Heb., which has only 'which sit' in this place, belonging to ver. 4. Possibly LXX. read ^{ישבים} as some word from the root ^{בש}, so often associated with false gods.

4. δι' ἐνύπνια] Not in Heb., but explains the verb, probably rightly. "*Ut somniis futura cognoscerent*," is part of Jerome's explanation. Prof. Driver compares Virg. *Aen.* vii. 86 foll.

"Huc dona sacerdos

Cum tulit, et caesarum ovium sub nocte silenti

Pellibus incubuit stratis, somnosque petivit,

Multa modis simulacra videt volitantia miris,

Et varias audit voces, fruiturque Deorum

Conloquio, atque imis Acheronta adfatur Avernis."

ζωμὸν] This will certainly render the reading of Heb. marg., מֶרֶק as in Judg. vi. 19, 20: the text, פֶּרֶק, is perhaps rather 'a piece' or pieces. We are reminded of the feast of Thyestes, Aesch. *Agam.* 1594 foll.

θυσιῶν. μεμολυμμένα πάντα] Heb. has only 'of abominations,' with which *θυσιῶν* agrees best in connection, but *μεμολυμμένα* in meaning. *πάντα* would be an easy inadvertence before בְּלִיָּהֶם, 'vessels,' which has no prepos. expressed in Heb.

5. καθαρὸς] LXX. omit the 2nd pers. suffix, which may make the Heb. expression mean 'I sanctify thee,' rendering the person addressed incapable of the ordinary duties and associations of life: or, 'I am holy as regards thee,' which is grammatically a difficult use of the pronoun-suffix.

θυμοῦ] The word for 'nose' means also 'anger': Exod. xv. 8, Ps. xviii. 15, Job iv. 9.

6. ἕως αὖν] ‘Until’ or ‘unless’ mean nearly the same; ‘except first’ perhaps expresses the meaning more fully: cf. Gen. xxxii. 26, &c. and lv. 10. Del. explains the construction in Heb. as an ellipse, see his note.

ἀποδώ] So A, almost alone: \aleph Q and nine cursives add καὶ ἀνταποδώσω, in agreement with Heb. and the later versions of Aq. Symm. B’s ἀποδώσω may be due to confusion with ver. 7, or a mistake, by haplography, in copying the fuller text as in \aleph Q.

7. LXX. omit ‘together.’

ἀποδώσω] Heb. here ‘measure,’ a diff. verb from that in ver. 6.

ἔργα] See on lxi. 8. LXX. omit ‘first.’

8. Ὁν τρόπον εὑρεθήσεται] Heb. has impf.-fut. See on vii. 2.

ῥῶξ] An alternative (late) form of ῥάξ, a ‘grape’ or ‘berry’ (xviii. 6). Heb. has ‘the new wine’ or ‘must,’ meaning, however, that contained in the sound grapes.

9. The subjects and verbs are again redistributed, but without affecting the general sense.

10. ἐν τῷ δρυμῷ] Heb. ‘the Sharon,’ lowland along the sea from Carmel to Joppa: see xxxiii. 9, and xxxv. 2 (where LXX. omit). Scholz gives LXX.’s reading here as יַעַר for יַשָּׁר, which is possibly right: on the other hand, LXX. may have interpreted, according to such passages as xxxii. 15, or according to the natural features.

φάραγξ Ἀχὼρ] See Josh. vii. 24, 26, xv. 7, Hosea ii. 15. The name meant ‘trouble’ or ‘sorrow’: the place was near Jericho, between the Western high ground, the Southern end of Mt Ephraim, and the Jordan.

11. τῷ δαιμονίῳ...τῇ τύχῃ] Heb. *Gad...Meni*, two heathen deities, probably Syrian, the star-gods Jupiter and Venus, the ‘Greater and Lesser Fortune’ of astrologers. See Delitzsch’s note. What is here described is the making a feast to the idols, as in the story of Bel and the Dragon: in various passages of Jeremiah, as vii. 18, xix. 13: so also in Herodotus I. 183, at Babylon, ἄγαλμα μέγα τοῦ Διὸς ἐνὶ κατήμενον χρύσειον, καὶ οἱ τράπεζα μεγάλη παρακίεται χρυσεή. At Rome the custom of *lectisternia* was introduced, apparently in obedience to the Sibylline books, about 396 B.C.; Livy v. 13, “per dies octo Apollinem Latonamque et Dianam, Herculem Mercurium atque Neptunum tribus, quam amplissime tunc apparari poterat, stratis lectis placavere”: see also Livy XXI. 62, XXII. 1, 10, XXVII. 4. Hor. *Od.* I. xxxvii. 2,

“Nunc saliaribus

Ornare pulvinar deorum

Tempus erat dapibus, sodales,”

and *Od.* II. vii. 17.

Prof. Skinner also refers to 1 Cor. x. 21, *ποτήριον...τραπέζης δαιμονίων*.

Gad means 'Fortune,' and *Meni* perhaps 'number,' and so 'destiny': cf. Jer. xxxiii. 13, Dan. v. 25. We might have expected *τύχη* therefore to correspond to the former. Probably the two were regarded as near akin. Vulg. has *qui ponitis Fortunae mensam et libatis super eam*. Some MSS., chiefly Lucianic, exchange the two.

12. *παραδώσω*] Heb. 'I will destine,' verb *נָמַן* connected with the name *Meni*.

οὐχ ὑπηκούσατε...παρηκούσατε] Heb. 'ye did not answer...did not hear.'

15. *εἰς πλησμονήν*] Cf. i. 14. Here *העבש* 'fulness,' 'satiety' (Ezek. xvi. 49) was read instead of *העבש* an 'oath' or 'curse.'

ὄνομα καινόν] Cf. lxii. 2. *καινόν* is not quite exact, but may have been meant to harmonize with ver. 17.

16. The first clause is connected by LXX. with the previous verse, the particle *ὅτι* having been taken by them as the simple relative. This is not in agreement with the intention of Heb.

τὸν θεὸν τὸν ἀληθινόν] Not, perhaps, exactly what is meant by Heb. See John iv. 23 (with Bp Westcott's note) xvii. 3, 1 John v. 20, Rev. iii. 14, 2 Cor. i. 20.

οὐκ ἀναβήσεται κ.τ.λ.] *ἐπιλήσονται*, active for passive, has given the verse already an increased likeness to ver. 17; and the final clause seems now to have been completely confused with it. Heb. 'and because they are hid from mine eyes.'

17. Cf. Rev. xxi. 1 with this verse and lxvi. 22.

18. *εἰρήσουσιν*] Heb. *יעריעו*, 'for ever,' read prob. as *יערו* 'they shall perceive,' 'become aware of,' the preceding verbs being taken as nouns, by misreading or paraphrase.

LXX. omit 'that which I create': V and Lucianic MSS. supply from Theod. (Hexapl.).

20. There are some departures from the arrangement of Heb., e.g. *ὁ δὲ ἀποθνήσκων*. *ἄωρος* is a fine translation of the freer kind. Heb. has 'an infant of days,' i.e. one who lives a few days only. Compare Ps. lv. 23. See also Aeschylus, *Eumen.* 956, *ἀνδροκμήτας δ' ἄωρους ἀπεννέπω τύχας*, Eurip. *Alcest.* 168, *μηδὲ...θανεῖν ἄωρους παῖδας*, *Orestes* 1029 *ὦ μέλεος ἥβης σῆς...θανάτου δ' ἄωρου*. Contrast liii. 8—10.

[Kay translates the Heb., according to the accents, 'There shall no more be any from thence, infant of days or old man, that shall not have fulfilled his days.']

ἔσται...ἑκατὸν ἔτων] Lowth rendered the Heb., 'he, that dieth at an hundred years, shall die a boy.'

The myth in Plato's *Politicus*, though differing in general idea, has some passages which remind us of this part of the chapter.

21. αὐτοί] Twice inserted, for clearness.

22. τοῦ ξύλου τῆς ζωῆς] So the Targum also. The phrase occurs, of course, Gen. ii. 9, iii. 22, but we know of nothing that renders it really appropriate. Without the LXX.'s addition of τῆς ζωῆς, the idea is simple, and occurs also Ps. i. 3, xcii. 12, &c. Possibly τῆς ζωῆς was originally placed after ἡμέραι, cf. the full expression, Gen. xlvii. 8, 9: also xxiii. 1 (D), Ps. xc. 10, αἱ ἡμέραι τῶν ἐτῶν ἡμῶν.

παλαιώσουσιν] Heb. is causal of verb to 'grow old,' and means practically 'wear out.' (Job xxi. 13 συνετέλεσαν.)

23. οἱ ἐκλεκτοί μου] Belongs to the previous verse in Heb., as subj. of the last verb.

εἰς κατάραν] Heb. here differs from lxiv. 10, and is 'for terror' or 'ruin.' Scholz suggests that LXX. read לָאֵלָה for לְבָהֳלָה; Delitzsch says their rendering is "perhaps according to the *usus loquendi* of the Egyptian Jews," a rather persuasive suggestion: Prof. Margoliouth (*Lines of Defence*, p. 26) that the translator "interprets a Hebrew word...from the Arabic, or more probably Nabataean—'curse,' for 'confusion.'"

24. ἐρῶ τί ἐστιν;] Cf. lviii. 9, Dan. ix. 20, 21. The touch of Greek liveliness, not very common in LXX., for Heb. 'I will hear,' is more or less paralleled in Jonah i. 6, τί σὺ ῥέγγεις; Exod. iii. 4.

25. Cf. xi. 6 foll. The new clause continues the sense of contrast between the chosen and the wicked in their fate. Del. remarks, the serpent "will no more threaten man's life, but be content with the food assigned to it in Gen. iii. 14." Yet the curse seems here to have a milder sound.

LXVI. 1. ποῖον] See on l. 1. Here most authorities render Heb. almost exactly as LXX. Vulg. *quae est ista domus...quis est iste locus...?*

St Stephen's quotation, Acts vii. 49, 50, follows the LXX., with the particles (ἡ δὲ γῆ...ἡ τίς τόπος) as in NA. τίς before τόπος is however read by the best MSS. in N.T.; any other variations seem due to the enforcing of the final words by the speaker: cf. Exod. iv. 11.

The omission of οἶκον by A* is apparently mere inadvertence.

2. ἐστιν ἐμὰ] The possessive pron. is not in Heb., which probably means 'came to be': Vulg. *facta sunt*.

ἐπὶ τίνα...ἀλλ' ἢ ἐπὶ] The rhetorical question is not in Heb., which has 'to this...(namely) to....'

ἡσύχιον] Rather a free rendering for 'contrite,' 'smitten': but

probably intended as a parallel word to ταπεινός. It is not easy to see what else LXX. can have read: ניה or ניה for נכה hardly seems to mend matters.

3. LXX. omit the second part of the first clause, and the first part of the second, thus condensing the passage, though probably by inadvertence. The participial form of the clauses is as Heb.

ὁ δὲ ἄνομος] This addition by LXX. is, according to Scholz, due to reading טוּשׁ, 'he that slaughtereth,' in duplicate, the first time as טוּשׁ. But it is perhaps more probably inserted to ease the abrupt transition of the Heb.

σπειδάλιν] The 'meal-offering,' in particular: cf. i. 13.

ὡς βλάσφημος] Heb. 'that blesseth vanity,' or 'iniquity,' i.e. an idol.

ἠθέλησεν] 'Desired': so ἠβούλοντο, i. 29, and cf. ver. 4 below.

4. ἐκλέξομαι] The same Heb. word as in ver. 3; ἐκδέξομαι, B 109, is a confusion of Δ and Λ: cf. lii. 2.

ἐνπαίγματα] The Heb. word occurs only here and iii. 4, which see (the word for 'children' in iii. 12 is probably akin), and is variously rendered: 'freaks of fortune,' Cheyne: 'puerilities,' Kay: 'insults,' Skinner: 'mockeries,' R.V. marg.: vexationes, Vulg.

ἁμαρτίας] Heb. 'their fears,' i.e. that which they fear. LXX. interpret, cf. lxxv. 2.

5. The pronouns and syntax are changed, but the sense is not much affected, except as to the position of the 'brethren.'

βδελυσσομένοις] Represents the spirit of the Heb. well enough: the word, lit. 'thrust away,' had later the sense of 'banning,' putting 'out of the synagogue': Luke vi. 22, John ix. 22, &c.

ἡμᾶς] So ἡμᾶς, and apparently alone. B ὑμᾶς. Tertullian, *Adv. Marc.* iv., has: *Dicite, fratres nostri estis, eis qui vos oderunt.*

7. ἐξέφυγεν καὶ ἔτεκεν] This seems to duplicate the Heb. מָלַךְ in two senses, but the intransitive ἐξέφυγεν would not be grammatical. The Greek bears a curious resemblance to Rev. xii. 5, 6, καὶ ἔτεκεν υἱόν, ἄρσεν...καὶ ἡ γυνὴ ἔφυγεν.... Here ἐξέφυγεν seems hardly in place at all, unless it could mean 'escaped her pains.'

8. εἰ...εἰ] Interrogative. ἄ reads ἦ in the first place, and B ἦ or ἦ in the second. A is alone in omitting καὶ before ἐτέχθη.

As a specimen of editing, ἄ^{ca}'s γύνη for γῆ is worth notice.

καὶ ἔτεκεν] Heb. 'Yea, brought forth' (or 'also...').

9. ἔδωκα τὴν προσδοκίαν ταύτην] LXX. seem to have taken אֲשַׁבֵּר, 'I caused to travail,' as though from שָׁבַר, 'hope,' expanding it in translation, in a causal sense.

ἐμνήσθης] If LXX. read אֹכֵר or אֹכִיר for אֹלִיד ('I will cause to bring forth'), it would no doubt have been represented by ἐμνήσθην, and the persons of verbs are frequently changed by LXX. Much the same might be said if they read אֹדָה, from יָדָה 'praise,' though ἐμνήσθην would be a less likely rendering in that case. There seems no connection between יָדָה and the idea of remembrance, except the use of the Hithpael in Numb. i. 18, 'recorded pedigrees'; and this seems decidedly too far-fetched. LXX. seem to have missed the meaning of the verse, with which contrast xxxvii. 3.

10. πανηγυρίσατε] Interpreting 'rejoice,' as of a national celebration: ἐν αὐτῇ (which A omits) is intended to be literal for Heb. בָּהּ, and may be right: but many, including Del. and Cheyne, render 'because of her.'

οἱ ἐνοικούντες ἐν αὐτῇ] So A alone: BQ (and N* nearly, but ἐν αὐτῇ, with some confusion) &c. have οἱ ἀγαπῶντες αὐτήν, which agrees with Heb., and seems preferable.

χάρητε χαρὰν] So A 239 305 306: other MSS. χαρὰ: B and Luc. MSS. have the Hexaplaric ἅμα αὐτῇ after χάρητε.

11. τρυφήσητε] For the word compare lv. 2; with the general idea, lx. 16.

εἰσόδου] Heb. יִי is obscure. In Ps. l. 11 (ὥραιότης), lxxx. 13 (μονιός), it is said to mean 'that which moveth in' (the field): but there is some doubt as to its being the same word. Some think it, by Arabic analogy, to be a parallel word to 'breast,' and = 'teat' or 'udder': others have taken it in the sense of 'universality.' Delitzsch discredits these views, and explains it as 'fulness to the brim,' from a root meaning *motion*. 'Abundance' seems to give the general sense. LXX. were probably in the dark ("The ancient versions only guess," Cheyne); εἰσόδου they probably intended in the sense of 'income,' almost = increase.

12. ὡς ποταμός] Heb. is prob. accusative: cf. xlviii. 18 (xxxiii. 21).

τὰ παιδία αὐτῶν] 'Ye shall suck' taken as a noun, יִנְקִיָּהּ for יִנְקָה: 'their sucklings.'

ἐπ' ὤμων] See on lx. 3.

14. τοῖς σεβομένοις] So NAQV 49 87 91 97 106 198 239 309. Irenaeus (Lat.), *his qui colunt eum*. B &c. read φοβουμένοις, which seems inferior: the evidence for σεβομένοις is mainly Hesychian, but on a point like this perhaps the best. Heb. 'his servants.'

καὶ ἀπειλήσει] Taking עָוָה as a verb, probably rightly.

15. ἀποσκορακισμόν] The cognate verb, Heb. and Gr., xvii. 13: this Heb. noun, xxx. 17, li. 20 (with its parallel): also Ps. lxxx. 16, and

a nearly-connected word in Deut. xxviii. 20. ἐκδίκησιν is a working up of 'anger,' to suit ἀποδοῦναι on one side, and κριθήσεται on the other.

16. A* inadvertently (cf. 17 fin.) has καταναλωθήσεται for κριθήσεται. Heb., though passive in form, has here a quasi-active meaning, 'enter into judgment': LXX., taking it as an ordinary passive, have supplied πᾶσα ἡ γῆ as a subject. The Heb. in iii. 14, as in Ps. cxliii. 2, is a different form.

τραυματ[αι] Heb. is regularly rendered 'slain,' but is properly 'smitten' (see xxii. 2, &c.). Cf. Zeph. ii. 12.

17. ἐν τοῖς προθύροις] Heb. has here a difficult phrase, 'behind one in the midst.' 'One,' according to the Heb. text, is masc. אחד, and this is generally taken to refer to a scene, as in Ezek. viii. 11, the 'one' being the officiating hierophant, followed by the worshippers, or surrounded by them: "in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand." (Some have tried to find the name of a heathen deity in the words, but this is hardly satisfactory.) If the Heb. margin be taken, 'one' is feminine, תאח, which is interpreted as meaning one 'tree' or Ashêrah, in the midst of the garden. The phrase 'behind one,' אחד אחר, is likely to produce confusion: some have suggested reading אחד אחד, = 'one and another'; or inserting אחד before as well as after אחד, = 'one after another.'

What LXX. read is hard to guess: possibly אחד פתח, 'behind a door,' as Vulg. has *post ianuam*. LXX. at this part of the book seem to use more freedom in translating, and often omit 'in the midst,' xix. 1, 3, &c. Or, if they omitted the two difficult words, ἐν προθύροις might conceivably be בתרע (Dan. ii. 49) read for בתוך.

ἐπὶ τὸ αὐτὸ] 'Together': Thucyd. i. 79, τῶν μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνώμαι ἔφερον, i.e. tended in the same direction.

18. Καὶ γὰρ τὰ ἔργα κ.τ.λ.] This clause has no verb, and the Greek represents it accurately, except λογισμὸν sing. & Luc. MSS. insert ἐπίσταμαι, cf. A.V. Kay thinks (and Del. more doubtfully), that it is an aposiopesis. "And I—as for their works and their thoughts—it cometh to pass," &c.

ἔρχομαι] Heb. 'it cometh,' i.e. the time.

19. καταλείψω] Heb. 'I will set,' or 'place,' almost with the force of 'work' or 'perform': the same Heb. phrase as in Exod. x. 2, Ps. lxxviii. 43, cf. Ps. cv. 27. In these passages LXX. use ποιέω or τίθημι: here their rendering, though the idea is easy (cf. σημείον αἰώνιον, lv. 13), is not what might be expected: nor is והשאירתי 'and I will leave' very near וישמתי, that it should have been misread.

Θαρσείς] See on ii. 16.

Φοῦδ] NQ* read Φοῦθ. This seems to indicate *Phut* or *Put*, as in Gen. x. 6, Jerem. xlv. (LXX. xxvi.) 9, Ezek. xxvii. 10, xxx. 5, xxxviii. 5: in these places it is nearly connected with Lud or Ludim, and supposed to be the Libyans, as LXX. render in Jerem. and Ezek.; or at least some African people, Lud being also African, it is thought, and not the Lydians of Asia Minor. Nah. iii. 9, however, couples Put with the Lubim as distinct.

Heb. has here 'Pul,' not elsewhere found as a tribal name. Most authorities incline to think that Put is the right form, and explain Pul as a collateral form (so Hitzig and Ewald: but Cheyne objects that פ and פ are not known to be interchangeable), a mistake due to the name of the Assyrian king in 2 Kings xv. 19 (Margoliouth) or a clerical error. Wetzstein suggested *Pun*, i.e. the Carthaginians, but this involves alteration of both Heb. and Greek.

Without expressing any opinion as to Put being the right form here, it may be urged that the evidence of LXX. does not really take us very far: for (a) except in Gen. x. 6, the name is not elsewhere transliterated in leading uncials, apart from Q^{ms} in Ezek. xxvii. 10; (b) their spelling of proper names is often untrustworthy, not least in the Prophets: Pul himself appears in 2 Kings as Φουά: (c) Φοῦδ is almost as much in favour of Pul as of Put, Δ and Λ being liable to confusion.

καὶ Μόσσοχ] Heb. 'that draw the bow,' מִשְׁכֵּי קֶשֶׁת; LXX.'s rendering is not unnatural, as 'Meshech,' differing in consonants only by ' from 'drawers,' is regularly found associated with Tubal, Gen. x. 2, Ezek. xxvii. 13, xxxii. 26, xxxviii. 2: in Ezek. xxvii. 13 LXX. have conversely τὰ παρατείνοντα. 'Bow' they omit, so that were 'Meshech' right, it would be unaccounted for, and proposed emendations are violent. Jeremiah, xlv. (xxvi.) 9, has a similar phrase applied to the Ludim, but with two different participles in asyndeton, which Prof. Margoliouth (*Lines of Defence of Bibl. Revelation*, p. 93) considers curious in point of grammar.

'Meshech and Tubal' are said to be the Moschi and Tibareni of Herodotus, III. 94, VII. 78; components of Darius' empire, who marched in Xerxes' host: dwelling S.E. of the Black Sea.

τὴν Ἑλλάδα] Heb. *Javan*, which, it is hardly doubted, is the same word as Ἰάφονες; Hom. *Il.* XIII. 685, ἔνθα δὲ Βουωτοὶ καὶ Ἰάφονες ἐλκεχίτωνες. Cf. Herod. I. 56, 57, 141, 142, &c. It is a question how far Delitzsch is justified in calling them the 'primitive stock.' The Asiatic Ionians would be those most nearly concerned with the East:

but on the passage in Homer, Dr Leaf (*Companion to Iliad*, p. 238) says, "It will be seen that the Ionians here meant cannot possibly be those of Asia Minor, to whom the name was afterwards specially given. The title must here be a general one, including the Lokrians, Phthians, Epeians, and, of course, the Athenians." On the other hand, his view (p. 6) is, that "the Ionians were the old pre-Hellenic or Pelasgian population Hellenised by the Achaeans."

Javan is named, Gen. x. 2 (Ἰωνάν); Ezek. xxvii. 13, 19 (LXX. omit in 19), Dan. viii. 21, x. 20, xi. 2, Joel iii. 6 ('sons of the Javanim'), Zech. ix. 13, LXX. rendering, with the exceptions noted, by Ἑλλᾶς or Ἑλλήνες.

20. Cf. xviii. 7, lx. 7.

ἐν λαμπήναις ἡμιόνων] Heb. 'in litters, *and* on mules.' Cf. Numb. vii. 3. λαμπήνη implies a covered conveyance, and the same idea is carried on in μετὰ σκιαδίων: but Heb. there probably means 'on dromedaries.'

τὴν ἁγίαν πόλιν] Heb. 'my holy mountain.' LXX. may have read עיר for הָר, or written πόλιν from habit: in lxiii. 18 there is nearly the converse difference.

μετὶ ψαλμῶν] Heb. has 'in a clean vessel,' בכלי טהור. Though כלי may be used of an instrument of music, Amos vi. 5, this hardly helps. Scholz's note, that the Greek represents מזמור, classing it as a confusion of sound, is not very convincing. בקול תודה, 'with voice of praise,' suggests itself as possible: but the clue is more likely lost.

21. ἱερεῖς καὶ Λευίτας] LXX. seem to have read 'and' before 'Levites,' as Vulg., and many Heb. MSS., whereas the received Heb. text has the prepos. ל, but no copula. On the other hand, Greek and Latin might have inserted the conjunction, Latin would probably not repeat the prepos. in, and the Greek construction employs no prepos. in the clause. In any case, the absence of the copula in Heb., as ל is repeated, is not considered to give the meaning 'the priests the Levites,' 'Levite-priests,' as in Deut. xvii. 9, 18, &c.; see Del.'s and Cheyne's notes.

22. Cf. lxv. 17.

23. Contrast i. 13.

LXX. insert ἐν Ἱερουσαλήμ, the order of words varying in diff. MSS.

24. κῶλα] Heb. 'carcasses': so Lev. xxvi. 30, Numb. xiv. 32, 33, cf. Heb. iii. 17. The idea of the Greek seems to be that of "disiecta membra." So Virg. *Aen.* ii. 557, of Priam:

"Iacet ingens litore truncus,
Avolsumque humeris caput, et sine nomine corpus."

And Lucan x. 380,

“tumulumque...

Adspice, Pompeii non omnia membra tegentem.”

ὁ γὰρ σκώληξ κ.τ.λ.] Quoted Mark ix. 48, which has τελευτᾷ with A, against τελευτήσει of the other MSS. But Mark's text may have affected A's.

εἰς ὄρασιν] Heb. ‘a horror’ or ‘abomination,’ used only elsewhere in Dan. xii. 2 (A.V. ‘contempt’). It may be that LXX. read for וְנִרְאָה, יִרְאָה (from נִרְאָה), which word is itself used in a sense like the present, but milder, Nahum iii. 6 (εἰς παράδειγμα). Cf. also Ezek. xxviii. 17, παραδειγματισθῆναι.

The directions for synagogue-readings of this passage, as with the end of Malachi, were, to repeat the last verse but one after the last, “in order to close with words of comfort.” LXX. in Malachi has the final verses in the order 5, 6, 4; but there is no different arrangement here.

APPENDIX.

A few additional notes are here collected; some overlooked until the bulk of the notes were in print, some suggested by books which have appeared while this volume was in the press. Among these must be named Prof. Whitehouse's edition of Isaiah (i.-xxxix.) in the *Century Bible*; Mr F. W. Mozley's *Psalter of the Church*, containing numerous notes on the LXX. version of the Psalms; and Prof. J. H. Moulton's very interesting Prolegomena, Vol. 1. of a fresh *Grammar of New Testament Greek*. These have come into my hands too late for me to make as full use as I could have wished of the valuable hints and side-lights they afford.

On i. 8. ὁπωροφυλάκιον] see Mozley's note on Ps. lxxix. 1.

i. 18. διελεγχθῶμεν] Cf. Acts xix. 38.

i. 24. Cf. also Prov. xxiii. 29, for use of οὐαί.

i. 27. More probably ἡ αἰχμαλωσία is intended to render 'her converts' (הַבְּיָשׁ taken as הַבְּיָשׁ). So Alexander, and Prof. Whitehouse in *Century Bible*. In this case ἡ ἀποστροφή αὐτῆς, read by N* 301, is a duplicate.

iii. 6. For 'ruin' cf. Heb. of Zeph. i. 3 (LXX. ἀσθενήσουσιν).

iii. 10. Cf. also Wisdom iv. 12, ῥεμβασμός, with Isai. xxiii. 16 (also Prov. vii. 12).

iii. 12. Prof. Whitehouse considers ἀπαιτοῦντες due to a different punctuation, דיִשָּׁן 'women' being taken as דיִשָּׁן 'creditors.' However, in ix. 4 ἀπαιτοῦντων clearly represents שִׁנָּן.

iii. 25. Cf. also Amos viii. 10, Zech. xii. 10.

vi. 5. καταλένγγαι] Mozley, on Ps. iv. 5, page 7, has an exhaustive note on the meaning of this verb. I leave untouched what I have written.

vii. 6. βασιλεῦσαι, in causal sense, 'to make...king,' is not uncommon in LXX.: 1 Sam. viii. 22, 1 Kings xii. 1, 2 Kings xi. 12, xxiii. 30, 2 Chron. xxvi. 1, are instances. In 2 Kings xiv. 21 the reading is doubtful.

viii. 19. The use of *πρός*, according to A's text, is difficult. Perhaps it is akin to that in John i. 1, 2, 1 John i. 2 (where see Bp Westcott's notes).

ix. 1. Schleusner on this verse explains *ταχὺ ποιεῖν*, "vili facere, voce ficta."

ix. 5. For the construction *θελήσουσιν εἰ...* cf. Luke xii. 49, *τί θέλω εἰ ἤδη ἀνήφθῃ*; Ecclus. xxiii. 14, *θελήσεις εἰ μὴ ἐγεννήθῃς*. The latter, especially, seems to support the alternative rendering in the note, Vol. I. p. 97.

x. 14. *σεισω* seems due to reading *דריסא*, 'I will make to tremble,' for *דרינא*, 'I brought down.'

x. 18. Is any light thrown on the use of *ἀποσβεσθήσεται* by Ecclus. xliii. 21? *καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει, καὶ ἀποσβέσει χλόην ὡς πῦρ*. In some, at any rate, of its compounds, *σβεννύναι* is used in senses rather different from the quenching of fire: see Aeschylus, *Agam.* 887,

*κλαυμάτων ἐπίσσυτοι
πηγαὶ κατεσβήκασιν, οὐδ' ἔνι σταγῶν.*

And again, 958,

ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;

Also *Septem c. Thebas* 584,

μητρός τε πηγὴν τίς κατασβέσει δίκη;

LXX. must, on this supposition, while rendering *בבב* by the pass. of *ἀποσβεννύναι*, have used the verb with a secondary sense to help the meaning.

xi. 9. On *σύμπασα*, see Vol. I. pp. 26, 109. It represents *בבב*, which is elsewhere in LXX. *οἰκουμένη*, as in xiii. 11, xiv. 17, xxiv. 4, &c., with or without *ὅλη*: or simply *γῆ*, as in xiv. 21, xxvi. 9, 18, &c. *בבב* is frequently parallel to *גרא*, as in xxiv. 4. In classical Greek the phrase is to be found, as it were, in the making, Aristoph. *Clouds* 203:

ΜΑΘ. *γῆν ἀναμετρεῖσθαι* ΣΤΡ. *πότερα τὴν κληρουχικὴν;*

ΜΑΘ. *οὐκ, ἀλλὰ τὴν σύμπασαν.* ΣΤΡ. *ἀστεῖον λέγεις.*

xi. 14. *πετασθήσομαι* occurs also Ps. lv. 6.

xiv. 6. Many critics support the emendation *תריץ* 'rule' ('tramp-lings,' Cheyne) for *תריץ* 'pursuit.' See notes in various commentaries, esp. Cheyne, Skinner, Alexander. I doubt whether LXX's *παίων* can be fairly quoted in support of this, their rendering being hardly exact in any case. They do not support the converse change of *ת* to *ה* proposed in 2 Kings x. 32 (*συνκόπτειν*), *הקצין* 'to be angry' for *תקצין* 'to cut short.'

xiv. 19. νεκρὸς ἐβδελυγμένος. Cf. the addition to Ps. xxxviii. 21, found in R and other authorities. It is possible that LXX. confused various clauses of ver. 19, 20 in translating.

xxiii. 2, 11. Φοινίκης, Χανάαν. To the note on ver. 11 it should be added that LXX. use Φοινίκη, Φοίνισσα, Φοίνιξ, to represent 'Canaan,' 'Canaanite,' in Exod. vi. 15, xvi. 35, Job xli. 6 ('merchants,' A.V., R.V.); Prov. xxxi. 24 (xxix. 42 in LXX., again 'merchants') is Χαναναίους, and in Deut. iii. 9 Φοίνικες represents 'Zidonians.'

xxiii. 7. παραδοθῆναι. The various uses of this word in the Greek Isaiah almost defy explanation. Here possibly קדמתה was misread, and some of its letters mistaken for רמה (παραδοῦναι, 1 Chr. xii. 17).

xxx. 11. If τὸ λόγιον is a corruption of τὸν ἄγιον, the converse appears in Ps. cxxxviii. 2, where Mozley points out that τὸ ἅγιόν σου corresponds to 'thy word' (λόγιον often = מַדְבָּר).

xxxii. 6. νοήσῃ, due to reading γγι for יי, 'will work.'

xxxiii. 23. The word π, 'prey,' here taken by LXX. as 'until,' has caused confusion elsewhere. In Numb. xxiii. 24 it is rightly rendered, οὐ κοιμηθήσεται ἕως φάγῃ θήραν. But in Gen. xlix. 27, 'in the morning he shall devour the prey' appears as τὸ πρωινὸν ἔδεται ἔτι (i.e. π). Zeph. iii. 8, for 'until the day that I rise up to the prey,' has εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον (i.e. π), which some support. Other cases of confusion are:

Hosea ii. 12, 'a forest' י, LXX. μαρτύριον = π;

Amos i. 11, 'perpetually' י, εἰς μαρτύριον, and so Micah vii. 18,

Prov. xxix. 14.

Vulg. is more generally right (*ultra* in Amos and Micah), but has *in futurum* in Zephaniah.

xli. 11. For ἀντίδικος cf. also 1 Pet. v. 8.

xl. 23. The difficulty of εἰ μὴν, which is somewhat hastily dismissed in my note, is that if εἰ = 'if,' the meaning of the clause is the opposite of what is wanted, and of what is given by εἰ μὴ or ἢ μὴν. Moreover, μὴν does not seem to be used with εἰ conditional (or interrogative) in classical authors or in N.T. The MSS. often show disagreement. The latest view is to consider εἰ μὴν a variety of ἢ μὴν: Blass, in his *N.T. Grammar* (Mr Thackeray's translation) prints εἰ μὴν, and so does Prof. Moulton, whose words (p. 46) are: "The complete establishment of εἰ μὴν by the papyri is an interesting confirmation of the best uncials. Despite Hort (p. 151) we must make the difference between εἰ μὴν and ἢ μὴν strictly orthographical after all, if the alternative is to suppose any connection with εἰ, ἵνα." I should, upon this view, which seems almost certainly the right one, have said that εἰ μὴν "is hardly possible"

except as an equivalent to ἡ μὴν: and this, as written in the days of our MSS. or their predecessors, and almost back to the days of the Alexandrian translators, it apparently was.

liii. 5. A reads ἐμαλακίσθη, but on general principles the reading of the great body of MSS., μεμαλᾶκισται, must be preferred. We then have a perf. and an aorist in parallel clauses. Above, in ver. 2, there are ἔστιν and εἶχεν, then the perf. ἀπέστραπται (cf. Josh. v. 5, ἀνέστραπται), two presents in ver. 4, and the rest of the surrounding verbs are aorists. The parallel aorist and perfect can also be seen at x. 7, ἐνεθυμήθη...λελόγισται, where possibly each tense has something of its own force, but contrast ἐλογίσθησαν, v. 28, xl. 17; xxi. 9, πέπτωκεν...συνετρίβησαν, cf. ἔπεισεν, Rev. xiv. 8, xviii. 2; xlv. 19, Δελάληκα...εἶπα. In xlviii. 16 the text has variants: lvii. 18, ἐώρακα...ἰασάμην, lix. 14, 15, ἀπεστήσαμεν...ἀφέστηκεν, ἦρται...μετέστησαν; lxi. 1, ἔχρισεν...ἀπέσταλκεν. Also with temporal or causal connecting particles, ix. 4, xiv. 8, xl. 2; cf. xxiii. 1, xxviii. 7, xlviii. 10.

On this subject see Moulton, *N.T. Grammar*, Vol. I. pp. 140—146; Mozley, *Psalter of the Church*, p. 148. I return to the subject below, Grammatical Note, § 6; meantime I venture on the provisional opinion that, where each tense has not its own proper force, some approximation or overlapping takes place: the perfect approaching the aorist in meaning, but that aorist itself having in the LXX. a somewhat extended force, which renders the approach easier. In x. 7, λελόγισται might be passive and impersonal (I have not however translated it so), which seems to help the proper sense of the perfect.

lvii. 15, 16. It seems to me (and I have endeavoured to punctuate so as to make this sense not impossible) that here, according to the LXX., the meaning is somewhat like Exod. xxxiii. 19, xxxiv. 5—7, the Lord proclaiming His own attributes, and His words beginning at Ἅγιος ἐν ἁγίοις, or even at ὁ ἐν ὑψηλοῖς.

lxiii. 8, 9. The punctuation might here be made to agree with Heb., beginning a fresh sentence with ἐκ πάσης θλίψεως. Various other passages might be brought by similar means to show less discrepancy: e.g. iii. 17, 18, xxii. 24, 25, and possibly xxxiv. 9, 10, lvi. 7, 8, lx. 5, 6. But xxvi. 18, lii. 6, 7, would need alteration of text: lxiii. 2, 3 probably requires a different division from the Heb.; and i. 11—13, xxvi. 8, 9, xxviii. 27, 28, xxix. 5, 6, xxxii. 13, 14, and lix. 17, 18, seem to defy this treatment.

lxvi. 14. σεβομένοις] For the variant φοβουμένοις (B) cf. Jonah i. 9, where for σέβομαι N^{c.b} has φοβοῦμαι, supported, according to H. and P., by V 40 91 130 153 311.

ADDITIONAL NOTE ON THE GRAMMAR AND STYLE OF THE LXX.

§ 1. There is not yet, so far as I know, any work in English which deals mainly and directly with the grammar and style of the Greek O.T. The student has still to depend principally upon such books as deal with Hellenistic Greek generally, and with the lexicology and grammar of the N.T. Beside Jannaris' *Historical Greek Grammar*, whose range is too wide for our immediate purpose, and the N.T. Grammars, whose period does not coincide, we can now turn to a chapter in Prof. Swete's *Introduction to the O.T. in Greek* (Part II. chap. IV.); very valuable so far as it goes, but reduced by the necessities of space and proportion to an outline sketch. *Selections from the Septuagint*, by F. C. Conybeare and St G. Stock, contains a short practical survey of the grammar, which will meet some but hardly all the student's needs. When a grammar of the LXX. does appear it will necessarily deal, for the sake of completeness, with many points which are interesting, especially for the light thrown upon philology, comparative and historical; but are not immediately important to readers whose desire is to use the Greek version continuously. To these, the actual occurrence of a form or construction, however unclassical, is its own explanation in practice, provided that they can grasp its meaning. As a rule, the most pressing question is whether a doubtful sentence in the Greek is to be interpreted by the guidance of the Hebrew, or by the ascertained rules and practice of Greek, classical or Hellenistic. To decide this, either every such sentence must be noticed, or very carefully reasoned principles must be collected and laid down. Neither of these things can be done here, nor can even an outline be attempted. Only a few roughly assorted remarks can be put together.

§ 2. Many points, both of accident and syntax, can but be registered; they will hardly perplex the reader, or, if they should, he must turn for guidance to a translation—the Revised Apocrypha represents standard opinions on many points—unless he can find what

he wants in Liddell and Scott, Prof. Sophocles' *Lexicon of Byzantine Greek*, or the N.T. lexicons and grammars. In any case, no trouble need be caused by varieties of form: such as *εὐθὺς* for *εὐθύς*, *τρανὸς* for *τρανής*, *σωτήριον*, *ἄρκος*, *δυσίν* (which serves to mark the death of the Dual), *ἴδον*, *λήμψεται*, *ἐλάβοσαν*, and the like: *πλοῦτος* neuter, the plurals of *οὐρανὸς* (as xxxiv. 11, xlv. 23) and *γῆ* (as 2 Kings xviii. 35, xix. 11, Ps. xlix. 11): *τοίνυν* first in the clause (iii. 10, v. 13, xxvii. 4, xxxiii. 23), *ἐὰν* for *ἂν* after relatives: tense-forms such as *φάγομαι* (xxix. 1), with *φάγεσαι* (lx. 16), *ἐκέκραξα* (see on vi. 2), *ἐνέγκαισαν* (lxvi. 20), and even *εἰλημμένος*, xi. 5: *κύκλω* used almost as a preposition, vi. 2, ix. 18, *εἰ* and *μὴ* as interrogative particles, the latter extended by comparison with Plato's Greek, while *ποῖος* interrogative (l. 1 &c.) scarcely goes beyond it: *ὅς* for *ὅστις*, as xlii. 23; *πῶς* exclamatory, as xiv. 4, 2 Sam. i. 19, 25, 27, Ezek. xxvi. 17, Lam. i. 1, with which compare Gen. xxviii. 17, Numb. xxiv. 5, Ps. lxxxiii. 1, cxix. 97, where the more classical *ὥς* appears.

§ 3. The article is generally used very much as in Attic: its omission before *βασιλεὺς Ἀσσυρίων*, vii. 20, xxxvi. 15, &c., might seem analogous to that of *βασιλεὺς* alone for the Persian king, in Herodotus (v. 1, &c.) and Thucydides (I. 18, &c.); but it is also omitted in the case e.g. of Ahab and Benhadad in 1 Kings xxi. The tendency seems to be decidedly towards omission; before nominatives used as vocatives, as i. 10, and occasionally with the subject, as i. 21, though this is more generally retained, as ix. 7, xi. 10, cf. xiv. 26; and particularly before participles, as, apparently, in viii. 14, xxvi. 2, 3, xxx. 17, xxxiii. 15: sometimes these participles have *ἄνθρωπος* in sing. or plur., as viii. 15, xxv. 3; contrast xxxii. 2. On its use with *οὗτος* and *ὁδε* see below, § 5. Other loosenesses may be noticed at v. 21, xxix. 20. The article is often repeated in such arrangements as *τὰ βδελύγματα αὐτοῦ τὰ ἀργυρὰ καὶ τὰ χρυσὰ*, ii. 20, cf. iii. 22, v. 15, 16, xxviii. 1, 4, &c.; but on the other hand, phrases like *ὁ τοῦ θεοῦ οἶκος, οἱ ἐν Σαμαρείᾳ ἐγκαθήμενοι*, are rarely found (though see ix. 14, lix. 21); cf. ii. 2, ix. 9, but almost any page will show instances.

§ 4. Nouns need cause little difficulty, apart from forms, spellings, and vocabulary. The neuter plural is constantly used with a plural verb, as well as with the singular, with seeming indifference: the MSS. very often vary. On the other hand, xviii. 2, 3 contains what may be suspected to be a case of the *Schema Pindaricum*, and, if so, a very strong one: cf. Moulton, *Grammar of N.T. Greek*, p. 58. Here we may note the accusative of respect, still in force, as in xi. 15, xxxvi. 22, and the accus. with a passive verb, xxxvii. 2. We may wonder whether

the accusative can possibly be used instead of a genitive, x. 32, and in apposition to a genitive (indeclinable) in xxxvii. 38! Both passages can be construed as they stand, but still the doubt occurs. On *ὃν τρόπον*, used commonly as a conjunction, see on vii. 2. *τοῦτον τρόπον* is found in Attic, but less commonly than the dative.

Adjectives, being relatively scarce in Heb., are not very common in the LXX.'s somewhat literal rendering. The indeclinable *πλήρης* is most probably to be found in lxiii. 2, where see note.

§ 5. Pronouns decidedly show some blunting of the classical usage. *Αὐτός* in oblique cases is excessively frequent as 3rd pers. pronoun, and this, corresponding to mere suffixes in Heb., has often been noticed as a disfigurement of the LXX.'s style. Even in the nominative, the emphatic force is sometimes hard to perceive, e.g. i. 2, xxxiv. 17, xlii. 17; xxxi. 2 seems more pointed, and lxiii. 9, 10 difficult to determine. *Ὅδε* and its compounds have nearly retired in favour of *οὗτος*, and the distinction between them is blurred: the phrase *τάδε λέγει...* is common, and not to be distinguished from *οὕτως λέγει* (or *εἶπεν*) in meaning, though Mr H. St J. Thackeray detects by its use a different translator's hand in Jeremiah (*Journal of Theol. Studies*, Jan. 1903). A few instances of *ὅδε* occur in the Pentateuch, as Numb. xvi. 42, Gen. xliii. 21, where it is used with the article, as *οὗτος* is, e.g. in xxv. 7, xxvi. 1. The article is also regularly used with *ἐκείνος* in the phrase *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, ii. 20, &c. The demonstrative usually stands last in these cases, contrast ix. 14, 15, xiv. 26. *Ὅδε* occurs in Isaiah at any rate once, lx. 8; also Jerem. xlviii. (xxx.) 33, xxv. 30 (xxxii. 16). *Τοιοῦτος* occurs, lviii. 6, lxvi. 8: probably it was not often needed.

§ 6. The verbs show many non-Attic forms. The 3rd pers. pl. in *-σαν* meets us frequently in second aorists, and sometimes in optatives, such as *ἐνέγκαισαν*, lxvi. 20, already mentioned (cf. Moulton, *N.T. Grammar*, p. 33): also an occasional perfect 3rd pl. in *-καν*, as v. 29 B. *Εἶπα* is common (*εἶπαν* in li. 23); *ἐλθάτω* in v. 19 B, xxvi. 2 NA. The second perfect *πέποιθα* has imperat. 2nd pl. in *-ατε*, l. 10; cf. Jerem. ix. 4, Ps. cxlvi. 3, and Josh. x. 19 *ἐστήκατε* (Jannaris).

On the use of the tenses generally. see Vol. I., Introduction, "On Methods of Rendering." The aorist seems to be used with full extension of meaning; there are comparatively few cases in which the 'gnomic' use, with those of the 'immediate past' and 'indefinite past,' cannot be made to cover the ground; but sometimes even a liberal use of these explanations hardly satisfies. Leaving aside the question how best to render into English, such tenses as *εἶδον*, vi. 5; *κατίσχυσεν*,

xxiv. 20; ἐπένθησεν, xxxiii. 9; ἀπέστησαν, xxxiii. 14; ὑψώθη, lii. 8; ἐλάλησεν, lix. 3; εὗρεν, lix. 4; ἔγνω, lxiii. 16, present difficulties which are seldom felt in reading the classical Attic authors. Many other aorists are found which, though not in themselves impossible, are difficult in consideration of their context and probable meaning.

In Isaiah, the future causes little difficulty; it may have sometimes been wrongly chosen by the translator, but his intention is seldom doubtful. In clauses after ὃν τρόπον it is, however, awkward. The idea seems not so much to represent the Heb. imperf., which is not always found in the original, as to assimilate the tense to the corresponding clause.

Most instances of the perfect in Isaiah are natural enough; and the tense is fairly common: but see above on liii. 5 for cases where it occurs in parallel clauses with the aorist. From Prof. Moulton's discussion of the matter (*Grammar of N.T. Greek*, p. 140 foll.) we see that the best modern authorities are inclined to recognize the possibility of the aoristic use of the perfect in some N.T. writers, accepting them, however, with extreme caution. Prof. Moulton himself limits them, apparently, to a few in Revelation, and three instances of ἔσχηκα, as a special form, in Paul's Epistles. This ἔσχηκα, with ἀπέσταλκα—for which see Acts vii. 35, 2 Cor. xii. 17, Exod. iii. 13–15, Isai. lxi. 1—and certain forms not simply reduplicated, to which Mozley (p. 148) draws attention, are suspected of aoristic force. Mozley also points out the use of the perf. in titles of Pss. xciii., xcvi., after ὅτε, and a few others, such as B's εἶρηκε in 2 Kings vi. 7. ὁπότε and ἡνίκα, rather than ὅτε, seem to be used in titles of Psalms with unmistakable aorists: cf. in Isaiah, xvi. 13, xx. 1, xxxviii. 9; but this is not invariable, see lxiii. 19.

As to aoristic perfects in the LXX., we have to remember first, that the translation is not homogeneous: and Prof. Moulton says (p. 143), "We are entirely at liberty to recognise such perfects in one writer and deny them to another, or to allow them for certain verbs and negative the class as a whole." Secondly, the question may be asked, whether it is the form of the one tense or the meaning of the other that prevailed; or rather, whether it was not made easier for the perfect to be used where we might have expected an aorist, by the aorist having already extended its limits, so as almost to encroach upon what was the territory of the perfect. (The perfect *form*, that is, is perhaps regaining for the tense some of the ground which the aorist had previously extended its meaning to cover.) On the coupling of the two, as in liii. 5, we may again quote Prof. Moulton, speaking (p. 143) of "aorist and perfect joined with καί and with identical subject.

When the nexus is so close, we might fairly suppose it possible for the tenses to be contaminated by the association, even where a perfect would not have been used aoristically by itself." Hence no great surprise need be felt at the coordinate aor. and perf. in our Isaiah passages, while on the other hand there seems to be no instance of an isolated aorist perfect in the book. There are, it is true, some where the aorist, according to some of its uses in the book, would appear equally possible. Compare e.g. *ἤκουσεν*, lxvi. 8, with *ἀκηκόασιν* below, ver. 19, or *ἡγήμωται*, i. 7, with *ἡρημώθη*, xxiv. 10; also xlvii. 13 with lvii. 10. According to my view, as expressed in Vol. I. "On Methods of Rendering," the extended use of the aorist in Isaiah is largely due to its being the translators' choice as the normal tense to represent the Heb. perfect. The rest of the prophetic, lyric, and poetic passages of the O.T. are, so far as I can see, not unlike Isaiah in this respect. Plain narrative, introducing the help of a continuous story or context, stands on a different footing.

The rendering of the LXX. into English has of course difficulties of its own, of which these tenses form not the least important. The English translator has to determine what the Greek translator meant, and to judge (see § 1) how far to render in the light of the original, and how far by the ordinary rules of the Greek language. As a hostage has been given to fortune in Vol. I., no more need be said here. But on the question of the aorist and perfect especially, it must be remembered that the use of tenses is not a fixed quantity, either as between two languages (though with obviously corresponding *forms*) or between two stages of one language. The English tenses themselves have undergone much change in usage. Again, the French past tense with *avoir* (I avoid the terms 'definite' and 'indefinite') corresponds, evidently, in form to the English tense with 'have,' and *j'aimai* on the whole to *I loved*; but the usage often differs considerably. I choose, almost at random, a quotation from MM. Erckmann-Chatrian's *Waterloo*, chap. ix.:

"Cette montre...*je l'ai reçue* du prince Eugène pour une action d'éclat."

And one from Racine (*Athalie*, Act II. Sc. v. l. 511 foll.):

"Mais lorsque revenant de mon trouble funeste
J'admirais sa douceur, son air noble et modeste,
J'ai senti tout à coup un homicide acier."

Could an Englishman possibly use the tense *I have...* in sentences such as either of these? We must therefore be prepared to find even

the Greek aorist and perfect occasionally approximating in their meanings, and frequently, at one or another stage of the language, impossible to render into English each by a single tense-form of our own.

The tenses in other moods than the indicative (as the perfects *κεκλήσθω*, iv. 1, *κεκακῶσθαι*, liii. 7) need not detain us: on *ἐκέκραγον* see note on vi. 3, comparing Moulton, p. 147. The participles are for the most part ordinary: the active perf. participle (in form) occurs roughly speaking about forty times in Isaiah; but of these more than half are instances of *πεποιθώς*, which is frequently used with tenses of *εἰμι* to form equivalents for finite forms. *ισχυκότες*, viii. 9, is unexpected and may be considered awkward, but cannot be fairly called irregular. Apart from *πέποιθα*, *βεβούλευμαι* (iii. 9, xiv. 24, 26, 27, xlv. 10, 11) and *πέπανται* (xxiv. 8, xxvi. 10, xxxii. 10, xxxiii. 8) are the commonest finite perfects; the required meaning, of course, accounting for this.

τοῦ with infin. mostly stands for Heb. *ל* with infin.; very occasionally for *ב* with infin. (privative sense), which is oftener *τοῦ μὴ*. Notice the doubt as to the insertion of *μὴ* in viii. 16, xxv. 2 (Heb. *ב* and *ל* with nouns), and the variant *τὸ* with infin., apparently consecutive, in xxi. 3.

(In the phrases *Ζὼ ἐγώ*, xlix. 18, *ζῇ κύριος*, the verb is indicative; the Latin is *vivo ego*, and this agrees with Heb. Contrast 2 Sam. xvi. 16, 1 Kings i. 39, &c.)

Note the subj. following a future in x. 14, and the optatives in xi. 9, xxi. 1.

§ 7. On adverbs there is little to say. Prof. Moulton (p. 105) alludes to the N.T. use of *ἀνὰ* and *κατὰ* distributively: LXX. also use *ἀνὰ* with numerals, as 1 Kings xviii. 13, but these, being mostly indeclinables, give no clue to the case. The double adverbial phrase, *ταχὺ κούφως ἔρχονται*, v. 26, is noticeably awkward.

§ 8. Prepositions show more departure from classical standards. The niceties of Attic, as in other matters, are blurred. For instance, *ἐπὶ τὸ ὅρος τοῦτο*, xxv. 6, is much nearer in meaning to *ἐπ' ἄκρων τῶν ὀρέων*, ii. 2, *ἐπὶ κούφοις*, xxx. 16, or the neighbouring *ἐν τῷ ὄρει τοῦτῳ*, xxv. 7, than to *ἐπὶ τὸ ὅρος Σιών*, xxix. 8 (leaving xxxi. 5 aside as ambiguous). Similarly *πέποιθα* is followed by *ἐπὶ* with acc. or with dat., and *ἐν* with dat., almost indifferently; see xxxi. 1, xxxii. 3, xxxiii. 2, &c. *Ἐν* and *εἰς* seldom (if ever) show signs of confusion, but the former has extended its uses, in the endeavour to do the work of Heb. *-ב*. *Ἀπὸ* is inclined to encroach upon *ὑπὸ*, xiii. 19 B, and to lose its shade of difference from *ἐκ* on some occasions; but readings sometimes vary, as in viii. 19, cf. xxix. 4. The dat. is seldom found

after prepositions other than *ἐν* and *ἐπί*, though it might have seemed difficult to do without *πρός* (cf. Moulton, p. 104 foll.). Prof. Moulton shows that in the N.T. the dative would be the scarcest case after prepositions but for the predominant *ἐν*: in the LXX. it might be said generally that certain uses of the dative are abundant, but the number of constructions in which the case is commonly used is smaller than in classical Greek.

§ 9. Conjunctions and particles have somewhat shifted their force and proportion. *ὅτι* often represents Heb. *כִּי*, and it is sometimes difficult to know whether it represents 'that' or 'for': *μὲν* and *δέ*, in their regular antithesis, have all but disappeared; *δὲ* alone is not very common, and *μὲν* occurs twice in the book, vi. 2, where *δὲ* following is doubtful, and xli. 7, where it is absent. On *ὅτε*, *ὁπότε*, *ἡνίκα*, see above, § 6. Relative particles or conjunctive phrases seem increasingly common: *ἕως οὗ*, *ἀφ' οὗ*, with perf. xiv. 8, with aor. xliii. 4, *διότι*, *ὅν τρόπον*: cf. perhaps *ἐφ' αὐτό* (?), xxv. 11.

On *εἰ μὴ ἤκουσας*; xl. 28, see note there. It certainly seems simplest to take it as interrogative.

The apodosis is sometimes marked by *καὶ*, as in lviii. 13, 14, where it is uncertain which *καὶ* has this office; which perhaps comes from the use of Heb. *וְ*, though this is not found in either of these instances. I cannot recall an instance of *δὲ* similarly used in the book, but its comparative rarity in any sense makes this not surprising.

ἀλλὰ and *πρὶν* are often followed by *ἢ*, MSS. varying much. The meaning is hardly affected, unless some slight emphasis is to be understood.

Ὅ and *μὴ* present no very marked peculiarities. *Μὴ* introducing a hesitating assertion or suggestion may possibly occur xxviii. 17, where see note. *Ὅ* may be seen used to negative a specific phrase after *ἵνα* c. subj. in viii. 20, and cf. x. 15, where however the phrase *οὐχ οὕτως* is a special weakness of the LXX. With participles *οὐκ* occurs, as in xli. 11, 12, lvi. 11, lix. 10; *μὴ*, less frequently than might be expected, as in xxix. 12. In relative clauses, *οὐκ*, as in lxv. 20; *μὴ*, as in lviii. 11.

Interjections, as a matter of usage, differ from Attic. *φεῦ* and *αἰαί* are replaced generally by *οὐαί*, see on i. 24. Occasionally *ὦ* is used, as in Habak. ii. 9, 15, 2 Kings vi. 5. See also such passages as Judg. xi. 35, Jerem. xxii. 18, with their variants.

§ 10. But the general colouring of the style remains the chief peculiarity of the LXX.'s Greek. It is not so much that the constructions are unclassical, as that most classical arrangements are rare or

absent. Owing to the short co-ordinate sentences, which follow the original, the devices of Greek syntax have all but disappeared, while most of the methods of expression recur so frequently as to be bald and monotonous in any case, and, if not agreeable to classical usage, to have the appearance and effect of mannerisms. Thus the optative disappears in historic consecution, leaving its work to the subjunctive and indicative, as in lvii. 8; it also grows rare after $\epsilon\iota$, and, when it is found, the potential clause does not match it; see xlix. 15, and cf. Moulton, p. 196. On the other hand it is used with excessive frequency to express wishes, Job iii. 3—9, Ps. xx. 1—4, &c.; so are imperatives, e.g. in Ps. cix. 7—15. There are, again, instances of anacoluthon, beyond, or different from, the Attic practice, and probably mainly due to the almost caseless Hebrew of the original: cf. Vol. I. p. 40. Thus $\lambda\acute{\epsilon}\gamma\omega\upsilon\upsilon$ or $\lambda\acute{\epsilon}\gamma\omicron\upsilon\tau\epsilon\varsigma$ is used to connect a speaker's statement with the narrative introducing it, though neither agreeing with the grammatical subject nor even referring to it: see, e.g., I Kings i. 51, xviii. 1, in contrast to Gen. xxxi. 1. Circumstances make this infrequent in Isaiah, though see vii. 2, with the variants. Other instances of looseness in the matter of cases may be seen at xvi. 6, xxviii. 1, xxxi. 1 possibly, xxxii. 13, xxxiii. 20, &c. A strange apposition, but of another kind, is that in vii. 17, $\eta\acute{\mu}\epsilon\rho\alpha\varsigma\ldots\tau\omicron\upsilon\upsilon \beta\alpha\varsigma\iota\lambda\acute{\epsilon}\alpha \text{ } \text{'}\text{A}\sigma\sigma\upsilon\rho\acute{\iota}\omega\upsilon$.

Special Hebraisms have been noted where they occur; their combination with the features here briefly mentioned, with the addition of a vocabulary and ideas not those of Attic Greek, produce a marked difference in general effect. The scope of a remark made by Prof. Moulton (p. 76) might be extended: "The Greek translator, endeavouring to be as literal as he could, nevertheless took care to use Greek that was possible, however unidiomatic." This, I believe, 'he' or 'they' constantly did, both by choice and of necessity; thinking it the paramount duty to be literal, and not caring for the usages of literary Greek. But if they were not masters of Attic by inheritance or acquirement, neither were they devoid of native gift of language, nor of some conception of a translator's duty, nor of skill to carry it out.

INDEX I. (GREEK.)

[The references are to chapters and verses of Isaiah: occasionally the pages of the notes, and of vol. I., are also given.

In the case of words often met with, the *approximate* no. of times they occur is sometimes given within square brackets: ordinary brackets are used for words not in A's text.]

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